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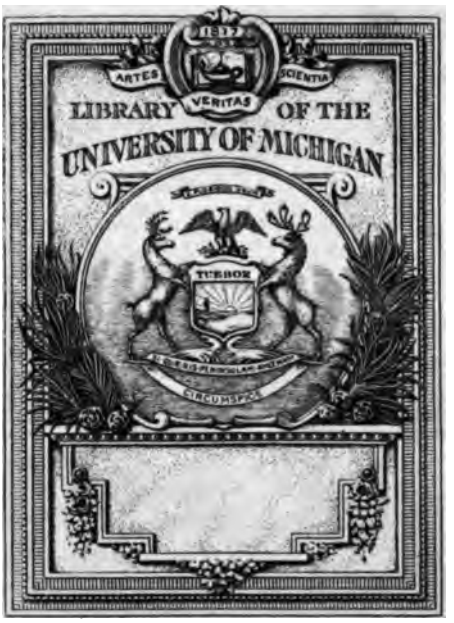
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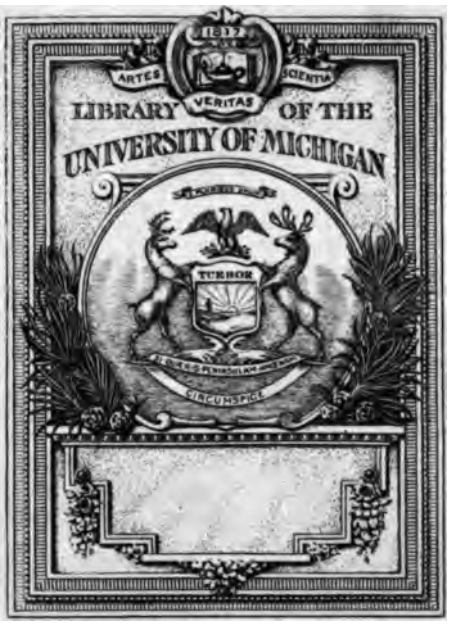
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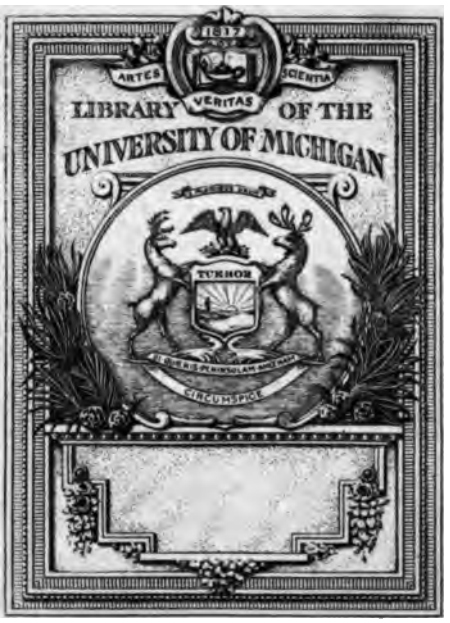
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THE

ECLECTIC REVIEW,

FOR JANUARY, 1826.

Art. I. 1. *Joannis Miltoni Angli de Doctrina Christiana Libri duo posthumi, quos ex Schedis Manuscriptis deprompsit, et Typis Mandari primus curavit Carolus Ricardus Sumner, A.M. Bibliothecæ Regis Præfectus.* 4to. 2l. 10s. *Cantabrigiæ*, 1825.

2. *A Treatise on Christian Doctrine*, compiled from the Holy Scriptures alone: By John Milton. Translated from the Original, by Charles R. Sumner, M.A. Librarian and Historiographer to His Majesty, and Prebendary of Canterbury. 4to. pp. xxxviii. 716. Price 2l. 10s. London, 1825.

WE have been anxious not to pronounce a hasty opinion respecting a work, the announcement of which excited so intense an interest, and the contents of which, naturally enough, have given universal disappointment. We are free to confess, that, in common with the public at large, we entertained expectations which now seem to ourselves unreasonable, inasmuch as they were not warranted by what was previously known of the sentiments and literary character of the illustrious Author. It is the prerogative of those master minds with whom he ranks, to awaken an enthusiasm that invests its object with ideal qualities, surrounding it, as it were, with a halo of sacred and awful associations, and enshrining it in the most consecrated recesses of the fancy among the types of all that is great and glorious. Viewed in this mysterious light, every noble quality is brought out into strong relief, every failing is thrown into shadow, and the voice which issues from their sepulchre has all the authority of an oracle. Who, when he names the Poet of Paradise Lost, thinks of the Author of the Tetrachordon or the Antagonist of Salmasius? The Milton of English literature, of English history, is the graceful and accomplished youth who, while gathering the flowers of classic fable beneath Italian skies, renounced all the seductions of poetry at the call of patriotism, esteeming it dishonourable to be lingering abroad, while his fellow citizens

were contending for their liberty at home;—it is Milton, the stern, incorruptible republican, the more than Roman citizen, of consistency and integrity unimpeachable, amid contending partizans the patriot, the defender of the People of England, and the Secretary, not of Cromwell, but of his country;—it is Milton, again, 'encompassed with dangers and with darkness,' like another Œdipus, greater for his fall, and richly compensated for his blindness by the clearer light which broke upon his inward sense, led forth by his daughters to utter his last oracles in the ears of his contemporaries before he sank into the tomb,—leaving nothing like himself behind. When, from this bright idea,—the ideal Milton, however, is the true one,—we turn to the pages which exhibit him as the fierce polemic or the erring theologist, we are conscious of the same sort of revulsion of feeling as is produced by passing from the lives of martyrs to the squabbles of councils, or by turning from the Socrates of Plato to the Socrates of Aristophanes.

We are naturally impatient of that discordant combination of opposite qualities,—grandeur and meanness, lofty genius and feeble judgement, heroism and littleness, wisdom and imbecility, which so perpetually presents itself in human nature, and often in the same individual. To escape from this mortifying and distasteful spectacle, we call in the aid of the poet and the artist, who, by abstracting all that is fair and beautiful from every grosser element, shew us Nature in the form which she wears to fond or aspiring hearts and glowing fancies. There are some writers who delight in exhibiting the other side of Nature, which they would fain persuade us is the truer view;—as if the representations of Butler and Voltaire were more true or just than those of Plutarch or Xenophon! The admirable qualities which make up the character of those grand exemplars whose names illuminate the page of history, are not less real than the failings and defects by which they were alloyed; and the enthusiasm which those qualities awaken in the generous mind, is not less rational and well-grounded, than the opposite feelings inspired by conversing with human nature in its work-day dress. And yet, the discovery of weakness or imperfection mingling itself with the nobler qualities of the character, is apt to make us resent as a delusion imposed on our minds, the first impression of admiration to which we had surrendered ourselves. The view of imperfection and incongruity is so unpleasing, that we either strive to shut our eyes to the flaws which appear in the objects of our enthusiasm, or indemnify ourselves by bringing down the individual to our own level, thus exchanging the pleasures of admiration for the gratification of self-love.

We entreat pardon for this long exordium. We wish to prepare the reader for the freedom of the remarks which we shall have occasion to make on the work before us, which certainly is ill adapted to satisfy the expectations raised by the transcendent genius stamped on all the former works of the great Author. That it does not lower his character, that it cannot possibly tarnish his fame, is saying little. In some respects, it does the highest honour to his intellect and to his heart. Who can read the noble preface to the present Treatise without seeming to listen to the dying accents of a Sage and Saint—without recognising at every line the lofty integrity and high-toned piety of the Author of Paradise Lost? It is addressed 'To all the Churches of Christ, and to all who profess the Christian Faith throughout the world.'

.....'If I were to say that I had devoted myself to the study of the Christian religion, because nothing else can so effectually rescue the lives and minds of men from those two detestable curses, slavery and superstition, I should seem to have acted from a regard to my highest earthly comforts, rather than from a religious motive.

'But since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgement of others in matters relating to God; but, on the one hand, having taken the grounds of my faith from Divine revelation alone, and, on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the Holy Scriptures themselves.

* * * * *

'If I communicate the result of my inquiries to the world at large, if, as God is my witness, it be with a friendly and benignant feeling towards mankind, that I readily give as wide a circulation as possible to what I esteem my best and richest possession, I hope to meet with a candid reception from all parties, and that none at least will take unjust offence, even though many things should be brought to light which will at once be seen to differ from certain received opinions. I earnestly beseech all lovers of truth, not to cry out that the Church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools, and ought certainly to be refused to no believer, since we are ordered to *prove all things*, and since the daily progress of the light of truth is productive far less of disturbance to the Church than of illumination and edification. Nor do I see how the Church can be more disturbed by the investigation of truth, than were the Gentiles by the first promulgation of the Gospel; since so far from recommending or imposing any thing on my own authority, it is my particular advice that every one should suspend his opinion on whatever points he may not feel himself fully

satisfied, till the evidence of Scripture prevail, and persuade his reason into assent and faith. Concealment is not my object; it is to the learned I address myself; or, if it be thought that the learned are not the best umpires and judges of such things, I should at least wish to submit my opinions to men of a more mature and manly understanding, possessing a thorough knowledge of the doctrines of the Gospel, on whose judgements I should rely with far more confidence, than on those of novices in these matters. And whereas the greater part of those who have written most largely on these subjects have been wont to fill whole pages with explanations of their opinions, thrusting into the margin the texts in support of their doctrin e with a summary reference to the chapter and verse; I have chosen, on the contrary, to fill my pages even to redundance with quotations from Scripture, that as little as possible might be left for my own words, even when they arise from the context of revelation itself.

* * * *

'For my own part, I adhere to the Holy Scriptures alone: I follow no other heresy or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14, *that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets*,—to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the Christian belief, together with all implicit belief, as it is called, I, in common with the whole Protestant Church, refuse to recognise.

'For the rest, brethren, cultivate truth with brotherly love. Judge of my present undertaking according to the admonishing of the Spirit of God—and neither adopt my sentiments, nor reject them, unless every doubt has been removed from your belief by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell.'

How, then, has it come to pass, that this great man, under the guidance of motives thus pure, and of principles so just and scriptural, should have failed to deduce from the Word of God, a form of sound doctrine? The system of theology which is here presented to us, has been characterized as a combination of 'arianism, anabaptism, latitudinarianism, quakerism, and' (in reference to the Author's opinions on polygamy) 'mohammedism.' No existing sect can lay claim to the honour or the shame of having engendered the theological monster, upon which is entailed the fate of all hybrids; it will perpetuate no new variety. No future Miltonists will arise to form an article in the catalogue of sects and opinions. As a theologist, not less than as a poet, its Author must stand alone. The Baptists disown him; the Socinians can have no

fellowship with him; he soars above the Arians; he would not be admitted among the gentle followers of Penn. Too heterodox for the orthodox, he is by far too orthodox for the sceptical and misbelieving school. In short, he must be admitted to rank within the pale of the true Church, from the impossibility of classing him with any other than devout and faithful men. But within that divine enclosure, he dwells apart, an intellectual hermit, a sect consisting of the individual, a genus with one species, in society with himself. Yet, though thus isolated as regards his opinions, he is no sectarian in spirit, but most truly Catholic; and of his very aberrations from sound doctrine, it may truly be said,

> 'But yet the light that led astray,
> Was light from heaven!'

Before we venture any remarks, however, on the circumstances which may be supposed to have caused or influenced Milton's theological opinions, we must inform our readers, that this posthumous volume contains scarcely any new disclosures on this point. His sentiments respecting Divorce, if not his belief in the lawfulness of Polygamy, were well known before. His views of Baptism were not previously known; these, however, will not be counted heretical. But doubts have always been entertained, as Mr. Sumner remarks, as to Milton's real sentiments respecting the Second Person of the Trinity. A considerable variance on this point between his early and his later opinions, is discoverable in his published works; but the passages in the Paradise Lost and Paradise Regained referred to by the learned Translator and Editor of this Treatise, are, to say the least, perfectly compatible with that high Arianism which is more explicitly avowed and defended in the present work. Nor has the fact escaped the notice of his commentators. Every reader, we imagine, has felt the truth of Addison's remark, that 'if Milton's majesty forsakes him any 'where, it is in those parts of his poem where the Divine 'Persons are introduced as speakers.' And large concessions must have been made by pious readers to the claims of poetical license, although the Poet himself would probably have disdained to take shelter under so flimsy an apology. We must confess that, for our own parts, we could never reconcile our feelings to the greater part of the third book. The inferiority which is there ascribed to the Son, is, perhaps, less palpable on account of the almost anthropomorphous representation of the Eternal Father; those expressions which would otherwise have struck even an ordinary reader as heretical, being as it were lost in the general character of impropriety. For instance,

satisfied, till the evidence of Scripture prevail, and persuade his reason into assent and faith. Concealment is not my object; it is to the learned I address myself; or, if it be thought that the learned are not the best umpires and judges of such things, I should at least wish to submit my opinions to men of a more mature and manly understanding, possessing a thorough knowledge of the doctrines of the Gospel, on whose judgements I should rely with far more confidence, than on those of novices in these matters. And whereas the greater part of those who have written most largely on these subjects have been wont to fill whole pages with explanations of their opinions, thrusting into the margin the texts in support of their doctrin e with a summary reference to the chapter and verse; I have chosen, on the contrary, to fill my pages even to redundance with quotations from Scripture, that as little as possible might be left for my own words, even when they arise from the context of revelation itself.

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when, in the fifth book, the Almighty is introduced as addressing the Son,

> 'Nearly it now concerns us to be sure
> Of our Omnipotence, and with what arms
> We mean to hold what anciently we claim
> Of deity or empire,'—

the theological sentiments of the Poet are lost sight of in this boldly dramatic representation of the Deity, which recals to mind the Jupiter Olympius of Homer, rather than the High and Lofty One who inhabiteth eternity.* We wish to bear in mind what Dr. Johnson says, much to his honour, with regard to such passages in the Paradise Lost as may deserve, or 'seem 'to deserve censure.' 'What Englishman can take delight in 'transcribing passages which, if they lessen the reputation of 'Milton, diminish in some degree the honour of our country?' Still, we deem it important to point out the real character of the theological tenets not indistinctly avowed (though by many overlooked) in his great poem; for, in our view, his piety, though it cannot consecrate his errors, is, by the very tenets which he held, cleared from the imputation that might seem to attach to him, of making theology bend to poetry. Where he erred, he erred through mistake, not through levity, never surrendering the reins to fancy so far as to forget his office as the expositor of celestial truth. The present Treatise shews, as Mr. Sumner remarks, that

'the opinions of Milton were in reality nearly Arian, ascribing to the Son as high a share of divinity as was compatible with the denial of his self-existence and eternal generation, but not admitting his co-equality and co-essentiality with the Father.'

Although, in the present work, he enters at great length into the vindication of these opinions, it contains no paragraph more explicit on this subject, than the following passages in the Paradise Lost.

> 'Thee, Father, first they sung Omnipotent,
> Immutable, immortal, infinite,
> Eternal King, the Author of all being.
> * * * * *
> 'Thee next they sang, of all creation first,
> Begotten Son, Divine Similitude,
> In whose conspicuous countenance, without cloud
> Made visible, th' Almighty Father shines,

---

* Milton would, perhaps, have referred to Gen. iii. 22. in defence of this passage, but nothing, in our view, can justify such language.

Whom else no creature can behold: on thee
Impress'd th' effulgence of his glory abides;
Transfus'd on thee his ample Spirit rests,' B. iii. 350—89.

'Effulgence of my glory, Son belov'd,
Son, in whose face invisible is beheld
Visibly, what by Deity I am;
And in whose hand what by decree I do,
Second Omnipotence.....
Go then, thou Mightiest, in thy Father's might.'
B. vi. 680—4; 710.

—'Thus the Filial Godhead answering spake.' Ib. 722.

'Then shall thy saints unmix'd, and from the impure
Far separate, circling thy holy mount,
Unfeigned hallelujahs to thee sing,
Hymns of high praise, *and I among them chief.* B. vi. 742—6.

'Father Eternal, thine is to decree;
Mine, both in Heaven and Earth, to do thy will
Supreme; that Thou in me, thy Son belov'd,
Mayst ever rest well pleased.'
* * * * *
Thus saying, from his radiant seat he rose
Of high collateral glory.' B. x. 68—71; 85, 6.

'Because thou hast, though throned in highest bliss
Equal to God, and equally enjoying
God like fruition, quitted all, to save
A world from utter loss, and hast been found
By merit more than birthright, Son of God,—
* * * * *
..... all power
I give thee; reign for ever, and assume
Thy merits; under thee, as head supreme,
Thrones, princedoms, powers, dominions, I reduce;
All knees to thee shall bow.' B. iii. 305—21.

In these passages, Mr. Sumner thinks that there occur 'real 'and important contradictions;' but, we must confess, we have not been able to detect them. They appear to us in systematic accordance with the opinions which are advocated in this Treatise; nor have we been able to discover any other inconsistency in the Author, than is involved in the Arian hypothesis itself. At what period of his life Milton embraced that hypothesis, can be matter only of conjecture. It must have been, at all events, subsequent to the publication of his Treatise on Reformation, in 1641,* in which occurs that sublime apostrophe,

* Milton was then thirty-three years of age.

or rather invocation to the Trinity: 'Thou, therefore, that 'sittest in light and glory unapproachable, Parent of angels 'and men! Next thee I implore, omnipotent King, Redeemer 'of that lost remnant whose nature thou didst assume, ineffa- 'ble and everlasting love! And Thou, the third subsistence 'of Divine infinitude, illumining Spirit, the joy and solace of 'created things! one tripersonal Godhead! look upon this 'thy poor and almost spent and expiring church.' During the next fifteen years, Milton's pen was chiefly employed in the service of his country, and all the energy of his mind was thrown into the bitter polemical warfare in which he was almost incessantly occupied. In the year 1655, he retired from his office of Latin Secretary, having, between two and three years before, lost his sight 'in liberty's defence.' And it was about the time that he was thus released from public business, that he is known to have entered upon the composition of three great works,—Paradise Lost, a Latin Thesaurus, and the Treatise now brought to light. The Paradise Lost was finished about 1665, having been in hand about ten years. The change in the Author's theological tenets must, therefore, have taken place at some period between 1641 and 1665; and it seems highly probable, that it resulted from the studies to which he gave himself up on retiring from public life.

In attempting to account for this change in his tenets, we cannot admit that much stress is to be laid on his supposed 'bias against the authority of the Church' on the ground intimated by Mr. Sumner, who remarks, that Milton was 'pre- 'disposed by the political constitution of his mind to such 'unbounded freedom as can hardly consist with any established 'system of faith whatever.' Between the love of liberty and a sceptical spirit, we should be reluctant to admit the existence of any natural connexion. But Milton's mind was singularly free from any tendency to scepticism; and for this unbounded freedom he was no advocate. His temperament and his habits of thinking were those of the poet, rather than of the philosopher. His love of freedom was that of the patriot, not of the theorist; and his republicanism was the result of his classic passion for antiquity, not of any fondness for innovation. The implicit manner in which he uniformly defers to the authority of Scripture as to a final law of faith, is the very opposite of what might be expected to characterize a free-thinker. 'Let us,' he says, 'discard reason in sacred 'matters, and follow the doctrine of Holy Scripture exclu- 'sively!' How opposite is this language to a spirit of such unbounded freedom as can hardly consist with any established system of faith! In fact, the Arian creed is one which is in-

finitely removed from scepticism, for it requires quite as entire and implicit a surrender of mind to the authority of Scripture, as the orthodox belief. On Revelation, and on Revelation only, it professedly rests for support; and as large a portion of positive belief, if we may be allowed the expression, goes to the composition of the hypothesis, as of that for which it is substituted.

Milton's 'bias against the authority of the Church' originated, we apprehend, in what has always been the most fruitful occasion of heresies,—the erroneous statements and dangerous tenets of the orthodox. The Church of Rome, in order to exalt her own authority as a pretended living oracle, and to establish the necessity of Tradition, denies that the doctrine of the Trinity is capable of being proved from any passage of Scripture; thus, as Chillingworth remarks, doing 'the principal and proper work of the Socinians for them.' Milton adverts to this dangerous position of the Romanists in the prefatory remarks to this part of his Treatise, adding:

'But since I enrol myself among the number of those who acknowledge the word of God alone as the rule of faith, and freely advance what appears to me much more clearly deducible from the Holy Scriptures than the commonly received opinion, I see no reason why any one who belongs to the same Protestant or Reformed Church, and professes to acknowledge the same rule of faith as myself, should take offence at my freedom, particularly as I impose my faith on no one, but merely propose what I think more worthy of belief than the creed in general acceptation. I only entreat that my readers will ponder and examine my statements in a spirit which desires to discover nothing but the truth, and with a mind free from prejudice. For, without intending to oppose the authority of Scripture, which I consider inviolably sacred, I only take upon myself to refute human interpretations as often as the occasion requires, conformably to my right, or rather to my duty as a man.' p. 81.

This belief that he was only attacking 'human interpretations,' had, evidently, no small influence on the mind of the Writer; and this idea must have been not a little strengthened by the scholastic and unscriptural manner in which it was at that time customary with theologians to state and explain the orthodox doctrine. We have little doubt that this circumstance first suggested to Milton the idea of the present Treatise. His biographers inform us, that 'the Sunday's work for 'his pupils,' after reading a chapter of the Greek Testament and hearing his exposition of it, was, 'to write from his dictation some part of a system of divinity which he collected 'from the most eminent writers upon that subject, as Amesius, 'Wollebius, &c.' An attachment to the systematic mode of

teaching theology, and this habitual use of the most eminent writers, ill comport with a spirit of unbounded freedom of opinion. Mr. Sumner remarks, that, in his general distribution of his system, Milton has closely followed the two divines above mentioned; and not only the arguments, but even whole sentences in his second part, are sometimes almost identically the same as in Wollebius. The treatise of this divine we have not seen, but Ames's "Marrow of sacred Divinity," translated out of the Latin, and published by order from the Honourable the House of Commons, now lies before us. Mr. Sumner remarks, that this Translation is very badly executed. The extracts which we shall proceed to lay before our readers, will shew, that to translate it was no easy task; and it may possibly appear to many, that it would have been no loss to the world, had it remained locked up in a learned language. After laying down in Chapters I., II., III., the definition, or nature of divinity, the distribution of the system, and the nature of faith, the learned divine proceeds, in the fourth chapter, to treat of God as the object of Faith, on which ineffable subject we have the following most lucid and practical remarks.

'Now that which may be known of God (is) his sufficiency 'and his efficiency. These two are the pillars of faith, the 'props of comfort, the incitements of piety, and the surest 'marks of true religion. The sufficiency of God is that 'whereby he himself hath sufficient in himself for himself and 'for us: hence also he is called All-sufficient. Gen. xvii. 1. 'This sufficiency of God is the first ground or reason of our faith, 'why we believe in him, *viz.* because he is able to give us 'life. Rom. iv. 20. The sufficiency of God is in his essence 'and subsistence. The essence of God is, that whereby he is 'a being absolutely first.... Hence it follows, first, that God is 'one, and only one; secondly, that God is of himself, that is, 'neither from another, nor of another, nor by another, nor for 'another.'

Compare with this muddy theology, the following observations of Milton's on the same awful subject.

'God is known, so far as he is pleased to make us acquainted with himself, either from his own nature or from his efficient power.

'When we speak of knowing God, it must be understood with reference to the imperfect comprehension of man; for to know God as he really is, far transcends the power of man's thoughts, much more of his perception. (1 Tim. vi. 16.) God therefore has made as full a revelation of himself as our minds can conceive, or the weakness of our nature can bear.

'It is impossible to comprehend accurately under any form of definition the *Divine nature*, for so it is called, 2 Pet. i. 4., *that ye*

might be partakers of the Divine nature—though nature does not here signify essence, but the Divine image, as in Gal. iv. 8 *which by nature are no Gods*, and θειοτης Col. ii. 9. θειοτης Rom. i. 20. το θειον Acts xvii. 29. which words are all translated *Godhead*. But, though the nature of God cannot be defined, since he who has no efficient cause is essentially greatest of all, some description of it at least may be collected from his names and attributes.'

Here Milton appears, as a divine, to great advantage in comparison with his master. But let us now see how Dr. Ames, in his fifth chapter, proceeds to explain the subsistence of God, as distinct from his essence. Every sentence, in the original, is numbered, and forms a distinct paragraph; but for convenience' sake, we omit the breaks.

'The Subsistence of God is that one Essence, as it is with its 'personal properties. The same essence is common to three 'subsistences, and, as touching the Deity, every subsistence is 'of itself. Nothing moreover is attributed to the Essence, 'which may not be attributed to every subsistence in regard 'of the Essence of it. But those things that are attributed 'properly to every Subsistence in regard of its subsistence, 'cannot be attributed to the Essence. The Subsistences are 'distinguished from the Essence, as the manners of subsisting 'growing together with the same Essence are distinguished from 'the same absolutely considered. They are distinguished among 'themselves, as Relatives, by certain relative properties; so as 'one cannot be another; yet they are together in nature, neither 'can they be said to be former, or latter, but in order of begin-'ning, and manner of subsisting. But seeing those relative pro-'perties are as it were individuating in an essence that lives 'spiritually and most perfectly: therefore those subsistences 'are rightly called persons. Now these properties are not 'inherent qualities, but relative affections, unto which agrees 'all that perfection which is found in the like affections of the 'creature, but no imperfection agreeth to them. Hence it is 'that a relative property in God doth make or infer a person, 'which in the creatures hath not the same reason. These sub-'sistences are either breathing, as Father and Sonne, or 'breathed, as the Holy Spirit. To breathe, or send forth, is 'a relation, not such as by itself can make a person, but 'common to two persons. The relative property of the Father 'is to beget. Psal. ii. 7., John iii. 16., Heb. i. 6. Hence he 'is the first in Order. The relative property of the Sonne is 'to be begotten, that is, so to proceed from the Father, that 'he is partaker of the same Essence, and doth perfectly re-'semble his nature, and hence he is the second in order. Heb. 'i. 3. The property of the Holy Ghost is to be breathed or

' sent forth and proceed both from the Father and the Sonne. ' John xv. 26., Rom. viii. 2., Gal. iv. 6.'

The work in which this perilous jargon occurs, was printed by order of the Parliament as ' a work useful for this season' (1642). We may conclude that its authority stood high; and indeed, Milton would hardly have adopted it as a text-book, had it not been one of the most approved systems of divinity of that age. Nor were these the dogmas merely of Dr. William Ames. Attempts at explication and definition on this inscrutable subject, not less presumptuous and not much less unintelligible, have been received, applauded, and defended to the present hour. It is a happy circumstance, perhaps, when they are implicitly received by a pious mind, because, within the mysterious folds of an enigmatic disguise, they include the truth. Too often, the effect of these pernicious philosophizings is, to bewilder and distress an ingenuous mind, by awakening doubts to which it had hitherto been a stranger. On such a mind as Milton's, it is easy to conceive what an impression of utter dissatisfaction and disgust must have been made by this received explication of the orthodox doctrine. How could *he* possibly teach his pupils such divinity as this? He was, therefore, in a manner compelled to turn his attention to framing a system more accordant, in his own opinion, with the discoveries of Revelation. It is true, that the erroneous dogmas and false reasonings of the orthodox supply no reason for abandoning the truths they hold, and running into opposite errors; but, in making good his escape from error on one side, it is seldom that the theologian does not pass beyond the confines of truth on the other. Milton regarded these human interpretations as unsupported by Scripture. He saw that with regard to such dogmas as these, the Romanists were right,—they could be substantiated only by Tradition, which, to a true Protestant, will not pass for either evidence or authority. But he knew that the knowledge of God could be obtained only from Revelation. The Scriptural doctrine appeared to him to be lost, when it was only obscured under a cloud of logical subtilties; and he therefore set about its re-discovery.

We have already remarked, that Milton's mind was of a poetical, rather than of a philosophical cast,—that he was more imaginative than sceptical, more eloquent than severely reasoning. At the time that he first seriously turned his attention to the composition of his " Idea of Theology," he was engaged in the construction of his grand poem, in which, as in an intellectual pantheon, every part of theology was to be personified. His great argument led him far back into eternity,

when "the Word was with God," and laid him under a sort of necessity to exhibit the Word in distinct personality, as an object, not of faith merely, but of imagination, and as the separate agent in distinct transactions. The abstract metaphysical positions of theologians failed him here. They presented nothing tangible to his grasp or footing. He had at once to achieve the work of the theologian and that of the poet, and yet, if possible, to keep them distinct, never suffering fancy to invade the office of Revelation, but ever bearing in mind the command, while framing this gorgeous tabernacle for Divine Truth, "See that thou make all things according "to the pattern shewed thee in the mount." Without venturing to apologize for either his poetical or his theological errors, we must be permitted to give expression to our astonishment, that he has fallen into no worse improprieties. Who but he, while thus soaring into the heaven of invention,

'Upon the seraph-wings of Ecstacy,'

would have preserved that perfect self-possession, calmness, and sobriety of manner which he always displays when he approaches the precincts of such awful themes? And who, that had been beguiled, like Milton, into the semi-Arian hypothesis, which his theme and argument almost seemed to demand, and at all events would contribute to recommend to his adoption,—would, like him, have maintained so reverential an adherence to the language of Scripture, that, with a few exceptions, his creed never leads him into improprieties of phraseology, so that the whole poem has been till now implicitly received as orthodox?

But while we think that the cast of his mind and the nature of his high enterprise might predispose him to this hypothesis, it is quite evident, that he adopted it on what appeared to him solid and scriptural grounds; nor are we left at a loss to know the steps of the process. The main argument on which he rests, is this; that '*Generation*,' however explained, '*must be an external efficiency*.' This opinion, it will immediately be seen, he maintains in opposition to the dogma respecting the eternal generation of the Son, grounding his argument on the unauthorized statements of the orthodox on this point. The eternal and necessary existence of the Word, so far from being explained or proved by the tenet in question, is, by such language, involved in apparent contradiction. As a general position, it is self-evident, that generation, derivation, emanation, procession, not less than creation, imply an external efficiency; and every step that is taken to explain the manner of this generation, confirms this idea. Archbishop Secker, for

instance, in his excellent Lectures on the Creed, speaking of our Saviour, says: 'In respect of his Divine nature, he *derived* '*his being* from the Father by an eternal generation.' And Witsius remarks, that 'the very idea of generation, properly 'so called, namely, that by which one is constituted the Son 'of any person, includes the communication of the same na-'ture.'* 'How the communication of the essence to the 'Third Person by *breathing*,—differs from the communication 'of the same essence to the Second Person by generation, are 'mysteries,' he elsewhere remarks, 'the knowledge of which 'it has seemed good to the great Teacher to reserve for the 'celestial state.' Accordingly, Milton remarks, that the 'di-'vines themselves argue, that there is a certain emanation of 'the Son from the Father; for, though they teach that the 'Spirit is co-essential with the Father, they do not deny that 'it emanates, and goes out, and proceeds, and is breathed 'from the Father,—which are all expressions denoting external 'efficiency.' In like manner, it has been usual with theologians to speak of the Father as the 'Fountain of Deity,'—a phrase which virtually concedes the derivation and dependence of the Word and the Spirit. 'By calling the Father the Fountain of 'the Deity or of the Trinity,' remarks the venerable John Brown of Haddington,—'by saying that the Divine essence is *communicated*, or that the Son and Spirit are *produced*, or that 'they have a *personal*, though not an *essential* dependence on 'the Father,—learned men have inadvertently hurt this myst-'ery, and given occasion to its enemies to blaspheme.' 'Who-'ever asserts that the Son owes his essence to the Father,' remarks Calvin, 'denies him to be self-existent.' He therefore contends, that as, according to the Scriptures, there is essentially but one God, 'the *essence* of both the Son and the Spirit 'is unbegotten.' In the next sentence, however, he draws what may seem a distinction too metaphysical for modern readers,

* See Witsius on the Apostles' Creed; translated (with copious notes) by the Rev. Donald Fraser of Galloway. 2 vols. 8vo. Glasgow, 1823. (Vol. I. p. 153.) We take this opportunity of bearing our testimony to the ability, learning, and diligence displayed by Mr. Fraser in this praiseworthy attempt to make the English reader acquainted with one of the best works of Witsius, and in the valuable notes, critical and theological, with which he has accompanied his Translation. We trust that this recommendation of the work to the notice of our readers, will answer all the purpose of a distinct review of the book, which scarcely comes within our province. We are indebted to Mr. F. for pointing out the passage cited from Secker. Dr. Owen and the late Principal Hill have, he remarks, used similar phraseology.

when he contends, that because the Father is the first in order, and hath of himself begotten the Logos, he is justly esteemed the original and fountain of the whole Divinity,*—intimating that the Son is personally though not essentially begotten, and that in a sense which, if applied to his essence, would make the Word a derived, communicated, or dependent subsistence.

All this subtile confusion results from the attempt to press certain phrases into the service of a metaphysical philosophy, by taking them as explanatory or expressive of the mode of the Divine Existence, instead of receiving us a fact, and as all that we are concerned to know,—this testimony of the Father respecting his only, his well-beloved Son; that Jesus is, in a sense absolutely peculiar to himself, and not only supreme but exclusive and unique, the Son of the Living God, who is "in the bosom of the Father." Even when the word Son is made the subject of an over-curious etymological dissection, and we proceed to push our inquiries into the mode or nature of what has been called the Filiation of the Divine Logos, we are immediately stopped short by that impassable barrier of thick darkness which surrounds the proper sphere of reason. That Christ was eternally the Son of God as respects his ineffable dignity, may safely be affirmed, whether we hold with those who believe the Sonship of Christ to relate chiefly to his Mediatorial character and incarnation, or whether we consider it as the proper title of his essential Deity. But the moment that we begin to insist on the Eternal Sonship of Christ as a metaphysical dogma, expressive, not of his essential dignity and godhead, but of the *nature* of his subsistence in relation to the Father, we touch the borders of Arianism.

To escape from the entanglement of these contradictory explanations, Milton cut the knot. He denies the eternal and necessary generation of the Son, as a contradiction in terms; but, unhappily, agreeing with the divines of his day in understanding the word *generation* in a literal sense, as implying

* See Calvin's Institutes, (Allen's Transl.) vol. i. pp. 159, 168. Calvin's own words are. '*Nam quisquis essentiatum à Patre Filium esse dicit, à seipso negat esse....Ex Scripturis docemus unum essentialiter Deum esse, ideoque essentiam tam Filii quam Spiritus esse ingenitam. Sed quatenus Pater ordine primus est, atque ex se genuit suam Sapientiam, merito censetur principium et fons totius divinitatis. Ita Deus indefinitè est ingenitus, et Pater etiam personæ respectu ingenitus.*' And further on, '*Atqui alibi* (*Augustinus*) *ab hac calumnia se purgat, ubi Patrem vocat principium totius deitatis, quia à nullo est; prudenter scilicet expendens specialiter Patri adscribi Dei nomen, quod nisi ab ipso fiat initium, concipi nequeat simplex Dei unitas.*'

mode of production, he founds on this his cardinal argument, that what was generated must have had a beginning. 'No-'thing,' he says, 'can be more evident, than that God of his 'own will created, or generated, or produced the Son before 'all things, endued with the Divine nature, as, in the fulness of 'time, he miraculously begat him in his human nature of the 'Virgin Mary.' But, though symbolizing thus far with Arius, he differs most essentially from him in maintaining that the Son is consubstantial with the Father—'*Filii autem ex substantia ejus produeti proprius erat Pater.*' Hence it will be seen, that he held literally and entirely the Nicene creed, believing in 'One 'Lord Jesus Christ the only begotten Son of God, begotten 'of his Father before all worlds, God of God, light of light, 'very God of very God, begotten, not made, being of one 'substance with the Father, by whom all things were made.' The following sentences will, we think, clearly prove that he would have been able unreservedly to subscribe to every article of this confession.

'All these passages prove the existence of the Son before the world was made, but they conclude nothing respecting his generation from all eternity.' p. 83.

'This point appears certain, notwithstanding the arguments of some of the moderns to the contrary, that the Son existed in the beginning, under the name of the Logos or Word, and was the first of the whole creation, by whom afterwards all other things were made, both in heaven and in earth.' p. 82.

'The generation of the Divine nature is described by no one with more sublimity and copiousness than by the Apostle to the Hebrews, i. 2, 3. *Whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, &c.* It must be understood from this, that God imparted to the Son as much as he pleased of the Divine nature, nay, *of the Divine substance itself,* care being taken not to confound the substance with the whole essence, which would imply, that the Father had given to the Son what he retained numerically the same himself, which would be a contradiction of terms, instead of a mode of generation. This is the whole that is revealed concerning the generation of the Son of God. Whoever wishes to be wiser than this, becomes foiled in his pursuit after wisdom, entangled in the deceitfulness of vain philosophy, or rather of sophistry, and involved in darkness.' pp. 87, 8.

The only expressions in the Nicene creed which we can conceive of Milton's objecting to, are the words '*very* God of '*very* God;' because, if self-existence be understood equally of the Father and of the Son, as implied in that term, it is certain that Milton would have rejected it, and would have

treated as a contradiction, a phrase which seems to intimate a derived or secondary self-existence. In this respect, indeed, he contends for the simplicity and supremacy of the self-existent Deity in the Father, and sometimes in language which seems to fall below his exalted sentiments of the Divine nature and 'substance' of the Son. When he comes to speak of the communication of the Divine attributes of Omnipresence, Omniscience, Supreme Authority, Omnipotence, the power of conversion, the act of creation, (as 'the secondary 'efficient cause,' *per quem,)* preservation, renovation, resuscitation, final judgement, and Divine glory,—all to the Son,—it is painful to see how, to escape from the inference that these attributes prove essential Deity, he is compelled to have recourse to evasions and qualifications worthy only of the Socinian school. Unable, and what is more, unwilling to deny that our Lord is possessed of these attributes, he is reduced to the position that they do not attach to him absolutely,—although, in fact, 'absolutely,' in this connexion, means neither more nor less than really. Omniscience, omnipotence, and omnipresence do not admit of degrees, of being more or less absolute, even if we can conceive of their being derived or communicated,—a 'second Omnipotence,' to use our great Poet's own expression, or a second Omnipresence. He admits that Jehovah *has* "given his glory" to the Son, though "another" than the Father; but contends, and truly, though not consistently, that, by so doing, the Father does not alienate his glory from himself in imparting it to Him who is "the brightness of his glory and the express image of his person." Omissions, however, as well as unsatisfactory and incorrect assertions, will be found in this part of his argument, though nothing occurs which comes so nearly to a misrepresentation or perversion of Scripture, as a passage which we have already pointed out in the Paradise Lost, where he seemingly introduces Messiah as among the worshippers before the throne,

'——— I among them chief.'

In the Visions of the Beloved Disciple, the Lamb was not among those who 'circled the holy mount,' but was "in the midst of the throne,"—not among the worshippers, but receiving the worship of every creature in heaven and on earth. "The throne of God and the Lamb" was the same; and "*before* the throne and *before* the Lamb" stood the multitude which no man could number. "The glory of God did lighten the city, and the Lamb was the light thereof." Now, with Archbishop Leighton, we maintain, that 'to pretend 'to give any explanation of the Divine Essence, as dis-

'tinct from what we call his Attributes, would be a refine-
'ment so absurd, that, under the appearance of more accurate
'knowledge, it would betray our ignorance the more*.'
Where the Divine attributes inhere, *there*,—if we may be allowed the expression, or—*that* is God. If the Son of God be, as touching his Essence, my Creator, preserver, regenerator, lord, and judge—the cause by whom *(per quem)* I am, the Source from whom I receive all things, the Dispenser of my final happiness,—the Almighty, the All-sufficient, whose glory is the light of heaven and the joy of all its blessed inhabitants,—then, whatever metaphysical difficulties may be raised respecting the properties of the Divine Essence,—my faith cannot mistake its object.

'Thy name
Shall be the copious matter of my song
Henceforth, and never shall my heart thy praise
Forget, nor from thy Father's praise disjoin.'

(To be continued.)

Art. II. *Voyage en Angleterre et en Russie.*—Travels in England and in Russia, during the Years 1821, 1822, and 1823. By Edouard de Montulé. 2 vols. 8vo. pp. 674. Paris, 1825.

IF we may judge of the impression made on the minds of foreigners by *our* printed travels in their countries, from the effects which the speculations of their *voyageurs* concerning England, produce on our feelings, we must seem a very absurd and laughter-moving people. It is really marvellous, and 'pretty considerably' provoking, to read the whimsicalities, not to say the malignancies, which some of our foreign visiters will broach as fearlessly as if a six weeks' tour had been a six years' domiciliation. There was a General Pillet, some years back, who, in revenge for a captivity on parole of no very long duration, amused himself with venting all manner of gross and calumnious fabrications against our national character. And there has been, recently, a Dr. Pichot, who has published some very amusing letters about England, much, no doubt, to the edification of his correspondents, but tending much more to the illustration of certain sufficiently disadvantageous peculiarities in the excellent Doctor's own intellectual and moral constitution.

The temperament of a publishing traveller ought to be very equable. He should by no means be a humorist, and his

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* Works, Vol. IV. p. 344.

pulse should always beat healthful time. He should have much charity, both natural and cultivated, towards both blockheads and bigots, since they are a breed that he will encounter in all countries, not excepting his own. Many things must cross his path that he will not like, more that he cannot understand; and he should be prepared either to investigate or to forget the one, and quietly to tolerate the other. If all nations thought and felt and lived alike, the zest of travelling would be gone, and the spell of our own fire-side, with its hovering influences of home-felt delight, would lose of its intensity. It is the faculty of identifying himself with all the varieties of national character and custom, not less than that of detecting them with keen and discriminating glance, that distinguishes the successful tourist; and, all other qualities of curiosity, acquisition, activity being equal, the best natured and most accommodating traveller will secure the largest and ripest harvest of facts and illustrations. No representation can be trust-worthy, when the original has been seen through an impure medium. A mist has the effect of enlarging masses, obscuring outlines, neutralising colours, and confounding shadows. Now, what a fog is to the picturesque, prejudice is to every object that comes under the cognizance of the mind. If we set out on our travels with an exclusive prepossession in favour of our own habits, national and personal, we shall be sufferers at every stage, and resolute grumblers in the mass; but if we take up the more philosophical principle of—something to commend in each, and all things to be tolerated in all—we shall both journey more comfortably on the way, and bring home the larger stock of information in the end. To take our own feelings and habits with us, as the unvarying scale of comparison, is to assume, instead of proving the right; it is, moreover, to deprive ourselves of the great practical benefit of knowledge, the improvement of what is defective in our own system.

There are two ways of looking at every subject, the smiling and the 'vinegar aspect.' An Englishman of fashion will quarrel with the *Vetturini* of Italy, because they are not dressed in scarlet and gold like the post-boys of Salt-Hill:—an artist is delighted with their effect as figures in the landscape. If one of our commercial travellers, on a holiday trip to Brussels and Waterloo, chances to get imprisoned in a *treckschuyt*, he gets fidgety at the stoppages and slow movements, *wonders* at the odd people that surround him, meets with a 'Monsieur Kaniferstane' at every turn, and thinks every moment an hour till he gets back to his lodgings at Pentonville. A differently gifted person *admires* the different

scene that greets his eye, watches the shiftings of the landscape, is entertained with the strange costume of the natives, and gratified by their civility; the unusual mode of conveyance is rather amusing from its novelty and the means which it affords of leisurely observation, than annoying from its tardiness and bustle; he is content, in short, to become for a season, an interested sharer in the general movement, and to postpone, until a happier, though scarcely a more pleasant hour, the attachments of country and the emotions of home. The same cast of observation will apply to the multifarious cargo of a Paris Diligence. *Here,* the man with uncombed hair and dirty neckcloth, climbs to the roof, unless on a rainy day he should have dexterity enough to make interest with the guard, and then with his shaggy coat, like a great wet water-dog, he takes his seat by your side, and dries himself at leisure. *There,* the gentleman with foul linen and unwashen hands, takes place beside you, and exhausts himself in efforts *to make the agreeable.* What is to be done in this case?—Put on the sullens or affect drowsiness?—No, a wise man will listen with attention, repay courtesy with courtesy, and will thus gain a lesson, if in nothing else, at least in *sçavoir vivre.* But, in truth, however disagreeable these rencontres may be in our own country, in foreign lands their inconvenience is materially diminished by the valuable information they convey. There are some chapters in human life, some phases in human character, that are not to be learned in Grosvenor-square or the *Rue de la Paix,* and we would rather acquire their theory in a stage-coach, than go to St. Giles's or the *Fauxbourg St. Antoine* in quest of reality.

Englishmen are, after all, *we guess,* the least tolerant of travellers, and the most easily irritated by those little inconveniences and perversenesses with which the only way of dealing is, to meet them with a smile, and dismiss them with a jest. We cannot always have cushions and a travelling-carriage, cringing landlords and servile waiters, patent springs and M'Adamised roads, down beds and blood-horses. But we can always carry with us the recollection that these are but the luxuries of life; that they are at once the enjoyment and the scourge of the voluptuary; that although great hardships are injurious, minor ones are invigorating; that in some climates, a curtained couch is less refreshing than the *bivouac;* and that the sensualist to whom Turkey-carpets and elastic Ottomans are become necessaries of existence, goes out of his proper circle when he seeks the wild magnificence of Alpine scenery, the luxuriant beauty of cultivated nature, and the various aspects of society in foreign climes. But now for M. Montulé, and his *Voyage en Angleterre.*

'Perhaps,' he remarks, 'there is no country of which such different descriptions have been given. Jealousy or enthusiasm has dictated almost every page that has been written respecting England. I now perfectly understand the exaggeration, favourable or otherwise, that I have remarked in a multitude of works; the French in particular, in consequence of their nearly incessant hostility with England, have rarely been able to judge of its inhabitants with impartiality. This country is so far advanced in civilization, that, as character or opinion sways, it will be regarded and estimated in a manner essentially different.

'When a man has always lived amid French disorder, confusion, I might almost say, negligence; and when he still retains the love of order and cleanliness, he must be filled with admiration in this country, where every thing is arranged in prescribed regularity, where nature itself seems to be adorned in its purest and freshest colours. For myself, I should be exclusively enchanted with England, if I had not previously seen Germany and the United States.

'Imagine, in the cities, the utmost regard to cleanliness, and the best possible taste in the 'set-out' of the shops; inns where every thing is ready, and *every thing is good (!)* The landlord complaisantly opens the door of the coach, presents his arm to assist you in getting out; the waiters endeavour to read your wants in your looks, and all these persons are so well dressed, that you feel yourself the more gratified by their obliging servility. Represent to yourself, if possible, roads not so wide as ours, not paved, nor adorned by regular ranges of trees, but winding easily in a country of shaded hills, of cultivated valleys, of bright-green turf; roads without ruts, gravelled like garden-walks, bordered by a causeway; add to this, a precocious verdure, cottages where the agreeable embellishes the useful, mansions in which every thing is made to yield to elegance and to perspective effect. All this passes rapidly before your eyes, for the diligences are not, as in France, slowly and laboriously dragged through the successive stages. The horses go over their ground at a swift and steady pace; the coachman's whip, always hanging over them, is seldom applied in a more serious manner. All this gives you but a faint idea of the mode of travelling in this country, and of the rich aspect which it presents.

'My admiration for our rival had been nearly arrested at a very early period of its excitement. When we stopped at Rochester to dinner, I asked for some water to wash. A handsome and elegant chambermaid shewed me into a chamber on the first floor, and after bringing the necessary apparatus, approached me and held out her hand. I confess that I at first interpreted this gesture in too favourable a manner; but it soon appeared that she was only asking me for a gratuity. From this time I discovered that in England the slightest service is rated at a shilling, or at least at sixpence.

'At ten o'clock we were in the suburbs of London. Every thing seemed illuminated; hydrogen gas shone from both sides of the streets in elegant lamps, and gushed in large flames in an infinity of shops.'

M. de Montulé admits the superiority of London in the competition with Paris. The Parisian, from his characteristic urbanity, will appear as an individual to have greatly the advantage over the London citizen; but when the general aspect of the two cities in point of civilisation is compared, Paris cannot sustain the trial. The contrasts and approximations of that capital are strikingly unfavourable.

'Splendid monuments, palaces close to the neglected habitations of misery, displease the eye. In London, order, regularity, the width of the streets, a general bustle among a population of respectable appearance, all is in harmony: you are satisfied with all. The Frenchman dislikes the restraint of neatness, but he is gratified with it when it comes in his way; and London, in this point of view, excites his admiration.'

Our Author excepts, however, the city, and the neighbourhood of the *Doks*, and is shrewd enough to find out that commerce will always be confined to the eastern parts of the great capital, because ships cannot pass London Bridge. His admiration is unbounded at the splendid establishments, *dans l'Ouest*, of the principal merchants, and he expatiates with much satisfaction, on the powder, silk stockings, and well-blacked shoes of their servants. He is mightily puzzled with the difference in this respect, that is to be found in their '*Countings*,' and appears to be amazingly scandalized, that 'in a land of liberty' a merchant's valet should be better dressed than his clerk. Liberty seems to have about as much to do with the matter as 'heaven and earth' with the Frenchman's torn nether garments; but, if the goddess be at all concerned, it is in favour of the clerk, who dresses to please himself, while the lacquey figures in the livery of his master.

M. de Montulé sneers at the common phrase '*shewing the lions*, as a *spirituelle enigme*. The fact is, that he does not understand the joke, and as we can have no doubt of his being among *our continental readers*, we shall punish him for his sarcasm by leaving him in his ignorance. The parks—he cannot comprehend how a park can be a lion—delight him; and he talks very rationally on the subject of that piquant assemblage of oddities, uglinesses, common-places, and beauties, Regent Street.

'I cannot,' he says, 'describe its effect; it satisfied me; I am partial to novelties. The English study regularity in the Arts less than we do, but they display more boldness in their architecture, and build sometimes in a capricious style; but they often produce striking combinations, and this street will be, not only the most extraordinary, but one of the finest in the world.'

He finds that soda-water is principally sold by the apothe-

caries; and expresses his satisfaction at the quality and reasonable charge of a casual tavern dinner. A visit to 'Bedlam' draws from him an animated and amply merited eulogy on that admirably managed establishment. M. Montulé visited the Tower, and saw, *pour de l'argent,* all its curiosities; we feel ashamed of the miserable rapacity that levies so exorbitant a tax for so paltry an exhibition. The whole cannot be seen by a single person for less than six or seven shillings! We cannot agree with M. Montulé in his criticism on the colonnade which surrounds the tambour of the dome of St. Paul's. To our apprehension, its effect is admirable, and we should be more disposed to censure the heavy and naked stylobate on which it rests. We quite coincide with him in his dislike of the tasteless '*tourelles*' which flank the pediment; we would, moreover, without ceremony or delay, cashier the balustrade, which Sir Christopher was compelled to add, against his better judgement.

In the House of Commons, the Speaker in his wig reminds our Traveller of the *Malade imaginaire,* and he mistakes the Mace for the King's Sceptre. Towards the close of the volume, we have a sketch of our constitutional history, and of our juridical system, from which we learn that when the Grand Jury has found a true bill, the Petit Jury is obliged to bring in a verdict of condemnation.

Bath reminds M. Montulé of Genoa, with the trifling difference, that it has a running stream instead of a noble bay. On his approach to Birmingham, he discovers that it presents an 'admirable aspect.' He gets into a worse humour with the English as he whirls along, and before he reaches the 'great workshop of the world,' he finds out that our rabbits, quite conscious that they are under the guardianship of the law, are perfectly free from their natural timidity. His description of the country about Dudley is brief but good, and reminds us of our own surprise and gratification when we first traversed that singular scenery, the *Campi Phlegræi* of England. At Liverpool, he finds out, that though the English are a thinking people, they think about little things and about their own interests; he forgives us, however, in consideration of Newton, Addison, Shakspeare, and Pope.

'I shall state a circumstance which may serve to illustrate the calculating habits of the English, in contrast with those of mere routine by which we are distinguished. I had seen near the Pont-Neuf, at Paris, a very ingenious steam-engine, constructed for the purpose of removing the mud from rivers and harbours.....In all that I heard from the spectators, there was nothing in favour of this

truly useful invention; a few sarcasms and witticisms, and nothing more. I found the same machine at Liverpool, where it was just brought into use An immense crowd was examining it with attention; every one congratulated the author of so precious a discovery; a few individuals modestly suggested probable improvements.—There is France and England.'

Manchester is hastily dismissed, but not without a becoming expression of indignation at our home slave system which sacrifices the health and happiness of multitudes of unhappy children to the demon of gain. On the road to Carlisle, he witnesses a boxing-match, and he seems rather inclined to patronise that humane and salutary custom. Scotland seems much to his taste. The situation and architecture of the 'Modern Athens,' draw from him the admission that the first is the most 'agreeable' in the world, the second in the 'best 'taste.' He had found the English cold and reserved; he finds the Scotch gay and chatty—'children playing,' 'dogs running about,' and wisdom in abundance.

After Edimbourg comes Glasgow with its 'commercial *no-* '*blesse;*' then Wallace and Miss Porter, Dumbarton and the Clyde, 'Greenhok the port of Glaskow,' Inverary and the Duke of Argyle, all hurried over with a rapidity that, if generally adopted, would make the getting up of 'travels' a very easy species of manufacture.

We shall not attend M. de Montulé through his harlequinade to Staffa and through Ireland to the Giant's Causeway. His movements are too rapid to allow room for much description, and a simple itinerary would have answered the purpose nearly as well. He finds time, however, to invent a marvellous theory of basaltic formation, and to sneer at the *confortable* of a breakfast-table in the north of Ireland, because it only presented eggs, roast beef and mutton, butter, and tea: nothing of all this would satisfy our traveller, and he negotiated with great spirit and firmness for a glass of 'wisky.' He returns to England, quarrels with Sunday because the people walk slowly and the theatres are shut; gives no less than three pages and a quarter to admiration and description of Portsmouth with its arsenal; and reaches London in time for the Coronation. The events of that day convince him that English liberty is 'the shadow of a shade,' since a lord's coachman cut at some of the mob with his whip, and the cuirassiers paid no attention when the populace shouted 'Queen, Queen.'

The volume which relates to Russia, we shall dismiss without comment, both because we have recently given an article on that country, and because M. Montulé's is not precisely the

text that we feel inclined to discuss. If, however, he does not write either eloquently or profoundly, he is, on the whole, neither illiberal nor splenetic, and we part from him in good humour.

Art. III. *Discourses on Prophecy*, in which are considered, its Structure, Use, and Inspiration. By John Davison, B.D. 8vo. pp. 559. Price 15s. London, 1825.

IT is curious, and, were the subject less awful, would be amusing, to mark the triumph of the infidel at the supposed invalidation of some minor evidence of the Christian faith. When some new sophism, or some antiquated and hundred times refuted cavil is put forward, as a definitive argument in demolition of some small segment of the great circle of demonstration which surrounds the evangelical system, it is forthwith set down as a complete and final victory, which ought to be followed by an unconditional surrender on the part of the champions of the Bible.

Supposing that to be true, which is demonstrably false, that some single link of the chain had proved faulty, or even extending the supposition to every distinct class of evidence *but one;*—still, while that single mode of proof remained unshaken, it were an entire and sufficient attestation of the claims of Christianity. This is, perhaps, sometimes lost sight of. Our jealousy for the security of the ark, may render us too anxious concerning some of its exterior defences. We would not by any means undervalue the peculiar advantages which we derive from that altogether extraordinary combination of testimony which surrounds the gospel as with an impregnable munition,—history, with its cloud of witnesses—miracles, with the manifest finger of God—prophecy, with its gradual fulfilment and opening prospects; but we shall do well to take heed lest, while we stand in admiration of the whole, we lose sight in some degree of the distinct value and importance of the several parts.

There is another view of the evidences of Christianity, which is, perhaps, not very often taken, and which Mr. Davison has placed in a very striking light. After having shewn that the failure of one class of evangelical evidence would be compensated by the positive force of the remainder, and that the grand system of testimony is supported by arguments drawn from distinct and independent sources, he proceeds as follows.

'Would he (the unbeliever) put the case, that the Miracles of the

New Testament are not completely authenticated, that Prophecy is not luminous enough, the morality of the Gospel not so extraordinary as to be clearly beyond the wisdom of man, and the personal character of its Founder not so much above all example, the propagation of the Gospel, by such instruments, not incapable of being explained on human principles, its profound adaptation to the nature of man not unlike an accident, the sincerity and martyrdom of its first teachers, who attested the facts of it, possibly a delusion? Still he is only at the beginning of his difficulties, and must for ever remain there, till he is prepared to resist and reply to the reason which arises from these considerations put together, and repel the claims of a religion which they so strangely conspire, each in some degree, and all with a more pregnant evidence, to corroborate and establish.

'The dispassionate inquirer will read these evidences in another sense. In each of them he will trace some real and substantial testimony, something not to be invalidated. Finding here, on the whole, so much, and in all the rest of the world so little, to create or fortify a rational faith, he will recognise in them the discriminating proofs, which designate the truth and certainty of the Revelation to which they adhere, and thereby command his assent to "the record which God hath thus given of His Son."

'As to the believer in Revelation, he, with respect to this variety of evidence, may observe upon it, not without some confirmation of his faith, how many of the divine attributes are pledged and engaged to him, for the truth of the Gospel. For the evidence of it embodies to his view the very fullness of those attributes, there being no one just idea we can frame of the Supreme Being, which does not find a place in some point of that attestation. The sovereign Power of God, overruling nature as his creature, is seen in the miracles—His Omniscience in the Prophecies—His Holiness in the laws of the Gospel—His Wisdom in the adaptation of it—His Providence in its propagation—and not one, but many of the divine perfections, illustrated in the life of his Incarnate Son, Benevolence, Long-suffering, Wisdom, Holiness. The very evidences, therefore, of the Christian Religion have impressions of the divine nature irradiating them, and thus they coincide with the system of that religion itself, wherein the Divine Being, in the exercise of these his perfections, is proposed to us as the object of faith, with its consequent affections and duties.'

It is a remarkable feature in Scripture prophecy, that, while it supplies one of the most signal attestations of the truth of Christianity, it furnishes a concurrent series of illustrations and evidences of its own verity. Prophecy was intended for a two-fold purpose. It was to prepare, during a long course of years, the minds of men for one grand event, and it was also, thereafter, to be appealed to, both in the expectations it had awakened and in their entire fulfilment, as the dictate of the Divine purpose, and as the "testimony of

Jesus." Hence, its complicated character, commanding continual attention by its awful menaces, its impressive signs, its high appeals, its stern and uncompromising morality, compelling reverence by the frequent and startling fulfilment of a portion of its predictions, and making all subservient to its main design of bearing witness to Him who 'was to come, in 'the fullness of time, to consummate, not to destroy, the Law and the Prophets. Thus, while it testified of Jesus, it bore witness to itself; there was no deficiency in its authoritative address; there was no failure in the entireness of its accomplishment. From this peculiar character, both of contemporaneousness and futurity, difficulties of interpretation would necessarily arise, independently of those which must essentially belong to publications so closely connected with the deepest mysteries of the Divine counsels; and from want of due discrimination in this particular have probably originated some of the conflicting opinions which divide theological inquirers, especially on those points which refer to the restoration of the Jews. But whatever hinderances may have beset the path of investigation, there has been no deficiency of explorers, all with their urgent claims to exclusive consideration as the grand discoverers, and each with his special machinery for clearing all obstructions. The Rabbis, the Fathers, popes and presbyters, laymen and divines, have come forward in their turns; and, although there has been much dishonesty and more blundering in a large portion of their bewildering commentaries, yet, it must be said to the honour of theological science, that on no subject in the whole compass of intellectual exertion, has the human mind been more keenly or effectively employed. Mr. Davison, for the present, brings up the rear of writers on Prophecy, and so well has he performed the task he had undertaken, as to take high rank among the ablest of them all. His general object is briefly stated in the following extract, but we shall feel it necessary to go somewhat more largely into the specific contents of the volume.

'The First of these Discourses is employed in treating of the Christian Evidences in general, and the Connexion of Prophecy with the rest.

'The Second, in considering the Moral Contents of the Prophetic Volume, as distinguished from its Predictions.

'In the Four next, I have entered into the Structure of Prophecy, and the Course of its Dispensation.

'In the Six last, its Inspiration and Divine Prescience are examined.'

The object of this distribution of the subject is to shew,

1st, The Structure and the Contents of Prophecy; 3, its Use and Design in reference to the several periods in which it was given; 3, the proofs which it bears of a distinct Inspiration, manifested in the accomplishment of its predictions.

There is, in the Prophetic writings, a perpetual and most impressive intermixture of moral precept with predictive intimation; and they are eminently distinguished by their clear and fearless statement of the principles of pure theology during a lapse of ages in which the whole world beside lay in darkness and corruption.

'When,' asks Mr. Davison, 'were these essential doctrines of religion and morality taught? They were taught to one separated people; at a time when the popular religion of the rest of the world was gone into idolatry and polytheism, and the *principles* of morals proportionally gross and imperfect; or where better notions on these subjects had place in the minds of men, they had no solid footing, for want of the sufficient authority to enforce them upon the life and conscience; and at the best, the very choice of their notions fell short of the sanctity and integrity of the doctrine extant in the books of the prophets of Israel. But what these prophets delivered, they delivered as by inspiration; however they spoke, whether to predict, or to instruct, it was not in their own name, "but as the word of the Lord came unto them." This was a high pretension in their doctrine; yet for what greater or better purpose could inspiration be given? The worthiness of the end, and the apparent fruits of the gift, render the gift itself most credible.

'For compare in this light the oracles of Scripture Prophecy, with the creeds of Paganism. In the one the religion is the foundation of the morals. By the Pagan creed, the morals were rather perverted and deteriorated. The best resources, indeed, of heathen virtue, were in the natural faith of conscience, which a corrupt theology could not wholly obliterate. But in the one case, religion and virtue were united; in the other they were at variance. And the Philosophy which did the most to reclaim the theory of ethical truth, could not restore the broken union between that truth and religion; and so the whole system, in which man's best fortunes lay, was out of order. Philosophy wanted religion; and oracles and priests cared little for virtue. The teachers of Israel held both in perfect concord together. In that age of the world they were no ordinary persons who did so. None but they are known to have done it.'

Still, notwithstanding the high standard of morality which distinguishes the prophetic writings, and the awful sanctions which they employ in the enforcement of their doctrinal precepts, they fall short of the Evangelical Scriptures in the fulness of their revelation, as well as in all that constitutes a comprehensive and elevated system of faith—a pure and perfect rule of life. The Prophets went beyond the Law, but

they attained not unto the Gospel. It was not in the order of the Evangelical system, that they who were only heralds and preparers of the way, should anticipate that entire discovery, which it was reserved for Him to make, who, in the fulness of time, brought life and immortality to light. In this point of view, then, the Prophetic Scriptures hold an intermediate place between the Mosaic law, and the Gospel as given by Christ. This representation is carried on and illustrated by Mr. Davison in a very impressive manner.

'The line of prediction began at the first with the promise of a Redeemer; but the promise was general and obscure, and indeterminate in all its modes and circumstances. The same word of promise was enlarged from time to time; it grew in force and clearness till it approached its consummation. So of other instances of Scripture prediction; they had their enlargements. In like manner, the divine law was unfolded. The Patriarchal and the Mosaic covenants do not express so full a model of the law of righteousness, by which man is to serve his Creator, as the later revelation given by the prophets. The prophets carry on that law; they furnish it with new materials of sentiment, motive, and duty; and this they do under the guidance of an original inspiration granted to them, as they declare, and not as commentators who merely elicit the sense of the law existing. Hence, the sin of Israel was this, that "they made their hearts as an adamant-stone, lest they should hear the *Law*, and the words which the Lord of Hosts *hath sent in his Spirit* by the former *Prophets*." Hence, Christ acknowledges and confirms "the Law and the Prophets" as the two connected parts of the existing moral revelation, which he came not to destroy, but "to complete" and establish for ever.

'And it is remarkable, that the Prophet, who of all others is the most full and explicit in delineating the Messiah's kingdom of redemption, is equally distinguished for the copiousness and variety of his lessons of holiness. Isaiah is not more 'the Evangelical Prophet' for that which he foretold, than for that which he taught. And this might be said, that, although a Christian could not consent to a surrender of the New Testament itself, yet if any one book of the Old were to be selected as a substitute for that more perfect gift, whereby to direct equally his faith and his obedience, none could be taken to adequate to both those purposes as the volume of this eminent Prophet, to whom it was given to behold the glory of Christ's kingdom with an eagle eye, and to drink of the spirit of holiness beyond his brethren.

'To conclude this topic, I add one observation more upon it. One book of the Pentateuch there is, wherein may be found the pathos and sublimities of religion in a strain not to be surpassed in any part of the Old Testament; the book of Deuteronomy. This book embraces a rehearsal and republication of the law by the great Prophet of it himself; with a survey of the wonders of Egypt and the Wilderness; the past acts of God's mighty arm, working in terror and in

mercy; the stipulated blessings of obedience, (which I may call the Mosaic beatitudes); and a terrific insight into the future plagues of his apostate people. Of the majesty of the book, and the impressiveness of it in these particulars, a calm and deliberate perusal can alone convey any just idea. Nor are the signatures of authentic truth and inspiration less stampt upon it. But here also may be traced the progressive scheme of Scripture. For this very book, if I mistake not, might, in its doctrinal character and use, be set above the simpler and earlier promulgation of the law as recorded in Exodus. And next, though in sublimity it be inferior to nothing in the Prophets, it may be ranked as only approaching to the practical standard of faith and personal obedience, exhibited in the doctrines, promises, and precepts of the prophet Isaiah. The considerate reader will judge whether this account of the expansion of the divine law by the later prophets be not a just one. If it be admitted, one use and intent of their mission will be better understood; and the remote members of revelation will be seen to compose a consistent whole, not by uniformity, but progression, every part of it silently advancing toward the spirit and perfection of the Gospel.'

The collateral character of Prophecy, to which we have before adverted, is strongly illustrated in the Promise made to Abraham. The verification of that portion which related to the possession of Canaan, was a pledge of the more ample fulfilment of that which foretold the ultimate extension of the blessings first given to his seed, to all the nations of the earth. And this character is maintained throughout the prophecies of the Old Testament. On the one hand, they refer to the Jews and their immediate connexions; on the other, they point steadily to the Gospel dispensation.

We cannot say that we are entirely satisfied with Mr. Davison's exposition of the Mosaic Law. The discussion is conducted with his wonted ability, but it appears to us somewhat deficient in distinctness and definition. He affirms the temporality of the Mosaic sanctions; and contends that to the Israelites, the import of the types was 'latent—it was a Sense not 'disclosed to the Hebrew worshipper.' There can be no question respecting the comparative clearness, to *us* as Christians, of their intent and object. The great Antitype has been manifested, and in his personal character, as well as in the circumstances of his appearance, He has given an ample and glorious illustration of that which was before obscure and uncertain. But, the comparative view of the subject being put aside, we cannot give an entire assent to the hypothesis of Mr. D. There is the same distinction between latency and the common-parlance meaning of obscurity as between twilight and absolute darkness. Now, if the types were *specifically* 'latent' or 'concealed,' the Jews were left, not in uncertainty,

but in starless midnight. It should seem, (and on sacred ground we would tread reverently,) that, on Mr. Davison's supposition, though the very spirit of their institutions warned them from idolatry, they were left without defence against the encroachments of superstition. Take away from the expressive ritual of Judaism the meaning and object which gave it reality, and made it effective to the instruction and edification of its observers, and you reduce it, so far as they were concerned, to a mere splendid ceremonial. But invest it with its peculiar character, and give to the temple worshippers some apprehension, however imperfect, of its continual reference to a parallel, though infinitely higher series of transactions, and you place them on different ground; they become at once the responsible agents in a "reasonable service." There is, indeed, one strong fact, which, taken alone, might give plausibility to Mr. Davison's position; we allude to that remarkable proneness to idolatry, which for so long a period was the disgrace and scourge of the Jewish nation. It may be speciously urged, that if this consciousness of a higher meaning and loftier direction were possessed by the Jews, it would have been a most effectual preservative against idolatrous error. We grant that it would, had these great truths been constantly kept in view, and their influence been cherished, by the great body of the nation. But we are not pleading for this universal knowledge; at least, not for its actual and honest reception by the negligent multitude. We contend only for such means of acquiring illumination as would leave them "without excuse," and these, we think, were to be found in the very nature of the temple service. There was a marked contrast between what may be called the moral and the material divisions of their system. Though Jehovah was pleased to reveal himself by awful symbols, his spiritual nature was clearly indicated, by the very media through which the skirts of the divine glory were dimly seen. But the ceremonies of the temple were tangible and circumstantial, and though accordant, in one sense, with the general scheme of the theocracy, yet, in another, were at variance with the spirituality and abstraction of the divine nature. Hence, an obvious necessity for assigning a specific and referential character to the ritual of the Jews; and such necessity could only be overlooked by the resolutely ignorant, the contentedly superstitious, or by those whose pride and bigotry had become identified with the externals of the system. These views might be supported by a reference to the history of the Old Testament, and to the doctrinal declarations both of the Old and the New; but we must

hasten on to notice the various important topics which lie before us.

Mr. Davison, however, seems to admit that the Israelite had, in some degree, 'access to the great significations of his 'sacrificial and ritual worship,' but maintains that he obtained it only by 'the insinuation of prophecy.' We are not disposed to question the advantages which were derived from this source; but we cannot allow that there was not in the general system something of which the specific tendency was to indicate the connexion between the shadow and the substance.

It would be quite impossible for us to follow Mr. Davison through his comments on the chain of Prophecy from Moses, or rather from Samuel, to Malachi. They are conducted with singular ability, and though the amount of decided novelty may not be great, yet the varied illustration, the light thrown on general arrangement, and the incidental annotations, are both interesting and valuable.

Throughout nearly the whole of the Prophets, the Evangelical strain of prediction and reference, is too marked for evasion or misconception. There are, however, three, among those who are usually termed the Minor Prophets, in whom the reference to the Messiah is of a different and less direct kind. The prophetic warnings of Jonah and Nahum regarded Nineveh; those of Habbakuk related to the invasion of the Chaldeans. But Jonah was himself a prophetic sign, a type of the Redeemer. His typical death and burial during three days, with his miraculous deliverance, are expressly claimed by our Saviour as the lively images of his own death and resurrection. While the menacing predictions of Jonah were arrested in their course towards fulfilment, by the repentance of Nineveh, the subsequent denunciations of Nahum against the same mighty city, hardened in iniquity, were followed by its awful destruction. These two books may be considered as forming

'connected parts of one moral history; the remission of God's judgment being illustrated in the one, the execution of it in the other.....Of pure Christian prophecy, either direct or typical, *perhaps* the book of Nahum must be set down as affording no instance.'

Habbakuk bears distinct marks of Evangelical character. His clear reference to faith as the principle of the religious life, and his annunciation of the great *Vision* that was for an *appointed time*, are unequivocal indications; and the conclusion of his book

'contains a confession of his own faith, and that faith separated

from all earthly and temporal hopes. As such, it is of a pure Evangelical character. The conclusion of Habbakuk is in fact a beginning of Christ's proper doctrine, and whoever will read it, and then pass to the beatitudes of the Sermon on the Mount, will see in both, the sanctions of Canaan recede, and the vision of the better kingdom opened.'

On the whole, then, in the earlier and larger portion of his volume, it has been Mr. Davison's object to shew, that Prophecy is of a complex character, as well as variable in its light. Its 'principal age' includes the period from Samuel to its last glorious emanation in the predictions of Malachi. Previously to the call of Abraham, the intimations of the great Deliverer, though emphatic, had been few. In the age of the Patriarchs, the outpouring of the prophetic spirit was more abundant. During the Egyptian exile, it was suspended, but, under the dispensation of the Law, was renewed. A silence of 'four 'hundred years follows the Law, and a pause of the like dura-'tion precedes the Gospel.'

'The *subjects* of Prophecy varied. Whilst it was all directed to one general design, in the evidence and support of religion, there was a diversity in the administration of the Spirit in respect of that design. In Paradise, it gave the first hope of a Redeemer. After the Deluge, it established the peace of the Natural world. In Abraham, it founded the double covenant of Canaan and the Gospel. In the age of the Law, it spoke of the Second Prophet, and fore-shadowed, in Types, the *Christian* doctrine, but foretold most largely the future fate of the selected People, who were placed under that preparatory dispensation. In the time of David, it revealed the *Gospel Kingdom*, with the promise of the Temporal. In the days of the later Prophets, it pre-signified the changes of the Mosaic Covenant, embraced the history of the chief Pagan kingdoms, and completed the annunciation of the Messiah and his work of Redemption. After the Captivity, it gave a last and more urgent information of the approaching Advent of the Gospel.

'Thus, ancient Prophecy ended as it had begun. The first discovery of it in Paradise, and the conclusion of it in the book of Malachi, are directed to one point. In its course it had multiplied its disclosures, and furnished various succours to religion, and created an authentic record of God's Providence and Moral Government to be committed to the world. But its *earliest*, and its *latest* use, was in the preparatory revelation of Christianity. It remains, as the general inference to be deduced from the whole, that the Holy Jesus and his religion, are the one principal object of Prophecy, the beginning and end of the elder revelation of God.'

As a preliminary step to the consideration of prophetic inspiration, Mr. Davison devotes an entire discourse to the grand question concerning the reconcilableness of the contin-

gency of human actions with the Divine fore-knowledge and pre-ordination. He has taken a clear and common-sense view of this knotty point, but we cannot congratulate him on having facilitated our progress through its intricacies and obscurities. For any thing he has said on the subject, its difficulties remain as they were; and we believe that this may be, without much hazard, affirmed of almost every writer who has taken up the thesis. He does not, however, appear to have avoided the great error which has been mixed up with the speculations of so many among those who have assailed the theological question—the confounding of free-will with free-agency. Whenever Calvinism is referred to, the distinction ought never to be lost sight of, since while, on the broad ground of Scripture and of fact, it denies the first, it does not impeach the second. On the general inquiry, whether the Divine Prescience be compatible with the freedom of human action, many and most fantastical have been the vagaries of man's intellect. One bright scheme, while it admits the attribute of fore-knowledge, puts it to sleep, only to be awakened on special occasions. A Dr. Pearson has recently gone more decisively to work, and, unappalled by the startling consequences of his hypothesis, affirms at once the inability of the Divine Prescience to command cognizance of the free actions of men. This is laying the axe to the root: it is, unquestionably, thorough-going theology. All the metaphysical difficulties connected with the question are, to be sure, very completely got rid of; but it may be worth consideration, whether, to say nothing of the unhallowed infringement on the Divine attributes, the point is worth gaining at the expense of one entire and most important branch of Christian evidence, the proof from Prophecy. In fact, the Doctor rests his hypothesis, in part, on the absolute nullification of a large portion of the Scripture prophecies, since he assumes that they contain no distinct predictions of free and responsible agencies. This is not worth answering; we cannot, however, but express our admiration at the way in which some men read their Bibles. If it were necessary to make choice between the two difficulties, we would rather side with Hobbes and Bayle, and, maintaining the Divine prescience, argue from it against man's freedom, than question, with Dr. Pearson and the earlier 'writers of the Socinian school,' the possibility of God's absolute fore-knowledge in the case of contingent things.

Lord Bacon, in one of his *Meditationes Sacræ*, had some very acute but, withal, very singular observations on the sources of Heresy, part of which bear very strongly on the question just referred to. That great man expresses himself

in a way which would lead us to place him among ultra-Calvinists; but he extricates himself from the difficulties of the inquiry rather by violence than by skill. He censures those who, in order 'to free and deliver the will of God from all imputation and aspersion of evil,' affirm that all 'those human actions which partake of sin, depend, substantively and originally, and without any sequel or subordination of causes, upon the will. These,' he asserts, 'make and set down and appoint larger limits of the knowledge of God than of his power, or rather of that part of God's power (for knowledge itself is a power) whereby he knoweth, than of that by which he moveth and worketh, making him foreknow some things, idle and as a looker on, which he doth not predestinate nor ordain: .... but whatsoever depends not of God as author and principle by inferior links and degrees, that must needs be in place of God, and a new principle, and a certain usurping God; wherefore, worthily is that opinion refused as an indignity and derogation to the majesty and power of God, and yet, it is most truly affirmed, that God is not the author of evil, not because he is not author, but because not as of evil.*

We do not think that Mr. Davison combats this opinion with his usual acuteness. He takes a distinction between 'causation' and 'moral government,' which may be very good as a position from which to argue, but is, most assuredly, itself no argument. He goes on to make comments in a decided tone, and talks of a 'delegated power,' which is, in his own phrase, altogether 'beside the question.' He comes more to the point, when he affirms that 'the distinction between the '*knowledge* and the *pre-ordination* of God, is asserted in the 'whole scheme of the prophetic volume;' but he takes the matter very much for granted, and his illustrations of New Testament doctrine are singularly *tranchant* and infelicitous.

'This distinction, so intelligible and so important, is in perfect conformity with that great text of the New Testament which has cost Christianity so many painful disputes. "Whom he did *foreknow*, them he did *predestinate*;" a separation here expressed in the exercise of the Divine attributes, which, if candidly considered, and strictly kept in view, might have prevented many rash decisions, which now remain upon record, to admonish and instruct by their inconsistency with, and opposition to, Scripture. The same distinction stands in equal conformity with that other memorable text: "Of a truth against thy Holy Child Jesus—both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to *do* whatsoever thy *hand* and *thy* counsel *appointed* to *be done*." The *deed*, we see, is imputed to the human agents. The *effect* of it, and the *effect* alone, to the hand and counsel of God. He, ordaining an

* Lord Bacon's Works, edited by Basil Montague, Vol. I. pp. 219-20.

effect from an evil act foreseen, *appoints* the *suffering* by his *predestination*, and *permits* the *act foreknown* to the *doer's will*."'

This is strange mystification, and compels us also to take a distinction between the *ingenuity* and the *ingenuousness* of Mr. Davison. These agents of evil were "gathered together, to *do* what the *hand and counsel* of God had *appointed to be done*;" and 'these awful and emphatic words,' affirms Mr. D., 'ascribe 'the *deed* to the criminals, and its *effects* to the Divine predestination. To our eye, and ear, and understanding, they speak only of the deed, and do not advert to the effects: they state, that Herod, Pilate, and the Jews were assembled to carry into execution the appointment of God's hand and counsel. Mr. Davison tells us, in a note, that 'it is not said, whatsoever thy *counsel appointed them to do*.' This is miserable trifling. We are as averse as Mr. D. can be, from the opinion which ascribes the origination, or the predetermination, of evil to Infinite Holiness and Beneficence; but we had rather turn, in the humility of conscious ignorance, from a Scripture difficulty, than encounter it either in a presumptuous or a prejudiced spirit. We dare not dictate to Divine wisdom the terms in which it is to speak, nor fence with its recorded language in compliment to our own shrewdness.

The gloss on Rom. viii. 29, pleases us no better. It amounts to nothing more than is assumed by the old theological quibble, as unphilosophical as it is unscriptural, *predestination on works foreseen*. It would, we apprehend, go further towards the illustration of this 'great text,' to consider both the prescience and the preordination there spoken of, as having reference to the Divine benignity towards the objects of his election.

The remainder of the volume is occupied with an able though somewhat compressed discussion of the question of Inspiration, in reference to which Mr. Davison lays down three conditions, as forming, in their combination, a sufficient criterion by which the claims of prophecy may be tried.

'First, the *known promulgation* of the prophecy prior to the event. Secondly, the *clear* and *palpable fulfilment* of it. Lastly, the *nature of the event* itself, if, when the prediction of it was given, it lay *remote* from human view, and was such as could not be foreseen by any supposeable *effort of reason*, or be *deduced* upon principles of *calculation* derived from *probability* or *experience*.

The Scripture prophecies are brought to the test of the criterion thus established:—1. In their application to the Establishment of the Christian religion. 2. In their reference to the degraded and exiled state of the Jewish people.—3. In their prediction of the great Apostacy.—4. In their announcement

of the vicissitudes of Pagan kingdoms. In all these particulars, the examination is fairly and closely urged, and satisfactory proof is given of the coincidence between the prediction and the event.

Such is the general outline of the contents of a volume which will be received as a valuable contribution to our theological literature. Mr. Davison is an acute and fearless investigator, an able and, when he pleases, a clear reasoner, a powerful, and sometimes an eloquent writer. He is a man with whom even to differ, is to ensure instruction; and we hope that, although he has 'served his time' as Warburtonian Lecturer, he may yet be induced to complete his subject by giving a 'view of the Prophecies of the New Testament.'

Art. IV. *A Short History of the Church of Christ*, from the close of the Sacred Narrative to our own Times. By the Rev. John Fry. 8vo. pp. 614. Price 12s. London. 1825.

THE Author of the work before us is already known to our readers as a Biblical Translator and Expositor, by his Version of the Psalms, and his Expository Lectures on the Epistle of St. Paul to the Romans. He now presents himself to our attention as an Ecclesiastical Historian, in which character he has taken for his model the work of the late Mr. Milner, who professedly deviates from the course generally pursued by the writers of Church History, for the purpose of investigating and detailing the progress of the genuine religion of Christ. The voluminous extent of Mr. Milner's work, as partly executed by himself, and afterwards continued by his brother, the late Dean of Carlisle, and the imperfect state in which it is left, appear to have suggested to Mr. Fry the publication of this 'Short History,' which, in addition to its value as a comprehensive register of facts, is entitled to notice for the original observations which it occasionally comprises.

Mr. Fry has correctly remarked in his preface, in reference to his primary purpose in this sketch of Ecclesiastical History, that our object should be, to learn what have been the progress and effects of the Truth as contained in the oracles of God; a standard which, in the spirit of consistent Protestantism, he maintains, we must not bend to the tradition of churches, or to the religious sentiments of the fathers and uninspired teachers. This caution, it will be found most necessary for inexperienced readers to carry with them in their progress through many pages of ecclesiastical history, from which they will become acquainted with the controversies of religious

opponents, the tenets which some have maintained and others have rejected and denounced, the dogmas asserted as verities, or proscribed as errors, the creeds established by prevailing parties, the decrees published by Councils, and the varied forms of religious doctrines which have been authoritatively enjoined and enforced by the powers of this world in their unhallowed interference with the obligations of intelligent creatures.

The difficulties attendant on the application of the tests which the Scriptures have provided for the trial of the spirits, are, however, neither few nor small; and a writer who would employ his skill in tracing out the boundary line by which the religion of Christ, in its correct form and spirit, is separated from the numerous errors and the spurious and futile professions which have so extensively usurped its Divine claims, will very frequently be in danger of being misled by the guides of whose assistance he must avail himself. The accounts of ecclesiastical historians are not always trustworthy, and the means are too seldom accessible, by which their truth may be established, or their misrepresentations detected. A correct estimate of the opinions and practice of proscribed parties is not to be expected from writers who notice them only as opponents. Nor does even the condemnation of error supply the pledge of sound doctrine in every adversary who has engaged in the exposure of heretical doctrine; much less does it furnish the evidence of a scriptural faith. It would be easy to refer to works now in circulation, which, if they should go down to future times as the only means of information respecting the religious character of some communities in our own age, would cause them to be considered in a very different light from that in which they ought to be exhibited. Ignorance, prejudice, and interest have each furnished its *quota* of aid in the attempt to depreciate and extinguish obnoxious parties; and those parties have not always been rendered obnoxious by a departure from the faith, or by deviations from the purity of Christian practice.

To the reader of ecclesiastical history, no subject will be more interesting than the rise and progress of that monstrous power which, originating in the early ambition of the pastors of the Church, and strengthening itself by every secular alliance from which it could receive assistance, proceeded by gradual advancements to that proud elevation from which, in the person of the Romish pontiffs, it looked down on prostrate kingdoms and humbled sovereigns. As the pretensions of that surprising tyranny, when in the zenith of its power, are brought to the knowledge of the reader, and he becomes familiar with the

facts which have perpetuated its cruelties and its crimes, he will be unable to suppress his astonishment that such a tyranny should arrogate to itself the titleof the Church of Christ. And while he discerns the entire incompatibility of this character with the abominations and atrocities of papal dominion, he will perceive the disagreement to be equally apparent in the gross ignorance and subversion of Christian truth which distinguished it. If, as Mr. Milner has remarked, the Romish Church produced, during the thirteenth century, no single person who could have given a satisfactory answer to the question, "What must I do to be saved?" it may be asked, What purpose, which should come within the designs of the Divine Founder of the Church, could be answered by a community like this? It was in the early part of this century that the apocalyptic Babylon, perfecting her policy, and consummating her atrocities, became the patron of infernal devices, and sent abroad her fierce and bloody Dominic. The period of her grossest ignorance was the era of her most remorseless cruelties. Could imagination, by taxing all her resources, present a more striking and appalling contrast than was actually exhibited by this community, with the meek and lowly Saviour in company with the apostles? An enlightened writer has a duty to perform in respect to this hateful tyranny, which cannot be too fearlessly discharged; and we are glad to be able to report that Mr. Fry has aided the cause of religious truth with much of the necessary vigour and effect.

In the review which Mr. Fry has taken of the History of the Church during the Apostolic age, which is the subject of his first chapter, he has very judiciously limited his details to the events and circumstances which followed the ascension of Christ. Writing for the use of persons who possess the authentic records of those transactions in the New Testament, he has not deemed it requisite to fill his pages with transcripts from the sacred narrative, but has selected the most striking and important occurrences, and explained their bearings on the cause of evangelical religion. The intrusion of the Judaizing zealots into the primitive churches, and the error which they patronised in insisting on the circumcision of the Gentile converts, is the topic which is most largely considered in this chapter. In this discussion, Mr. Fry has fallen into an error which is of some moment, as the case which he has admitted, would in fact invalidate the whole of his representations. To conciliate the Hebrew Christians, says Mr. Fry, 'as being in 'a harmless error at the most, he (the Apostle Paul) complies 'with the same customs and ceremonies, and causes Timothy, 'though a Gentile, to be circumcised.' Now if the Apostle

had caused Timothy to be circumcised, being a *Gentile* convert, he would have been subverting the principles which he was most intrepidly asserting, as of essential obligation. The Apostle never would have been found abetting a practice in opposition to his own convictions and doctrine; nor would he, how liberal soever in his conduct, have attempted to conciliate any party by a compromise of his integrity. If Timothy had been a Gentile, the Apostle would have resisted his being circumcised. Timothy, however, was *not* a Gentile convert: his mother was a Jewess, and he himself clearly ranked with Jews. Now to Jewish converts, the rite of circumcision might, without violating any Christian obligation, be applied: as it was therefore lawful, and as offence to the Jews might be avoided by its being administered to one of their own nation, the Apostle assented to the circumcision of Timothy. But for the same reason that Timothy was circumcised, Titus, who was a Gentile convert, was not allowed to be a subject of the rite.

The prejudices of Mr. Fry have rather too apparently got the better of his judgement, in the notices and reasonings contained in this chapter relative to 'the episcopal office.' The outlines of episcopal government in individual churches are, he imagines, certainly distinguishable in 'James and the 'presbytery.' This, however, is a formula which Mr. Fry will in vain look for in the Acts of the Apostles; for, though 'James' is mentioned in more than one instance, and 'elders' are also described as being present at the deliberations of the Apostles and Christians at Jerusalem, yet, nothing is said in the record, of 'James and the presbytery' as sustaining a consistorial relation. Equally rash is the assumption that the designation, 'angel of the church,' in the Apocalypse, establishes the claims of the episcopal office to an apostolic origin. For, as no other term of office is conjoined with this, no superiority can be claimed for the persons to whom it is applied; and there is nothing in the term itself that is inconsistent with its appropriation to any Christian Minister, being a pastor. We do not see of what utility these assumptions can be to such a writer as Mr. Fry; since, if he means to employ them to establish the apostolic origin of modern Diocesan episcopacy, they are altogether inapplicable. In nothing can any agreement be shewn between the primitive episcopal office, as exercised in individual churches, and the office of a Bishop in the Church of England. We should not find great fault with Mr. Fry's usage of the expressions, 'apostolic episcopacy' and 'apostolic succession,' if he could but shew us that the assertion and transmission of genuine Christian doctrine have been

uniformly connected with the episcopal office. But what shall we say when, so far as we can understand, there is but one of the entire bench of Bishops of the Established Church who patronises the religious doctrines professed by the Rector of Desford? Whatever might be the 'prerogatives and legal 'rights of this high office,' as Mr. Fry writes, in the apostolic times, they could bear no resemblance to the authority of the Bishops in his own Church. Even in a later age, the Author describes the government of bishops as resting on 'a popular 'basis,' which, if it were indispensable as a qualification of office, furnishes a very sufficient reason for resisting the claims of the modern episcopacy. If the flock, gathering around the bishop, and waiting on his ministrations, were, in the time of Cyprian, the example of the primitive episcopacy, such a state of things can be placed in comparison with the episcopal office as existing in the Established Church of England, only to the disadvantage of the latter. The spiritual oversight of one Christian society, is a description of the office of a bishop which we can have no objection to receive, whether it be applied to primitive pastors, or to the pastors of other times. But how unlike is this to the office, the authority, and the jurisdiction of Metropolitans and diocesan Bishops!

As a fair specimen of Mr. Fry's manner of treating ecclesiastical characters, we shall transcribe his account of the most celebrated member of the Romish Church in the twelfth century.

'But the life and writings of Bernard, called the Last of the Fathers, redeems the Romish community in this age from the character of entire desolation. We have no reason to suppose that Bernard was alone in his generation; there were probably many more, like him, taught of God in secret, to whom, notwithstanding, it was not given to know the nature of the abomination which held them in subjection. And this exposes to view what the word of prophesy had described, that, in the temple where the "man of sin" did sit, and shew himself as God, there was a measured space, untrodden by the feet of the gentiles, which contained the altar and them that worshipped therein. Bernard was admired in his age as a perfect model of all that a Roman Catholic and a monk should be; he gained such an influence over his contemporaries, that princes and pontiffs consulted him as an oracle. His character was formed for the times in which he lived; not to stem the torrent of corruption, but to go with it, and diffuse a small portion of healing in its waters, which, there can be no doubt, caused many, who else would have drunk of them to their destruction, to live. Many parts of his works may still be read with profit by members of the purest churches; for, as Mr. Milner observes, "there was not an essential doctrine of the Gospel, which he did not embrace with zeal, defend by argument,

and adorn by life." That he saw not the "deceivableness of iniquity," when he advocated the cause of superstition and the errors of popery, is certainly a deplorable inconsistency; but surely we are defective in charity, if in Bernard we attribute it to his "not receiving the love of the truth," to his "having pleasure in unrighteousness." Yet, as few think it worth their time to acquaint themselves with his writings, we shall give the opinions formed of this father. "Papists represent him as an angel, and Protestants as a narrow bigot or furious zealot. Those who know nothing more of him than what they have learned from the prejudice of opposite extremes, are tempted to think him an object worthy of contempt, if not of detestation;" but those who will take the pains to study the character of Bernard from his own works, will contemplate a dispensation of the manifold grace of God, and learn how he could quicken and nourish the soul of a bigoted Papist of the twelfth century, with manifestations of saving mercy, with which few of the most enlightened ages have been favoured. Nor can any other cause be assigned, that he who is celebrated for the founding of a hundred and sixty monasteries, might not have been the founder of as many Protestant churches, than that, in the wonderful mystery of Divine Providence, the time was not yet come, when God would deliver his people out of captivity.

'One great benefit to the church arose from his public ministry. In his contest with the notorious Abelard, he "nipped Socinianism in the bud*," which might else have torn up the very foundation of the church, already fallen in ruins. His preaching up of the Crusades for the recovery of the Holy Land, we must refer to the mistaken zeal of the times; and if among the Cathari there was indeed a people of saints of the Most High, to whose death he was consenting, we know that the blood of Him whom he in ignorance persecuted, could wash out this stain also. It is evident that he regarded these sectaries, whose history we are afterwards to consider, not as maintaining the truth, which he knew and had tasted, against the peculiarities of the reigning superstition; but as heretics, holding fundamental errors concerning the person and atonement of Christ; and it is most probable, from the weight of historic evidence, that such was the fact. How a real Christian could approve of the laws of the age, which subjected deluded heretics, even of the worst description, to penalties so severe, the intelligent reader will not ask; for he must know that it was comparatively but very lately, that either Papists or Protestants could be made to perceive that God required not the punishment of error at their hands; and that it was as impolitic as it was unjust and unmerciful.

'Bernard died about the age of sixty-three†, chastened under the hand of God by a most severe illness. Certainly, if we believe his own words, he did not trust to superstitious vanities. "As far as in him lies," he writes, "he who attributes the glory of redemption, not to the cross of Christ, but to our proficiency in holy conversation, renders

* Milner. † A.D. 1153.

void and of none effect the mystery of the Divine dispensation; but God forbid that I should glory, save in the cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection."—"I consider three things in which my hope consists; the love of adoption, the truth of the promise, and the power of performance. Let my foolish heart murmur as much as it pleaseth, and say, Who art thou, and how great is that glory, or by what merits dost thou expect to obtain it? I will confidently answer, I know whom I have believed, and I am certain, that he hath adopted me in love; that he is true to his promise; that he is powerful to perform it; for he can do what he pleaseth. This is the threefold cord which is not easily broken, which being let down to us from our heavenly country to earth, I pray that we may firmly hold; and may He himself lift us up, and draw us completely to the glory of God, who is blessed for ever." "Happy is he alone, to whom the Lord imputeth not sin. To have Him propitious to me, against whom alone I have sinned, suffices for my righteousness. Not to impute my sins, is, as it were, to blot out their existence. If my iniquity is great, thy grace is much greater. When my soul is troubled at the view of her sinfulness, I look at thy mercy and am refreshed."*

'The reputation of Bernard, and his great connexions, permitted him to inveigh with impunity against the luxury and the sensuality of the clergy, of which he was a faithful reprover.' pp. 221—223.

There is much that merits attention in the following observations on the state and principles of parties at the commencement of the reign of Mary, on which we forbear to remark.

'The nation very generally sided with the legal heir. Mary had promised to the men of Suffolk and Norfolk, that she would not alter the national religion; and after her accession, declared by a proclamation, that she would force no one's conscience. But in her bigoted zeal for the papacy, and for what she considered to be necessary to the eternal salvation of her people, all these promises were soon forgotten. Nor was it to be expected, upon the acknowledged principles of that religion, that a Roman Catholic, having the power, could act otherwise; for it was maintained, that "no engagements against the interests of Holy Church were binding"—"that there was no salvation out of the pale of that communion"—"that it was accordingly the duty which rulers owed to God, for the good of their subjects' souls, to reduce them to conformity, even by the severest punishments." If it must be confessed, that some measures of government in the late reign, savoured of this last maxim, they were very far from being the principles of the Reformation. There were none of its esteemed writers but held the sanctity of an oath or a promise, though it were to their own injury. They did not lay it down as a principle, that there was no salvation out of their own respective communions; and although their opponents objected to them, that they held—what

* Milner.

amounted to the same, that none but the elect could be saved, this was a totally different principle in practice; for they did not presume to know the secret decrees of God; much less could they suppose that by civil penalties they could compel people to become of the number of the elect, or that, to save their souls, they must of necessity be subject to their spiritual authority: they did not confine salvation to the pale of their churches. They had, however, so far assimilated with the Roman Catholics, that they thought, where the governments of states or cities embraced their religion, they were bound to provide instructers, to order the public profession of religion according to what they conceived to be the truth of God's Word, and to protect the same by civil penalties. Most of them also thought with the Papists, that the teaching of fundamental errors was to be restrained, as blasphemy against God; and that the promulgators of the same should be treated as a sort of poisoners to the soul. They argued, besides, that as part of the Roman superstition was idolatry, it ought not to be publicly allowed.

'But, notwithstanding these false inferences and the general barbarity of the age, the conduct of the reformers, when in power, towards the subject Papists, was very different from the conduct of the Papists towards them, when their circumstances were reversed. The great distinction, however, to be observed, is this: the principles of the reformers admitted, and must have drawn after them, a toleration of dissent from the religion of the majority or governing part of society —at least where no seditious principles were involved, as in the case of some of the Anabaptists, or political crime, as maintaining with the Papists the temporal authority of the bishop of Rome. But the principles of the Papists, when authority was in their hands, never could admit of any toleration, or even leave undisturbed the consciences of private persons; nor were the heads of their church at all scrupulous to avow this. The only hope, therefore, of the people of England at this juncture, was in the legislature: but such was the divided state of the nation, or such their indifference to religion, and so great was the preponderance of the crown, that the houses of parliament, secured in their possession of the property spoiled from the church, suffered themselves to be moulded entirely by the will of the sovereign.' pp. 48, 9.

With the manner in which Mr. Fry expresses himself in regard to some measures of severity adopted by Queen Elizabeth and Archbishop Parker, we find no reason for being dissatisfied; but there are some other points in respect to which we cannot commend his discernment. 'We cannot,' he says, (p. 502, note), 'sufficiently lament that it was necessary, with 'respect both to Puritans and Papists, to make conformity to 'the Protestant Church a test of loyalty to the Government, 'which gave that the appearance of a religious persecution, 'which was only designed as the punishment of faction and 'rebellion.' This, if we mistake not, might as justly be

alleged by a Romish writer in vindication of the measures of the infamous Mary, who had been set aside by the Reformers from the succession. But that Elizabeth was a religious persecutor, Mr. Fry himself has admitted, animadverting on her conduct with that censure which it was impossible for any Christian writer in our times to withhold. In the case of the two Dutch Anabaptists who were burned in Smithfield, and for whose lives the martyrologist Fox was in vain a petitioner to the queen, she 'considered herself necessitated to this severity; 'for, having punished traitors, if she now spared the blas-'phemers, the world,' she said, 'would condemn her in being 'more earnest in asserting her own safety than God's honour.' This is proof sufficient that the severities of Elizabeth were not always the punishment of sedition and rebellion,—that she remembered her ecclesiastical, not less than her temporal authority, and was resolved to shew, that the 'supremacy' which she supported, was not in her account a prerogative of pageantry and form. With respect to the Puritans, some of whose proceedings we should not hesitate to blame, the vindictive proceedings of the Court in their extremest rigour, were directed against them for alleged delinquencies which had no reference but to principles and practices strictly and purely religious.

It has been a favourite position with many clerical writers in defence of the Established Church, that her formularies are the safeguards of Christian doctrine; and that, in particular, the reading of the Liturgy, in cases where instructions delivered from the pulpit are in opposition to evangelical truth, is an important advantage which that Church possesses, compared with other religious communities in a state of religious declension, which are not possessed of a liturgical service. Mr. Fry would seem to adopt this opinion. In his account of the state of religion in the Established Church and among the Dissenters of this country, in the former part of the last century, he observes that, except in some few churches and congregations, 'the doctrines of the Reformation were in a manner 'lost,'—'the Dissenters who continued orthodox were driven 'into the corners,' and that 'in the general church'—'the most 'admired preaching, and that which almost universally prevailed, 'insisted chiefly upon the practice of moral virtues.' 'The 'desk, indeed,' he goes on to say, 'held another language; 'and on this very account, a parish church could not be so 'destitute of all evangelical light, as an Arianised presbyterian 'meeting-house,—because all did not depend upon the officia-'ting minister. The church, in regard of her liturgy, was still '"a pillar of the truth."' In a subsequent passage, Mr.

Fry appears to appreciate the reading of the Holy Scriptures as a means of religious instruction, more highly than even the reading of the Liturgy. But, among the falling presbyterian societies of England, the reading of the Holy Scriptures was a part of their public service, and this advantage, therefore, equally attached to their institutions. It is, however, altogether unnecessary to determine to which of the parties the superiority might belong; since Mr. Fry himself, who cannot be supposed to estimate the utility of the Liturgy below its proper value, has given us in some paragraphs which immediately follow our last citation, such a description of the Church of which he is a minister, during the times referred to, and has so reasoned on the facts adduced, as to deprive his previous assumptions relative to the efficiency of the Liturgy, of every measure of importance.

'The church, in regard to her liturgy, was still "a pillar of the truth;" and a congregation in the church of England, could not attend at morning and evening prayer, and at the communion-service, without hearing and rehearsing a full declaration of Gospel truth, in all its most essential points. But still it is remarkable, how little this was understood or perceived. The multitude both of priests and people, too often "drew near to God with their lips, when their hearts were far from him," and offered indeed "the sacrifice of fools." This state of things, not yet every where gone past, and never altogether unknown, as to some parts of the most enlightened congregations, illustrates that great truth of revelation—the necessity of a spiritual illumination: "the things of God are foolishness to the natural man, neither can he know them, because they are spiritually discerned."

'It also seems to shew, that the raising up of faithful preachers of the Gospel, is still the usual method which the great Head of the Church is pleased to employ, in saving them that believe. Instances of conversion and of spiritual edification have not been wanting in the worst of times, from the using of the Liturgy, and from reading the Book of Common Prayer; but, judging from all appearance, the instances have been very rare, in comparison of the blessing which has generally attended the poorest efforts of the weakest of Christ's ministers, who have been truly taught by him, and have been raised up as heralds of his mercies. We can assign no reason for this, but that such is the sovereign pleasure of God. Appearances may perhaps deceive us, and in some measure they probably do, in this matter; but hitherto, if we include all other means of instruction, even the reading of the Holy Scriptures themselves, except in connexion with a preached Gospel, it seems, that in all ages, from the times of the apostles, the great public work of divine grace has been carried on by sending messengers, according to our Lord's representation, "to open the dark eyes, to turn men from darkness to light, from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified through

faith in Christ." This we certainly know, that in those congregations in the church of England, where the pulpit contradicts the desk, or is silent on those "mysteries of the faith" on the foundation of which our public services are constructed,—the state of religious knowledge is deplorably low; worship is for the most part mere formality, or much tinctured with superstition. Some go about to establish their own righteousness, and are outwardly moral and charitable to the poor; but for the most part, a cold indifference, and sometimes an absolute pagan ignorance of Christianity prevails.'

pp. 593, 4.

From several passages which presented themselves to our attention in perusing Mr. Fry's pages, we were not a little curious to learn, in what manner he would describe the conduct of the heads of the English Church at the era of the Revolution. We certainly are prepared to go as far as Mr. Fry himself in allowing, that 'it were better for the world and for 'religion, were all those who addict themselves to the work of 'the ministry to have done with worldly politics.' But, knowing as we do, the secular character and relations of his Church, we are somewhat jealous of the exhortations which we occasionally hear from its ministers, when they admonish us to submit to every ordinance of man. Were our obedience to be conformable to their rule of duty, it might but too frequently commit us to the politics of the world. When we found Mr. Fry describing the doctrines of 'passive obedience' and 'non-'resistance,' as demanding the serious consideration of all denominations of Christians who desire to learn and practice the will of Christ, we felt anxious to have his judgement on a practical case; and this he affords us in his account of the Revolution. But he has not enabled those of his readers who may have to learn the facts of that memorable era solely from his pages, to estimate either fairly or fully the conduct of the established clergy at that period. The famous Oxford decree, which asserted the doctrines of passive obedience and non-resistance, and declared all manner of resistance damnable and infamous to the Christian religion, is not once adverted to; but, of those who published this decree through the nation in 1683, and in 1688 resisted the authority of King James, Mr. Fry is the panegyrist.

'Men,' he says, 'who carried to the extreme their notion of the duty of obedience to the king, were now compelled to make their choice between that obedience and the sacrifice of their church and of the Protestant religion. In such a dilemma they could not hesitate, and were soon put to the proof. The bishops could not but feel themselves on this occasion strong in the support of public opinion; yet, their conduct must be considered as bold and magnanimous.'

Perhaps the qualifying clause 'in all things not contrary to 'the will of God,' which Mr. Fry introduces as a modifying principle in reference to the submission due to the civil power, may furnish their apology. It will deserve consideration, then, whether this 'benefit of clergy' is available for the vindication of other persons. Let this saving clause be uniformly attached to the promulgation of the doctrines of 'passive obedience' and 'non-resistance,' and they will then appear in a form not very agreeable or favourable to the abettors of arbitrary power.

Mr. Fry's Compendium of Church History is an instructive and interesting survey of the varied changes of the Christian profession in its direct relations to the Christian doctrine, and as influenced by the secular associations with which it has but too extensively been allied. The accordance of his religious principles with those of the late Mr. Milner, is apparent in almost every page of the present work, and their agreement or mutual resemblance in other respects, will be noticed by their readers. Their zeal for the doctrines of the Reformation, and for the interests of a pure, spiritual profession of Christianity, is alike unquestionable. To such readers as wish for an Ecclesiastical History written on the model of Milner's, and animated by the same spirit, Mr. Fry's work will be highly acceptable, particularly as it is complete, and comprised within a single volume. In a general way, we have found ourselves agreeing with the Author, both in his strictures and his commendations, and have repeatedly had occasion to applaud his liberal and candid spirit. But we cannot dismiss from our minds, on closing his work, the conviction that it might have possessed still higher claims to our approval, if the prejudices of the Author, as a minister of a secular church, had been less apparent. Where full justice is not rendered to any parties, the omission is to be attributed to this influence. This is more particularly apparent in the Author's treatment of the originators and vindicators of our religious liberties. The reader must seek elsewhere for an adequate exhibition of the services which they rendered to their country and the Church of Christ.

Art. V. *The Wonders of Elora;* or the Narrative of a Journey to the Temples and Dwellings excavated out of a Mountain of Granite, and extending upwards of a Mile and a Quarter, at Elora, in the East Indies; by the route of Poona, Ahmednuggur, and Toka, returning by Dowlutabad and Aurungabad; with some General Observations on the People and Country. By John B. Seely, Captain in the Bombay Native Infantry, and late in the Military Service of his Highness the Rajah of Nagpour 8vo. pp. 560. Price 16s. London. 1824.

BEFORE we enter upon the very interesting subject to which this volume relates, we feel called upon to notice the reasons assigned by Capt. Seely in his Preface, for favouring the public with the present account of these extraordinary excavations, which we agree with him in considering as one of the most remarkable remains of antiquity in the known world.

'Innumerable works have been published on the Antiquities of Greece, Rome, and Egypt; but, with the exception of two or three incidental notices by travellers, scanty and imperfect, the wonderful caverned Temples of Elora are known but to a very few persons. This arises partly from their being noticed in large expensive works, solely devoted to oriental literature, unknown by name even to many readers, and out of the reach of the majority.' p. v.

'I was strengthened in my resolution (to publish) on observing the following apposite passage in the Edinburgh Review (No. 50, p. 486.) "In lately perusing the MS. journal of one of the most accomplished visitants of India, we were struck with regret and surprise, that in Daniel's prints, and Sir C. Malet's mensurations, the public have no description of the region of wonders, which lies within a few miles of the Godavery: the remains of Aurunzebe's magnificence at Aurungabad, the unparalleled fort of Dowlutabad, and the excavations of Elora, which dispute with the Pyramids the first place among those works which are undertaken to display power and to embody feeling, without being subservient to any purpose of utility."' p. viii.

And again, in the body of the work, after selecting for description the choicest of the excavated caves, and dwelling on the elaborate magnificence of Kailasa, Capt. Seely stops his narrative to remark, that

'a wide field is still open, promising an abundant harvest; for truly we are yet in our infancy in regard to our knowledge of India and its one hundred million of inhabitants. It is a very interesting country, and it is incredible how little it is known to the British public. There is not one person in twenty that ever knew there was such a place as Elora. While every part of Europe is ransacked and tortured, and every stone wall and mutilated statue is honoured with

half a dozen distinct histories, the vast continent of Asia remains a terra incognita.'

Now, while we give the Author credit for this praiseworthy attempt to extend the boundaries of knowledge, and to awaken the public mind to a new train of research, we must take the liberty to remark, that it becomes him who sets forth on the achievement, not to take it for granted that the public are totally excluded from a subject, because his own information is imperfect. If by 'seven-eighths of the public' be meant the large proportion of persons who are wholly immersed in business or occupied with labour, they know as little of the wonders of Thebes, or of the stupendous circle of Abury. But we must put in a protest against involving the majority of well-informed readers in this charge, who cannot have stood in need of Capt. Seely's narrative to familiarise them with these admirable caves. Sir. Charles Mallet's account, to which our Author himself adverts at p. 327, (notwithstanding the Edinburgh Reviewer names only the Mensurations,) exhibits to the full as ample a detail of their extent and their extraordinary character as is contained in the present work. The fact is, that the caves of Elora have been given with a splendour and fidelity of detail not bestowed upon any similar work of antiquity. Where are the volumes which can vie in this respect with the larger series of coloured engravings, devoted to these caves, by Mr. Daniel, which are also faithfully given in a reduced form in a distinct work published in 1816? At a time when the press is teeming with works illustrative of the history, antiquities, and topography of India, —when British travellers are exploring not only the peninsula, but all the remote dependencies of our Indian empire, and penetrating into the neighbouring states,—when, too, periodical registers and reviews exclusively devoted to Asiatic intelligence and literature, evince the increased interest which is taken in every thing relating to India,—how can this gentleman have persuaded himself that India still remains a *terra incognita?* The Author has done himself honour by the spirit and enterprise discovered in undertaking a toilsome journey of more than 300 miles, for the purpose of visiting these caves; and we should have had great pleasure in recommending his volume to our readers as a lively and entertaining narrative of his journey,—had he not unfortunately mixed up with the Wonders of Elora, strictures upon subjects far more important than the Hindu mythology, and, in a tone somewhat too decisive and oracular, laid down positions and opinions extremely erroneous. In reviewing a work of this description, it is not a

little annoying to be summoned from the romantic and the picturesque to repel some fresh ignorant, though not, perhaps, ill-intentioned attack upon the Missionaries, or to expose, for the thousandth time, the misrepresentations which are so credulously received on the subject of Hindoo innocence and purity.

Our Author's narrative of his route to Elora contains little that is either new or interesting. Of Bombay, from which place he set out, he speaks in terms of strong partiality.

'The climate of Bombay is preferable to most parts of India, having a refreshing sea-breeze, commonly called, from its healthful effects, the Doctor. There is now very little wood in the island, no marshes, and but few large pools of stagnant water. To these causes, much of the sickness that prevails in other parts of India must be attributed; and the salubrity of Bombay causes it to be resorted to by invalids from the other presidencies and the interior. Nothing can be more delightful than the rides and drives in this island: they extend twenty-one miles, and communicate with the neighbouring island of Salsette by means of a causeway. The prospect is as grand and beautiful as can be imagined. The mighty range of the Ghâts towering in the clouds, and extending as far as the eye can reach; the bold views on the continent; the diversified objects in the island; old ruinous convents and monasteries erected by its former conquerors, the Portuguese; the noble country-houses of the Europeans, Hindu pagodas, and Mahometan mosques; the remains of Mahratta forts and buildings: these, with the rural appearance of Hindu villages, where every patch of ground is richly cultivated, or ornamented, and interspersed with groves of date and cocoa-nut trees, afford a prospect of luxuriance and beauty no where to be met with, but in the Concan.

'Nor is it on land alone that Bombay possesses the advantages of situation. Its harbour, from its great size, the smoothness of the water, and, for the greater part of the day, having a fine sea-breeze blowing, affords almost constant opportunity for aquatic excursions: so open, indeed, and, at the same time, secure is the bay, that for miles in various directions, the smallest boats may proceed with safety, and by means of the tide, return almost at a fixed hour. These excursions may be extended seaward, inland, or over to the Mahratta continent, for several miles, embracing in the journey a variety of beautiful, picturesque, and grand scenery. How widely different from the boasted river parties in the Ganges about Calcutta; where you have a muddy, and often a very dangerous stream to sail on, with light and hot sultry airs, impregnated with all the poisonous effects of miasma, the wind hardly sufficiently strong to impel the boat, or else tracking by means of a dozen poor wretches slowly struggling through the low, marshy, and swampy banks of the Ganges, where the eye is unrelieved by the smallest change of scenery, and not a hill is to be seen in any direction; in short, where an uninterrupted view of jungle, flat land, water, and mud presents itself.

'' At Madras, the scene on the water is widely different from what we see either at Calcutta or at Bombay; and a journey on it, whether for amusement or business, is any thing but agreeable; for you are often in danger of your life, and always in dread, in passing to and fro through the tremendously high and long surfs that incessantly roll on the Coromandel shores.'

Mrs. Graham speaks of Bombay in almost as favourable terms. 'Its excellent harbour, the fertility of the adjoining 'districts, the agreeableness of the climate, and the extreme 'beauty of the scenery, all contribute,' she says, 'to make it 'one of the most charming spots in the world.' Mr. Howison, on the other hand, says, that the fineness of the prospect from the sea, has been much over-rated; that the islands of Salsetta and Elephanta are 'rather pretty,' but that of Bombay appears very barren, having no timber except a few cocoa-nut groves. The place itself, he represents as wholly destitute of any thing like Eastern magnificence, the streets being narrow and unpaved, the houses resembling ware-rooms, and the best parts scarcely equalling the native suburbs of the capitals of the sister presidencies. 'Bombay, upon the whole,' he adds, 'is 'a very disappointing place.' Thus travellers differ! But when Captain Seely remarks, that the Bay, 'from the great 'variety of luxuriant scenery and its size, would bear a com-'parison' with that of Naples, he is certainly most unfortunate in his attempt at illustration. 'There is a river in Macedon, 'and there is also moreover a river at Monmouth.' The characteristic features of fair Parthenope—the grand amphitheatrical sweep from Portici to Miserum, the villas and gardens scattered over the hills, and above all, Vesuvius,—together with the classic associations which heighten the picturesque effect of the scenery, present as strong a contrast to the Indian landscape, at least in the moral impression, as can well be imagined.

At Capooly, the second stage from Panwell, our Traveller found himself

'at the very base of the great barrier wall of rock that supports the table-land of the Deccan, propping up an immense tract of country, some large rivers, several millions of people, and many cities, towns, and villages. This enormous chain of mountain is securely fastened by iron-bound buttresses of primeval granite, as naked and frightful to look on in some places, as they are romantic and singular in others. Above and beyond these mountains, we fancy another world, of whose inhabitants we know nothing, nor how to visit them, how to penetrate their country, or how to scale their inaccessible-looking wall, extending for thirteen degrees of latitude, and rising to a height of from 4 to 5500 feet.' p. 46.

Here Captain Seely sees some Hindoo houries, 'beautiful 'and innocent,' bathing and playing in a tank, and breaks out into the following rhapsody:

'These are the same women who cheerfully burn themselves alive with the dead bodies of their husbands. Their life is that of pure innocence and chaste love. They are idolaters, and can neither read nor write, unsophisticated and untaught, yet possessing the highest moral attributes.....We, forsooth, are a polished nation, and purpose reforming the Hindoos, poor creatures! It is a pity that such a virtuous, docile, affectionate, sober, mild, and good-tempered people should be calumniated by the whining cant of the day. But a truce to moralising, which from a pen like mine must be useless. These girls were symmetry itself, &c.' p. 50.

All the Hindoo women are virtuous and modest,—that is, all who are idolaters, for the Christians are bad enough;—even the *nautchanees*, or dancing-girls, are paragons of every female virtue but one, and that one, apparently, is not held in much estimation by old Indians.

'I need not say, perhaps, that these dancing-girls are generally very young, very beautiful, very fond, and possessing the finest and most delicate forms that can well be imagined. True disciples of the Paphian Queen, they have none of the vices or defects that disgrace the sisterhood in Europe. Their *manners are good*, their tempers mild, and their dispositions of the most affectionate kind. Drunkenness, quarrelling, and swearing are unknown to them; in their habits, they are temperate, docile, and cheerful;—no vulgarity, ingratitude, or deception in their character. They are proverbially cleanly, modest ———. .....These girls sing strains on the old subjects, love and war. Their voices are often very mellifluous, their persons graceful, their countenances soft and expressive, their motions and attitudes classically elegant, &c.' pp. 355, 358.

Sometimes, these charming, modest, exquisite creatures, it is admitted, when 'urged on by imprudent and volatile young men,' will carry their pantomimic posture-dances somewhat too far. 'This,' remarks our Author, 'is very reprehensible in the young 'and gay; *but* it is well known, we cannot expect old heads on 'young shoulders.' As Captain Seely has cried a truce to moralising, we will not inflict upon him any 'whining cant,' but shall again avail ourselves of Mr. Howison's counter-statement on this subject. Describing a performance of this kind, which he witnessed, he says:

'Their voices were disagreeably shrill and loud, and not more melodious than that of a common street ballad-singer; and I could not discover any thing like expression or cadence in the airs which they sung. It will *hardly be believed*, that there are *some Europeans in India*

who delight so much in the performance of the *nautch* girls, that they have them in attendance two or three times a week, and listen to their singing for hours together without interruption. Most people, on first hearing them, are annoyed and distressed by their noise; and in general, it is only after having run the gauntlet of several native concerts, that a person, even without a musical ear, can patiently endure their attempts at harmony. Nevertheless, *nautching* appears, in some cases, to possess peculiar fascinations. Of these, however, *I rejoice to say that I have no perception;* and I believe no man can be alive to them, unless he has resided many years in India, and *discarded all European tastes, predilections, and associations*'

Foreign Scenes, vol. I. p 192.

Possibly, this last sentence will serve as a key not only to Captain Seely's philo-hindooism, but to the similar representations which we have been too long accustomed to receive from old Indians. Captain S. is frank and explicit; he does not mince matters; and when he cries, 'Look at home! look at 'home! Christians and Philanthropists:—in England, you 'can do good, in India none, and will only produce evil.'—we know what he means, and have no doubt that this is his honest opinion. That he should see no use in teaching women to read or write, and expect no good result from the abolition of suttees, infanticides, and the abominations of Jughernaut or Kali, is quite natural. The wonder is, (and it is not less disgraceful than astonishing,) that the opinions of such men upon such subjects should pass for testimonies and authorities, after they have taken such extraordinary pains to prove, that every moral perception in their minds has become confused, and every virtuous feeling blunted, by a long familiarity with the spectacle of millions abandoned to an infernal idolatry and all the vices which it brings in its train.

With regard to the Author of the present volume, we have not the slightest wish either to impeach his veracity or to impute to him unworthy motives; but he must pardon our pronouncing him utterly incompetent to give any opinion on the subject of the moral state and prospects of India. We do not charge him with wilful misrepresentation, but he has certainly either greatly imposed upon himself, or been grossly misinformed by others. Thus, we find him at page 478, giving insertion to a most impudent fabrication,—a pretended petition of seven Hindoos in the name of one hundred Christian converts, to the late Lord Bishop of Calcutta, humbly soliciting his Lordship's commiseration, in consequence of their having been scandalously deluded by one Dr. Carey. This calumny has been copied apparently from the publication of a certain Mr. John Bowen, of Bridgewater, in 1821, in which he charges the

Serampore Missionaries with demoralizing the virtuous Hindoos. The real nature of this transaction was exposed in the Friend of India, in Dec. 1822; and yet, two years after, we find Captain Seely lending himself to the revival of the same malignant fiction. For the sake of those readers to whom the story may be new, we transcribe the reply that was then given to Mr. Bowen.

'But our author has a petition to the Lord Bishop of Calcutta in the name of seven Christian converts, and said to be in behalf of a hundred, complaining "that they are left to depend for a precarious subsistence on the lukewarm generosity and beneficence of strangers.' What will he say, however, when he is told that, although there are mentioned in this petition the names of seven Hindoos, it was neither drawn up nor signed by them! That it is an English petition got up by such a friend of missions as himself, who persuaded some of those mentioned to go with it to the Bishop, ignorant as they were of what it really contained, under the expectation that, as the Bishop was a kind man, it might possibly obtain for them a rupee or two. Such was really the case, however, as appears indeed on the very face of the petition, which has not the least appearance of any thing translated from the Bengalee language. Indeed, it contains the grossest falsehood, not only in its general texture, but in the particulars it professes to enumerate, as three of the men whose names are mentioned, were at that very time employed by the Serampore Missionaries, and receiving a monthly salary more than sufficient for the support of their families. These, who are really honest and good men, were quite astonished, when told what the petition actually contained. They had been induced to go with the person who carried it to the Bishop, under the idea that he, being the "Lord Padre" and a generous man, would probably give them something because they were Christians! If these men were verbally told any thing respecting its contents, they never knew what it really contained; they never saw it in Bengalee, and to it even in English they never affixed their signature!

'The whole of this therefore was a manœuvre, worthy of such a friend to missions, an imposition on the credulity of a few simple natives. What indeed could they have made of the following strains of grandiloquence, had they been placed before them in Bengalee, and which our author, to render more emphatic, has given in Italics? "*Expelled from their cast and expatriated their homes and families, deprived of the countenance and support of those to whom they are allied by the ties of nature, and become objects of contempt and derision to their Hindoo brethren, they now, in this state of humiliation, experience the fallacy of these promises by which they were deluded.*" Or how could they have comprehended the following? "Condemned like outcasts of society to depend for a precarious subsistence on the lukewarm generosity and beneficence of strangers, to whom shall your petitioners in the overwhelmings of their affliction look up for support and protection, unless to your Lordship, who hath been

selected to fill the highest and most respectable station of the Episcopacy in India?" What did these poor natives know about the highest or the lowest station of the Episcopacy in India? and what of his Lordship's being selected in England to fill its highest seat? What could they make of all these expressions, particularly as they were in English?

'The friend who put this hoax upon him, however, has left him quite in the dark about the end of this affair, its most important part; for he adds, "I know not the result of the appeal thus made by these condemned outcasts of Society, nor of the existence of any means by which the Reverend Bishop could mitigate the extensive mischief complained of. The petitioners must continue to writhe under the pangs of lacerated affection, for the fiat of his Lordship cannot restore them to their friends, their families, and their home." Though our author knew not of any means existing, by which his Lordship "could mitigate the pangs of lacerated affection under which these condemned outcasts were writhing," however, such means *did exist*. As all these seven were at that time living comfortably at their own homes with their wives and families, three of them at Serampore and the other four at Calcutta, a rupee to each, as "*buxeesh*" from his Lordship, would have obliterated every pang of lacerated affection; of which it is strange that our author should not have been aware, since he has lived in Bengal. This they might possibly have obtained; but his Lordship having the good sense to acquaint the Serampore Missionaries with the business, the writer of this article waited on his Lordship the next day, and acquainted him with the real state of things, when his Lordship observed, that if he had heard nothing further on the business, he should only have given them a rupee or some such thing, as the petition appeared to deserve no further notice; but that as he now knew how the case stood, he should send these petitioners off with a reproof, should they call again. The worthy friend of missions who got up the petition, however, never sent them again; and nothing further has been since heard of this petition—except as it has been circulated in Britain, answering probably the end for which it was created.'

To do justice to Captain Seely, he does not appear to be actuated by any spirit of enmity against the Missionaries; but this is a sorry excuse for his incorrect statements. Their tracts, he says, contain a great deal about 'faith, grace, *reprobation*, 'and many unintelligible terms and meanings, with much vin-'dictive and censorious comment.' Of these tracts, we venture to say, the Captain knows about as much as he here professes to do of the meaning of the words, faith and grace; otherwise he would never have asserted, that they contain the doctrine of reprobation, which is utterly untrue. He describes the Missionaries, generally, as 'stubborn,' 'incredulous,' 'and sanguine in the extreme,' and sometimes 'uncourteous 'among those who could have aided their labours,—of which

'the late Mr. Martyn,' it is added, 'was a proof.' As an instance of 'credulity, wrong feeling, and reproach,' he cites a passage from the Church Missionary Register, in which a Correspondent states, that he had seen the tears stream down the face of the wretched Sabat as he spoke of 'the indignities and 'reproaches he had suffered from British Christians.' The Author's reason for disbelieving this, is, that 'a British subject 'would not take the trouble to reproach such contemptible re-'probates.' Thus, from the avowed contempt in which native converts are held by British subjects, he infers the improbability of their meeting with insult!! One more passage in this connexion requires notice. Captain Seely expresses his 'true concern' at meeting with a paragraph in that 'old and 'very respectable Review, the Eclectic,' in which the Abbé Dubois is represented as having probably been spirited up to abuse the Bible Society and the Serampore Missionaries, by some of the military gentry of Calcutta. We have since traced the Abbé home to some of his Calcutta authorities; yet, Captain Seely gravely informs us, that the Abbé was one thousand miles distant from Calcutta, and therefore could not have derived his information from such a source! 'The *Qui-hies*,' we are told, (and we rejoice to hear it,) 'have subscribed, most 'liberally, thousands of rupees to the schools, chapels, and 'missionaries.' To the Missionaries, however, we must inform our Author, that they have never been called upon to subscribe. Here, again, he seems to have followed Mr. Bowen, who discovers a peculiar antipathy against Missionary collections, or, as he terms them, 'spiritual letters of marque.' 'A 'little inquiry would have convinced him,' says the Friend of India in reply, 'that the Serampore Missionaries have never 'been supported by Missionary collections; that, while endea-'vouring to do what they could towards spreading Christianity 'in India, or, if he will have it so, towards demoralizing the 'Hindoos, they have supported themselves as really as he has 'supported himself while attempting to hold them up to public 'execration; and that they have never appealed to the public 'for aid, either in India or Britain, except to intreat their as-'sistance towards objects too heavy to be met by themselves, 'as the Education of Youth, and the Translation and Printing 'of the Sacred Scriptures.' If, in subscribing their rupees in aid of these objects, the Calcutta gentry imagine that they are laying the Missionaries under personal obligation, we can only deplore their ignorance. But, adds Captain S., 'the military 'have other occupations than entering into religious contro-'versies.' How overwhelming and incessant soever their occupations in Calcutta,—and it is sufficiently notorious what a

life of constant bodily and mental activity our countrymen lead in that Presidency,—certain it is that very many of them find time to enter so far into religious controversies, as to take part in questions purely religious, and to give very decided opinions, and put forth peremptory statements, without knowing whereof they affirm, or being sufficiently careful to ascertain the truth. Far, however, from involving all the military gentry of Calcutta in this condemnation, we acknowledge the obligations which the Public are under to some of this class for effective co-operation in the cause of Missions, and the promotion of religious knowledge and education in general.

But to return to the Ghauts. The ascent from Capooly to the summit of the defile, 'may be altogether six miles:' it is extremely steep and rugged, the Poonah Government, on political grounds, having always objected to the repairing or improving of the pass. The scenery is said to be extremely magnificent, though not equal to that of the Ghauts to the southward.* The difficulties of scaling this mountain wall, however, does not by any means appear equal to that of crossing some of the *paramos* of the western hemisphere. This chain, which in some respects may support the designation of the 'Oriental Andes,'

'extends from Cape Comorin, opposite Ceylon, in one unbroken series, with the exception of an opening, at Paniany in the Malabar country, of about twelve miles in breadth, stretching away, in a northern line, to the province of Candeish, not far from Surat. In no part do they recede fifty miles from the sea, and in one part only do they approach closer than eight miles. There are but few passes known to us; and till men of science investigate this stupendous barrier, we are likely to know little about them. Such men as Humboldt or Bompland, would, in these mountains and unknown regions, find a rich harvest, in countries abounding with a vast variety of new and interesting matter, and extending for nearly 900 miles: a scientific exploration of these mountains, is, in fact, a great desideratum. .....They are said to average from 3000 to 5500 feet in height, prolific in all the wonders and beauties of nature. In the high mountains to the southward, much valuable meteorological data might be obtained; for, while below (*Payeen*) it is raining in torrents for three successive months, in the table-land above (*Bala* G'hat,) it is the fine season. Numerous rivers intersect the low country, which, during the S.W. monsoon, run with astonishing velocity; some few, that have their sources in the mountains, have the whole year a shallow stream.' pp. 65—7.

The same meteorological phenomenon occurs in the Arabian

* The ascent of the Nilgherree mountains to Dimhutty, by a steep track, is fourteen miles in length.

peninsula, which consists in like manner of an elevated table-land supported by a longitudinal range of mountains, rising at a distance of from thirty to eighty miles from the western coast. The mountains of Yemen are watered by regular showers from June to the latter part of September. In Hadramaut and the south-eastern parts, the rainy season lasts from the middle of February to the middle of April; while in the mountains bordering on the Persian Gulf, the rains begin in November, and end in February; thus making the tour of the Peninsula as impelled by the prevalent winds. Throughout the rest of the route to Elora,

'there is nothing,' says Captain Seely, 'to gratify the philanthropist, instruct the legislator, or please the philosopher; no flourishing towns, public institutions, or learned communities; no splendid buildings, fine bridges, or beautiful gardens; nothing, in fact, to denote prosperity or happiness. Compared with the British provinces, it may truly be called one wild waste. Wherever the Mahratta comes, the land is cursed. A few mud-built huts, where the remnants of a scattered people have herded together for mutual protection, are the only signs of civilization that these fertile plains present for one hundred and fifty miles. Worse than the locust or beasts of prey, what Mahratta warfare could not utterly destroy, hordes of Bheel and Pindarries were hired and introduced into these countries to effect.' p. 63.

The temple of Karli, with its noble vestibule, and the sitting figure of Budha, is briefly passed over by our Author, Lord Valentia having minutely described them. Here reside a concourse of priests and fakeers who are supported by the Peishwa.

'One of them, an ascetic of high renown, had a singularly mild and serene countenance: he was sitting before a flame of fire, day and night, with a cloth over his mouth, to prevent his inhaling pollution, or destroying any living substance. He was regularly fed with parched grain, and his water for drinking was strained through a cloth. *I addressed him with reverence.* He turned up his fine, placid countenance, *and looked at me with eyes that spoke of heaven. I almost wished at the moment to be a Brahman.* This man appeared the image of self-denial, absorbed in contemplating the wonders of God. Doubtless, his ideas and actions were purity itself: such was his character; for he had resisted the most tempting offers to reside at the court of the Peishwa, and nothing could withdraw him from the arched temple and circular altar of Karli. He was too lost in mental abstraction to heed me: he never speaks; but he was evidently in prayer, as I could see by the working of the muscles of his face.'

pp. 73, 4.

Can we any longer feel surprise at the hold which idolatry

and the juggles of its priests maintain on the minds of the poor Hindoos, when we find an English officer speaking in terms like these, of a miserable victim of an infernal superstition? Captain Seely almost wished himself a Brahman! He would, we suspect, have seen a Christian ascetic turn up his fine, placid countenance, and look at him with eyes that spoke of a real converse with Heaven,—he would have seen the muscles of *his* face work, long enough before he would have wished himself a minister of the true sanctuary, or a missionary of Christ? And yet, we would match Dr. Carey's countenance with that of any Brahman. His self-denial is not much less admirable, his contemplations on the Deity not much less enlightened, nor is he, we may venture to add, much less instant in prayer, than the poor wretch whom Captain Seely envied.

At length, our Author reached the object of his pilgrimage, and 'Bruce's emotions,' he says, 'were not more vivid or 'tumultuous on first beholding the springs of the Nile, than 'were mine on reaching the temples of Elora.'

'Conceive the burst of surprise at suddenly coming upon a stupendous temple, within a large open court hewn out of the solid rock, with all its parts perfect and beautiful, standing proudly alone upon its native bed, and detached from the neighbouring mountain, by a spacious area all round, nearly 250 feet deep, and 150 feet broad; this unrivalled fane rearing its rocky head to a height of nearly 100 feet,—its length about 145 feet, by 62 broad,—having well formed door-ways, windows, staircases to its upper floor, containing fine large rooms of a smooth and polished surface, regularly divided by rows of pillars: the whole bulk of this immense block of isolated excavation being upwards of 500 feet in circumference, and, extraordinary as it may appear, having beyond its areas, three handsome figure galleries, or virandas, supported by regular pillars, with compartments hewn out of the boundary scarp, containing forty-two gigantic figures of the Hindû mythology;—the whole three galleries in continuity, enclosing the areas, and occupying the almost incredible space of nearly 420 feet of excavated rock; being, upon the average, about 13 feet 2 inches broad all round, and in height 14 feet and a half; while above these again are excavated fine large rooms. Within the court, and opposite these galleries, or virandas, stands Keylas the proud, wonderfully towering in hoary majesty. A mighty fabric of rock, surpassed by no relic of antiquity in the known world.'

pp. 107, 8.

We would not abridge this description, that the Author might describe the chief object of his tour in his own way; but, in his burst of enthusiasm, he here loses himself in the clouds, and becomes unintelligible. The fact is, that this noble excavation consists of a gateway leading into the open area described, the perpendicular sides of which are hewn into

the galleries or virandas; and in the centre of the area, following in a line from the gateway to the end of the excavation, are three separate temples or tabernacles, hewn out of the rock, but represented as if supported on the backs of elephants which form their bases. The whole excavation, not these enclosed tabernacles, bears the title of Kaïlasa or Paradise. Altogether, it is not less than a mile and a quarter in length, and contains sixteen caves, many of them of two stories, one or two of three, and most of them not less than from 100 to 150 feet in depth; the whole wrought out of the solid granite.

Beginning from the North, the first of these celebrated caves is named the *Jagunath Sabha,* or Lord of the Universe: it has a viranda and an upper and lower apartment, all elaborately sculptured with figures of Hindû mythology, and among others, one of Budha. The pillars and recesses are richly sculptured, and the principal apartment is 78 feet in depth, by 66 in breadth. The next excavation is named *Paraswa Rama,* a sanguinary avatar of Vishnû, which had for its object to exterminate the Kshatru tribe or warriors; a legend which favours the supposition, that a violent change in the faith of India, substituted the rites of Vishnû and the Brahminical institution of Castes for the older and more simple Budhic faith. The story is, that Paraswa Rama, after having inundated with rivers of blood the whole earth, (that is India,) was desirous of offering a sacrifice, but could find no Brahman willing to join with a murderer. Mounting the hills of Concan, he perceived fourteen dead bodies cast up by the sea on the banks of a river, upon which, although in a state of putrefaction, he performed the act of resuscitation, and then conferred on them the order of Brahman; they aided him, in return, in his sacrifice, and these fourteen formed the stock of the Mahratta tribe of *Koken Natha.* Whatever connects the history of the caves with the details of the Mahabarat and the origin of the castes of India, tends to throw a ray of light upon the question of their origin. The third cave is that of *Indra Sabha,* the Lord of the Sky. These three temples have communication with each other, and may be considered as a distinct cluster. No part of these extraordinary caves presents a finer specimen of the state of Hindû sculpture, than the rich decorations, the fluted pillars and elaborate sculptures of Indra Sabha. A temple adjoining to this excavation is dedicated to Adinatha, a species of intercessory deity among the Djatty or Jains, the most numerous sect in the Guzerat. The fourth cave, the *Dherma Linga,* is approached by a cut or avenue of 100 feet in length, and is itself a chamber about 60 feet in length by 25 feet in breadth, where the object of Hindû worship appears as

the God of Justice, and as such, the God of Death,—the same allegorical personage that appears in the Egyptian pantheon, in the character of Osiris or Serapis, which answers to the Grecian Minos and Rhadamanthus. In this cave, the male figures are represented in *chulnas*, or short drawers, as in the Egyptian sculptures. The fifth cave, *Junwassa* or the Nuptials, has a rich display of sculpture, and is above 80 feet in length. The cave of *Ramaswara*, with the smaller excavations called *Nilakanta* and *Durvasa Rishi*, complete the series. Each of these caves is filled with an immense number of symbols, exhibiting the leading personifications of Hindû mythology. The *Nilakanta* is a title of Siva or Maha-deo, described in the diluvian avatar of Churning the ocean, wherein he is feigned to have acquired the colour of blue, after swallowing the poison produced by the Suras and Asuras. *Durvasa Rishi* is also an incarnation of Maha-deo, or the great sexual deity, alike the destroyer and re-producer of existence. Many parts of the legends bear evident traces of patriarchal history, distorted and warped by their transmission into other regions, and their mixture with other facts.

But the grand central excavation of *Kailasa*, with its pantheon of Hindu deities displayed in the lateral and terminating virandas,—its immense arca, and the three central temples represented resting on the backs of elephants, carries our astonishment to the highest pitch. This stupendous mass of sculpture, embracing an area of 250 feet in depth, about 150 in breadth, and 100 feet in height, may challenge comparison with any wonder of antiquity. The description occupies so prominent a part of Capt. Seely's narrative, and he has taken such pains to give all its multifarious details, that we shall simply refer our readers to his pages for further information. The succeeding cave is called *Das Avatara*, or the Ten Incarnations of Vishnu, which are arranged in niches between pilasters in the upper story. Among these, is one groupe of Mahadiva and Parvati, and at the feet of the former lie the five heads of the sons of Pandû. Here also is Rama Chandra, the subject of the Ramayana. This figure is remarkable for the fineness of its execution. The hero is seated in a car drawn by four coursers abreast on a gallop, a conductor guiding them; he is drawing his bow, and in an attitude of great strength. The subject forms another coincidence between the numerous bas-reliefs of the Indian and Egyptian temples.

The fine excavation which follows, 'the Ashes of Ravana,' bears a manifest allusion to the celebrated contest between the tyrant of Ceylon and Rama in pursuit of revenge for the violence offered to his spouse Sita. No cave presents a richer

profusion of sculpture and pillared decoration, although Captain Seely does not mention it. *Teen Tali*, or the Three Stories, is an excavation of extraordinary extent, with many interesting pillars: the recess has a gigantic sitting statue of Rama, on the scale of twenty feet if standing. *Dan Tali*, or the Two Stories, is dedicated to Bharata, son of the ancient king Davuchaunta and his loved spouse Sacontala, who succeeded his father on the throne of Ayoda (Oude): he is asserted to have conquered the whole earth, and to have instituted the rites to the gods. His reign is placed 1200 years before the Christian Era. The fifteenth cave of the series is, perhaps, the most remarkable of all, both in form and workmanship. It is a vaulted temple, 35 feet in height, is called the *Viswakarma*, or Workman; the same personage as the Egyptian Pthah, the artificer and maker of all things, whose plastic energy communicates existence and form to the universe,—in fact, the artist of the gods. The semicircular form of the cieling, and the boldness and simplicity of the design, render this cave one of the most extraordinary of the whole range; and its position as the last but one, marks a coincidence with the order of the chambers in the royal tomb discovered by Belzoni, in which a long suite of symbolic apartments terminates in a covered dome of a higher character, and beyond it, a rough excavation. Thus, the sixteenth, or last cave, that of *Dahr Wana*, bears a name implying that it is not worthy to be seen after the preceding ones. A figure at the entrance is manifestly *Guadama Budha*, as depicted in Pegu and Ava. Guatanah or Guadama means Sakia, or the first Budha. Although of so inferior a class, it is a prodigious and wonderful work, and over its entrance, the river, Mr. Daniel says, in the rainy season, rushes into the plain below, forming a cascade that covers the front of the cave as with a curtain of chrystal. The prospect from this entrance, of the great tomb, the town, and the valley of Elora, is highly beautiful.

India has, from the remotest periods, exercised an extraordinary influence on the destinies of the human race, and has always exalted to the summit of greatness and wealth, the state which has engrossed for a time the monopoly of her productions. In the Scriptural account of Solomon's connexion with Ophir, we have, probably, an intimation of the means whereby he made silver as stones in Jerusalem. Between Egypt and India, we find abundant proofs of an intercourse so early, that the records of history do not go back to its origin, while the striking identity of rites and deities, and many minute traits of resemblance, otherwise not to be accounted for, attest the existence of this ancient connexion and correspondence.

Whoever has compared the historic records relating to that splendid line of monarchs who filled the throne of Thebes, termed the Elephantine dynasty, with the insignificant extent of those scattered inlets of the Nile which formed their kingdom, must be at a loss to conjecture how a territory so circumscribed could acquire that preponderating importance. But, if their position is observed, at the extreme verge of the northern frontier of Egypt, it will be seen that, by commanding the whole course of the Nile, they formed, in fact, the key of the whole kingdom. On contemplating these spots as the *entrepot* of the Indian commerce, and the mart of those precious productions so much coveted by every land, the difficulty vanishes. But, that such a speck should have given kings to a powerful nation, testifies the extraordinary importance of the commerce of the East. The name of these Islands, is derived from the Greek word, ελεφος,—Ivory. For though the Egyptians were well acquainted with ivory, they appear to have been unacquainted with the animal which supplied that valuable article, until a much later period. This may be inferred, we think, from the fact, that so peculiarly striking an animal never appears upon any of the sculptured monuments of Egypt. If we pass on to the prosperous era of the Ptolemies, and consult the almost incredible statements of their riches, which rest on the authentic testimony of eye-witnesses, it will be quite apparent, that Egypt was largely indebted for this prosperity to her monopoly of Indian commerce.

It is remarkable, indeed, how every monarchy that has figured in history, has enrolled among its proudest achievements, whether true or fabulous, an invasion and conquest of India. Bacchus, Hercules, Semiramis, Teutas or Memnon, Sesostris, all are represented as deriving their chief glory from the conquest of this distant region. But, to come down to historic times, Palmyra, Constantinople, Venice, Pisa, Portugal, Holland, and lastly England, have, as they successively shared in, or monopolized this mighty stream of commercial greatness, exercised a dominating influence upon the affairs and destinies of the world. And it is one of the singular anomalies which distinguish this remarkable country, that she has always been the prize and prey of hostile invaders, has been again and again cruelly plundered and drained of immense riches, and yet, she always has been, and still is, over-running with wealth!

The central provinces of India, in which these excavations are found, are peculiarly connected with the objects of the historian's research. Arian informs us, that when Alexander had penetrated thus far eastward, he encountered the powerful monarchy of the Prasii, whose warlike positions and formidable

demonstrations, excited that discouragement in his troops, which effectually barred his further progress. The embassy of Megasthenes to the sovereign of this extensive monarchy, from Seleucus Nicator, one of the successors of the Macedonian Conqueror, has made us acquainted with the sovereign of Palibothra and the details of his greatness;—but whoever has attentively considered the Sculptures of Elora, will be inclined to refer them to a date much more remote than the reign of Sandracotta, which was about three hundred years before the Christian era.

In the expedition of Alexander, we have positive proof of the early existence of India in a very highly civilized state, and of its power and warlike spirit. The progress of this greatest of conquerors was here effectively stayed, by a barrier more formidable than the one hundred and twenty provinces and myriads of troops of the great Persian monarchy. If the true character of Alexander should ever receive an adequate illustration, (and a finer subject for the pen of a philosophical historian could not be selected,) a very different account will require to be given of the true causes of that retrograde march which turned back the undaunted Macedonian in bitterness of heart from a prize of which he well knew the value. It was not the natural strength only of the hill countries of India, but the rooted faith, stubborn allegiance, and self-devoted valour of the subjects of the Indian kingdoms, which overawed the genius of Alexander, and struck a panic into his followers. Whoever carefully peruses the pages of Arrian and Quintus Curtius, must be led to conclude, that a paramount necessity alone compelled Alexander to yield to the wishes of his troops, and to content himself with the nominal triumph of having marched as far as the Hyphasis. The fact seems to be, that the whole strength of Hindoo superstition, as wielded by the priesthood, was powerfully exerted against him, and a spirit of resistance was kindled, of a nature not to be subdued or put down—for it was the resistance of a whole people. So decided was this feeling as to lead the inhabitants of one city to devote their temples and habitations to the flames, rather than submit to a foreign yoke, thus setting the example which we have seen followed in our own days at Moscow, by which the would-be Alexander of the nineteenth century was arrested in his career. And there is some reason for presuming, that had the Macedonian led forward his army into the defiles of Malwa, Kandeish, and Guzerat, he would have furnished as striking an example of the instability of fortune in his own destruction. As it was, he contented himself with assuming the honours of divinity, and enacting the Dyonisiac orgies.

He had penetrated to the regions of Pandion, the fabulous king of the Shanskrit Puranas; and, possibly, in seeking to invest himself with the sacred character of an *Avatar*, he might contemplate re-appearing under more favourable auspices on this magnificent stage of conquest, strengthened by the prejudices and superstitious reverence attaching to his divine cognomen. At all events, he did not perform an empty act of vanity in the Bacchanalian processions by which he celebrated his return, but closely copied the revered Dyonisiac rites in conformity to his assumed character, which was better adapted to forward any future views on India, than the most splendid victories.

In the Caves of Elora, then, there can be little doubt, we have the memorials of that powerful monarchy and priesthood which turned back a tide of conquest that had entirely swallowed up the western world. Thus far Alexander came, and no further. At what anterior period these caves were executed, can only be matter of conjecture; yet, amid all the mythological enigmas and extravagant fictions of the Mahabarat and the Ramayana, some leading features of authentic history may be distinguished, which may serve to throw a ray of light on their history. Thus much appears certain, that, at a very early period (supposed to be about 1700 years B.C.), when a sovereign named Pandion reigned at Hastinapur, the capital of these regions, the established faith, which was that of Buddhism, was overthrown by a violent and sanguinary revolution, which appears to have been partly of a religious, and partly of a political character. In this conflict, the whole peninsula is said to have been inundated with blood, and the tribe of warriors (the Cshatruya caste) are represented as having been annihilated. Vishnû, the deity of the Brahminical idolatry, under the form of Ramaswara, is feigned to have gained this triumph; and, as has already been mentioned, finding no sacerdotal race to sanction his rule, he established an order of Brahmans, from whom the Concan Mahratta deduces his descent. The substitution of the present complex ecclesiastical system for the more ancient institutions of Buddhism, is, with great appearance of probability, referred to this revolution, when the sovereignty of India passed from the Pandion dynasty of Hastinapur to the race of Magadha, and the votaries of Buddha were driven from the peninsula to the higher regions bordering on Caucasus, or scattered eastward and among the Indian isles. It is remarkable, that the Chinese are believed by the Brahmans, to have had their origin in an emigration of the *Cshatruya* or military caste of Hindoos, who, abandoning the privileges of their tribes, rambled

in different bodies to the North-east of Bengal, and forgetting by degrees the rites and religion of their ancestors, established separate principalities, which were afterwards united in one empire*. Many circumstances, Sir William Jones says, seem to prove, that the Chinese and Hindoos were originally the same people, but having been separated nearly 4000 years, the former have retained few traces of their ancient consanguinity. The date of this supposed separation sufficiently answers to that which is assigned to the overthrow of the Pandu dynasty, and seems to confirm the idea that some great revolution, anterior to the establishment of the Brahman polity in India, led to an extensive dispersion or emigration of the Buddhist tribes. Now, on examining the sculptures of these celebrated temples, we have no difficulty in recognizing the leading events celebrated in their poetic annals; the overthrow of the enemies of Vishnu, whose heads are laid at the feet of their conqueror, and the establishment of the polytheistic mythology, in which the mighty Buddha is reduced to a subordinate deity in the thronged Pantheon. The traditions of the Hindoos ascribe all these excavations to the earliest period of their history; and the most probable epoch which can be fixed upon, is that of the conquest of the Peninsula by the founder of the Magadha dynasty, supposed to be about 1900 years before the Christian era. The models of these caves, M. Langles thinks, were clearly the Tombs of the Kings at Thebes; and he observes, that the conquering hero represented in his chariot on the walls of Elora, is distinguished by the same benign physiognomy that is so remarkable in the Egyptian hero. The affinity of the Indians to the Ethiopians of Africa, in appearance as well as in religious rites, is attested by all the ancient writers. Diodorus Siculus states, that Osiris was an Indian by extraction; and Bacchus is stated by another ancient writer cited by Plutarch, to have brought the worship of Apis and Osiris from India to Egypt. The *Indi* are represented as the wisest of mankind, and the Ethiopians are said to have been a colony from them†. The Elephantine dynasty was doubtless of Indian origin. M. de Guignes contends that the Chinese were originally a colony from Egypt,—a most roundabout way of bringing them from India, yet coming to much

* Sir William Jones gives the following passage from the Institutes of Menu. 'Many families of the military class, having gradually 'abandoned the ordinances of the Veda, and the company of Brah-'mans, lived in a state of degradation, as the Pahlavas, the Chinas, &c.'—Sir W. Jones's Works. 4to. vol. i. p. 96.

† See Bryant's Mythology. vol. iv. pp. 269, 273, 281.

the same thing. But we must no longer pursue this seductive subject. The temples of Elora and those of Egypt and Nubia have at all events much in common, in their mystic character, their mythology, and their workmanship; and in both countries, these elaborate and wonderful works must be ascribed to the ascendancy of a powerful hierocrasy or sacred class, the magi and freemasons of the country, who, uniting in themselves the privileges of an hereditary nobility and a religious order, succeeded in imposing upon the millions of India, a degrading yoke which has been the curse of the country to the present hour. The institution of castes, which has placed an insuperable barrier between a proud, self-sufficient, artful, and cruel priesthood, and the great bulk of the population, has condemned the people to perpetual ignorance and slavery, extinguishing all love of country, all social virtue, and leaving the country the defenceless prey of every invader.

We are glad to find even Captain Seely bearing testimony to the utter worthlessness of the modern Brahmans. 'The 'primitive Brahmans,' he says, 'were philosophers and sages, 'while their successors have, to confirm and enslave the minds 'of the people, rendered a beautiful system of mythology and 'science *vicious* and *stupid*.' (p. 292.) 'Whatever enthusiasts 'may say to the contrary, this symbol (the symbol found in all 'the Hindoo temples) is grossly indecent and abhorrent to 'every moral feeling, let the subject be glossed over as it may.' (p. 292.) 'It is deeply to be lamented, that a degenerate, 'besotted, and fanatical priesthood have, to answer their own 'ends, defiled and disgraced the original ethics of a pure and 'moral people.' (p. 296.) 'Human sacrifices were formerly 'offered to this Hecate (Maha Cali). Bengal was the great 'seat of her superstition. In the *Calica Purana* it is enjoin-'ed: "Let the victim offered to Devi, if a buffalo, be five 'years old, *if human, twenty-five.*"' (p. 308.) 'There is no-'thing too depraved or lascivious for the Hindoo mind to con-'template.' (p. 281.) Once more.

'Where is now the whole mechanism of Elora's splendour—the mystic dance, the beautiful priestesses, the innumerable midnight lamps, the chorusses of hundreds of devoted victims, the responses of music, the shouts of fanatical fakeers, the solemn supplications of the graceful-looking Brahman of the "olden day," clothed in long white vestments? All are fled, and are succeeded in the revolutions of time by a *degenerate, stupid, and oppressed race*, whose very presence in the halls of their noble sires is a disgrace. Great has been and great is the revolution going on among the millions of Hindoos; but, if we consider the very vicious system of their native governments, five times invaded and thrice subjugated, the only surprise is, that the moral fabric has not been more deteriorated.' p. 275.

Yet, strange to say, like the Abbé Dubois, who attributes to the Hindoos every vice that can disgrace human nature, and whose description of the people of India, in his first work, certainly exhibits them in a darker light than any other writer has placed them in,—Captain Seely, after this revolting and honest picture of the character of the Hindoos, is very angry at having them spoken of with disrespect by any one but himself.

'I love the Hindoos,' he tells us, 'and do not like to see them calumniated by men sometimes more ignorant than themselves, and not always more virtuous. Weak, ignorant, and prejudiced men, half fanatic and half mad, think proper to vilify and traduce an affectionate, intelligent, and loyal people, because they will not abandon the gods of their forefathers, and take up a creed at the mere fiat of a foreigner, and learn doctrines about which in fact some of our most learned and pious men have differed in opinion.' p. 319.

What persons are here alluded to as half fanatic and half mad, we can only conjecture: they must evidently be persons that Captain Seely thinks it no sin to vilify and traduce. And yet, if to vilify the Hindoos be a sin, he will find it hard to shift the charge from himself. Unless, therefore, it be the result of wisdom, and knowledge, and liberality in him, to make the same representations that proceed from weakness, ignorance, and prejudice in others, he must bear his share of the reproach. But does our Author imagine it to be no crime, to vilify men far wiser and holier than himself, because they love the Hindoos so well as to devote their lives to the attempt to enlighten and save them? It is true, those men differ from Captain Seely in deeming idolatry an infinite abomination, and in thinking that 'a vicious and stupid,' a lascivious and bloody system can neither be acceptable to God nor good for society. Our Author actually defends idolatry as sanctioned, or at least not censured by Scripture, and as a means of glorifying God! (p. 316.) and is indignant at the hue and cry raised at such 'homage,' by 'cant and hypocrisy, against the 'poor idolater, the poor benighted heathen!' But as we do not vituperate him for holding these opinions, deplorably mistaken and pernicious as they are, we submit whether it is quite consistent with his claims to superior light and liberality, to vituperate those who read their Bible somewhat differently, and who even imagine that the conversion of the Hindoos is not more hopeless an undertaking, than was the conversion of the Saxons or the Romans of former days. Of all cants, the cant of a pharisaical infidelity is the worst. Should Captain Seely's work reach a second edition, which we sincerely wish,

we entreat him for his own sake to weed his volume of these ignorant and calumnious remarks, and to adhere to his intention of not entering into theological discussion. He does not understand the subject, or he would see the impiety of raising objections against the performance of the most positive command of the Author of our Faith, the last he gave on earth, and that by means precisely similar to those whereby our forefathers in this land were rescued from the same darkness and degradation that now cover the millions of India. To profess and call ourselves followers of Christ and not to keep his commandments, Captain Seely must admit, is rank hypocrisy, if any thing deserves that name. As he would shrink, therefore, from such an imputation above all others, we earnestly recommend him to direct his attention, in the evening of his days, to the study of that volume from which he may learn more of the will of Christ and derive the only consolation which will serve him when heart and flesh fail. 'One word 'more,' as our Author says. 'Where is the distinction be-'tween the Brahman of Elora worshipping the representative 'form of God in stone, and the Catholic worshipping the saint 'on canvas? None,' adds our Author, 'that I can perceive.' We are happy on this point pretty nearly to agree with him. There is little—often no essential difference, except that the Brahman's god is a fouler, baser, bloodier idol. But, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Art. VI. 1. *Harry and Lucy* concluded: being the last Part of Early Lessons. By Maria Edgeworth. In four volumes, 12mo. London. 1825.

2. *Rosamond:* a Sequel to Early Lessons. By Maria Edgeworth. 2 vols. 18mo.

3. *Frank;* a Sequel to Frank in early Lessons. By Maria Edgeworth. 3 vols. 18mo.

4. *A Legacy for Young Ladies,* consisting of Miscellaneous Pieces, in Prose and Verse, by the late Mrs. Barbauld. 12mo. pp. 266. Price 7s. 6d. London. 1826.

5. *English Stories,* Third Series: illustrating the Progress of the Reformation, under the Tudor Princes. By Maria Hack. 12mo. Price 7s. 1825.

6. *Grecian Stories.* By Maria Hack. 18mo. Price 3s. 1824.

7. *Chronology of the Kings of England,* in easy Rhyme, for Young People. By the late Rev. Edmund Butcher, of Sidmouth. 24mo. Price 2s. London. 1825.

IF we have not many juvenile readers, we may presume upon attracting the attention of parents, and all who are con-

cerned in the education of youth, by the list of works prefixed to this article. It has often excited serious compunction within us, to find ourselves so much like Lord Eldon in point of our delay in giving judgements in that interesting class of causes—books for young people. We own that we are deeply in arrears, and the attractive pile of duodecimos of this description now before us, it would require the long vacation to peruse and decide on. At the risk of being charged with partiality, we have selected these few for a hearing.

We are rejoiced once more to meet with our valued friend, the Parent's Assistant. There was a lady named Maria Edgeworth, who published, a few years ago, a volume of (so called) Comic Dramas, and three dull volumes entitled Harrington and Ormond. The public imagined at first, that they proceeded from the Author of Castle Rackrent and the Modern Griselda; but the perusal so far undeceived them, that those books were soon by general consent forgotten, and it seemed that Miss Edgeworth was no more. Her re-appearance, therefore, in the present volumes, will be hailed as a species of literary resurrection. Here she is quite herself again, and the three sets of domestic histories which are now given to the public, complete a series of works which, as illustrations of some important principles of practical education, are invaluable.

'Harry and Lucy' was begun by Mr. Edgeworth upwards of fifty years ago, for the use of his own family, and 'was published at a time,' remarks his Daughter, 'when no one of any 'literary character, excepting Dr. Watts and Mrs. Barbauld, 'had ever condescended to write for children.'

'That little book was, I believe, the very first attempt to give any correct elementary knowledge or taste for science in a narrative suited to the comprehension of children, and calculated to amuse and interest as well as to instruct.'

It is due to the memory of Mr. Edgeworth, and to the living claims of one who has been a still greater favourite with the public, to point out the lasting obligations which they have laid society under by contributing to set the fashion of writing for children. The difference in this respect between the present day and fifty years ago, is most striking. A long list might now be furnished of those who have done themselves the highest credit by similar publications, among whom the Taylor family, Mrs. Sherwood, Mrs. Marcet, and Mrs. Hack claim the most honourable mention. Were we reviewing a work of Miss Edgeworth's for the first time, it would be our duty to advert to that systematic exclusion of all religious

never further than to a bathing-house. Then Sir Rupert and their father began to talk of public affairs; no chance of shipwrecks! Unexpectedly Sir Rupert turned to Harry, and in his mild manner, said,

"I am sure you must wish us away."

"No, Sir, I do not," said Harry.

"Indeed!" said Sir Rupert, smiling.

"I did when I first heard the sound of your carriage," said Harry, "but not since I have seen you."

"And I know why you wished us away, when you heard the sound of our wheels," said Sir Rupert. "I heard something of a little bridge, which your mother was going out to see, just as we came in. Why should not we all go to look at it? Pray take us with you: I am interested about it for our own sake, you know. If it should stand through the winter, as I hope it will, next summer, when we come to this cottage for sea-bathing, Lady Digby and I may profit by *the mother's bridge*; you see I know its name already."

Lady Digby rose immediately to second Sir Rupert's proposal. While Lucy went for her mother's bonnet and shawl, Harry ran on before, to set up a red flag, which she had made for him, in its destined place, on the right hand side of the bridge. Knowing what her Brother was going to do, and anxious that he should have time to accomplish his purpose, she rejoiced at every little delay that occurred on their walk. She was glad when her mother stood still to look at the flapping flight of a startled sea-bird; glad when Lady Digby stopped to admire the growth of her favourite myrtle; glad when Sir Rupert slackened his pace to tell the history of a weeping birch tree, which he had planted when he was a boy. But by the time this was ended, she began to think Harry must be ready for them, and grew impatient to get on to that turn in the walk, where she expected the first sight of the flag of triumph; but no red banner streaming to the wind appeared. She saw several men standing near the bridge, and she ran on to see what they were doing, and what delayed the hoisting of the flag. When she came nearer to the spot, she saw that the people had gathered round the ass-cart. The ass had taken an obstinate fit, to which report said that he was subject, and no power could now get him over the bridge, though he had crossed it once with his empty cart. His leader, a good-natured boy, who was very fond of him, prayed that he might not be beaten, and undertook to get him on by fair means in time; but the ploughman had become angry, it being now near his dinner-time, and had begun to belabour the animal with his oaken stick. Harry stopped his fury, and declared that he would rather the cart never went over his bridge, than that the ass should be so ill used. The ass stood trembling all over, the boy patting him, and cheering him, and engaging for him; and the ploughman, resting upon his stick, sulkily muttering that while the world stood, he would never get the obstinate beast over again without a good cudgel. It was just at this time that Lucy came up, and Harry put into her hands the flag of triumph, telling her that they had been obliged to take it down, because they thought it frightened the ass. All manner of coaxing words and ways were tried on donkey by his little owner and

Harry alternately and in conjunction, but all in vain. His fore-leg, indeed, he advanced, but further he would not be moved. By this time, Sir Rupert and Lady Digby, and Harry's father and mother had arrived, and as soon as they saw what was going on, or rather what was not going on, they commended Harry's forbearance and patience, and were inclined to think, that it was not, as the ploughman pronounced, *sheer obstinacy* in the ass, but that he might have some good and sufficient reason, or instinct, for his refusal. Harry's father, standing on the bank, where he had a view of the arch of the bridge, observed the cracks which at first startled Harry, and which now were more alarming; for, as even Lucy could not help acknowledging to herself, they had opened wider. In one place, about two feet from the key-stone, just at the turn of the arch, there was a crack half an inch open, and zigzagging through all the mason work, the mortar giving way, and the stones separated.

'"This is a bad job, my dear Harry," said his father.

'"It is, father," said Harry. "I am glad they did not force the ass over."

'"I am glad *you* stopped them, my dear," said his mother.

'Sir Rupert Digby, now coming up, told Lucy, that he had seen an elephant in India refuse to go over a bridge after he had once put his foot upon it, knowing by his half-reasoning instinct, that it was not strong enough to bear his weight. "The masters, and the engineers, and architects may be mistaken in their calculations, but he never is."

'Harry asked his father, what he thought could be done to strengthen his bridge, since it seemed not strong enough even to bear the weight of the ass cart.

'"Mamma," said Lucy, "even if Harry's bridge will not do for carts or horses, it will do perfectly well for foot-passengers, for you and me, mamma, do not you think so? Since it bore the weight of the ass cart once, it would bear mine, I am sure.—I should not be afraid—much—to try. I will go over it, shall I, Harry?"

'"No, no," said Harry, catching hold of her, "pray do not."

'"No, I desire you will not, my dear Lucy," said her father, "till it has been determined whether it is safe or not."

'"And how shall we do that, father?" said Harry, anxiously.

'"You shall see, Harry."

'His father ordered that the ass should be released, and that the cart should be filled with stones. Then he desired two of the men who were standing by to roll this loaded cart by the shafts, as they would a wheelbarrow, up on the bridge, and to empty it on a spot which he pointed out to them. This they could do without going beyond the sound part.

'"Oh papa!" cried Lucy, "it will all come down—what a pity!"

'"We must try the bridge fairly, my dear," said her father, "by putting as much weight on the weakest part as it is ever likely to have to bear. If it stands this, you may safely go over it afterwards. If it fails, Harry will, at least, have the satisfaction of knowing, that no human creature will be hurt or endangered."

'"Thank you, father," Harry would have said, but the thundering

noise of the emptying of the stones forbade. All his soul was in his eyes, and fixed upon the crack. It opened more and more, and a new crack appeared; the sides of the arch having been pressed inwards, by the great weight placed upon the haunches, forced the crown of the arch upwards; and though the key-stone, with one or two stones on each side of it, were (was) held together by the mortar, yet the weight of earth on the sides, had pushed most of the others out of their places, and the whole bridge hung in a perilous state.

'"Oh, poor Harry's second bridge!" cried Lucy. "Oh, mother! are not you sorry for him?"

'"Very sorry, indeed, Lucy! especially as he bears it so well," said his mother, looking at him, as he stood collected in himself and resigned.

'"Thank God, nobody has been hurt by it," said he.

'"The other side is safe still," said Lucy; "there is a pathway there broad enough; could not that do, and could not this be repaired?"

'"No," said her father; "it will be better to make a new one, or to have none at all. At all events, this bridge must not be left in this condition. It might tempt people to go over it, and they might meet with some accident."

'"Oh, father! let it be taken down," cried Harry; "I will help to pull it down myself."

'"That would be too hard upon you, Harry; it shall be taken down for you," said his father.

'He gave the necessary orders, and the work commenced. Lucy turned away, unable to stand the sight of the total demolition of Harry's bridge. Her sympathy comforted him, and he looked gratefully towards her.

'"What I think most of, father," said he, "is all the expense you have been at for me, for nothing, all wasted!"

'"I do not consider it as wasted, Harry," said his father; "for it has amused and employed you, and has taught you something, I hope."' Vol. III. pp. 120—131.

Poor Harry at length, on consulting the Encyclopedia, finds, that 'to make the pressure on the arch quite correct,' it is necessary for him to understand cycloids, hyperbolas, intrados, extrados, and curves of equilibration, as well as the algebraic signs by which geometrical problems are worked. On this discovery, he gives up his arch, and resolves to learn mathematics.

'"You have come exactly" (said his father) "to the conviction to which I knew your two experiments and your good sense would bring you; that mathematics are so necessary, not only to bridge-building, but to almost all the useful arts as well as sciences, that you can make but little progress without that knowledge."'

We shall give one more extract of a different kind, and

then, we imagine, we may safely leave our readers to form their own opinion of the success with which the Author has contrived in these volumes to bring a fund of useful and even philosophical information into a popular and pleasing form.

'On the evening of the last day of their journey, Harry and Lucy looked out anxiously at every house they saw; and many times they hoped that cottages which at a distance peeping between trees looked charming, would be theirs, till, on a nearer view, they were as often contented to let them pass. One with a honeysuckle porch, and another with a trellis, and another with a pomegranate in full flower. Lucy, however, looked back with regret, fearing that theirs could never be so pretty. Theirs was to be on the sea-shore, but as yet they did not seem to be near the sea. Presently they turned into a lane, which led down a steep hill, with hedges so high on each side, that nothing could be seen, but the narrow road before them. At the bottom of this lane, to the right, there was a gate, and a road leading through a wood. Harry's father stopped the carriage, and asked an old woman who came to the gate, "Is this the road to Rupert's Cottage?"

'"Yes, sir."

'"I am glad of it," thought Harry; "we are sure of a wood; that is one good thing."

'The gate opened, and they drove in.

'"Now we shall see what sort of a place it is," said Lucy. Rupert's cottage was at the foot of a high hill covered with trees, which sheltered it at the back. In front was a very small green lawn surrounded with evergreens. The cottage had a honeysuckle porch, and a bow-window, and a trellis. The outside was all that Lucy desired: and within—within it was an odd kind of house, with one long matted passage, and steps up here and down there, and rooms that had been enlarged, with jutting windows, and niches, and nooks, in curious ways; and Lucy liked it all the better for not being a *regular* house. The rooms in which she and Harry were to sleep, if rooms they could be called, were "very, very small," as even Lucy observed; there was but just space for a little bed, and a little table, and a little chair, and for a little person to turn about in. No chest of drawers or any such luxury, only a press in the corner cut in the wall. But the more difficulties, the more inconveniences, the better; there would be more work for ingenuity, in contriving how to settle themselves and their goods. Lucy wanted to have the trunks brought in, and to go to the unpacking and arranging directly; but Harry had other thoughts in his head.

'"Lucy," said he, "I am disappointed in one thing, and a great thing."

'"What, my dear Harry?" said Lucy, opening her eyes wide.

'"The sea," said Harry, looking out of the window; "no view of the sea any where. I thought the cottage was to be on the sea-shore."

'And so it was, but the sea was hidden from the view of the win-

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'And so it was, but the sea was hidden from the view of the win-

dows of the house by a sand bank, which had been thrown up by the tide, and which was now covered by a plantation of evergreens. Harry persuaded Lucy to put off unpacking their trunk till morning, and to go out with him in search of the sea. He led the way, and as they went round the little lawn, she, delighted with the new place, and with every new flower and shrub, would have often stopped to admire. "Oh, Harry! look at this myrtle, taller than I am! Oh, Harry, this myrtle, taller than Mamma!"

'Harry looked back, but ran on to find his way to the sea-shore.

'"This is the way, this is the way!" he shouted joyously to Lucy, bidding her, "Follow! follow! follow!"

'But suddenly he stopped, and was silent, struck by the first sight of the ocean. Lucy followed, and turning abruptly the corner of the rock which had hid the view from her, exclaimed, "The sea! the sea!"

'She stood for some moments in silence beside her brother, looking at the vast extent of water, far as her sight could reach, bounded only by the sky. They were now standing on the sands of the shore. It was a still evening, the tide was ebbing, the sun setting, and there was a long bright light upon the water; while the green and white waves, curling gently over each other, moved on continually.

'"How beautiful it is!" exclaimed Lucy; "How grand! Harry, is it not more beautiful and grander than you expected? is not it, Harry?"

'"Infinitely," said Harry; "but hush! I want to look, and to listen to it."

'Lucy stood beside her brother a little while longer, and then ran back to the house to call her mother to look at it, before the sun should be quite set. Her mother came, and they found Harry still on the same spot fixed in admiration. His mother seemed to know what he felt and thought, and to sympathise with him just as he wished. At first in silence, then expressing for him in words, that for which he could not find utterance. The ideas of boundless extent, duration, power; the feelings of admiration, astonishment, and awe, which create the sense of the sublime. While his soul was under this strong impression, his mother seized the proper moment to raise his thoughts still higher, from the ideas of immeasurable extent, duration, and power, to that Power by which the ocean, the sun, the earth, and we ourselves were created, and are preserved.

'The impression made on the minds of Harry and Lucy was never effaced.

'By sunrise next morning, Harry was on the sea-shore. At the stated hours, he was constantly there to watch the coming in and going out of the tide. This regular ebbing and flowing of the sea excited such astonishment in his mind, that it seemed insatiable. A fisherman who lived by the sea side, asked him if he had never before heard of the coming in and going out of the tide every day.

'"Yes, I have *heard* of it; but I never *saw* it before," said Harry; "that was quite another thing."

'The sea and the tides took such possession of his imagination,

hat he could think of nothing else, not even of steam-boats or steam-ngines. During the first day, he did not even think of crossing the ea in a steam-vessel: he was completely absorbed in viewing this reat spectacle of nature, and in considering its wonderful phenonena.

'His mother was surprised to find that he was susceptible of this kind of enthusiasm, of which she had not till now seen in him any symptom. All his enthusiasm had been for mechanics; his mind had, indeed, opened, during his travels, to other objects, but still these had been introduced, or had interested him by their connection with the steam-engine, to which he had traced every thing good or great. So that, as she had once told his father, she was afraid that Harry's head would be quite turned by his dear steam-engine, or, at least, that it would leave no room in his imagination for the beauties of nature, or for any thing else. But his father had answered, that there was no danger in letting the boy's enthusiasm take its course, especially as it was the means of collecting all the knowledge he could upon one subject. His father said, it was of little consequence to which science he first turned his attention; the same thirst for knowledge, when satisfied on one point, would turn to new objects. The boy who was capable of feeling such admiration for the ingenious works of art, could not fail, as he thought, to admire with still greater enthusiasm, the beauties of nature. He would have probably disliked them if they had been pressed upon his attention, and yet he would have felt pain from not being able to sympathize with the admiration of his friends. His father was justified in his opinion, and his mother was now quite satisfied.' Vol. III. pp. 1—9.

A Legacy for Young Ladies from Mrs. Barbauld,—from the Author of Hymns in Prose and (conjointly with Dr. Aikin) of Evenings at Home, requires only to be announced to excite a general desire to share in it. The pieces which compose this delightful little miscellany, 'were found among her papers by 'the members of her own family.' They consist chiefly of papers of a light and elegant cast, allegories, prose by a poet, and *jeux d'esprit* in verse, short essays and letters. A singular neatness and perspicuity of style and a feminine elegance of mind, admirable good sense and true simplicity, characterise all the productions of Mrs. Barbauld. There is no pretension, nothing that savours of *the Blue;* she never lectures, or discourses, or theorizes, but charms us at all times with admirable sentiment in beautiful language. We know no one who would better deserve to be styled the Female Addison; only such comparisons must always fail to be very accurate, and the style of Addison is less perfect than hers. The following playful letter, however, is more in the manner of Cowper,—or of Jane Taylor.

'LETTER from GRIMALKIN to SELIMA.

'MY DEAR SELIMA,

'As you are now going to quit the fostering cares of a mother, to enter, young as you are, into the wide world, and conduct yourself by your own prudence, I cannot forbear giving you some parting advice in this important era of your life.

'Your extreme youth, and permit me to add, the giddiness incident to that period, make me particularly anxious for your welfare. In the first place, then, let me beg you to remember, that life is not to be spent in running after your own tail. Remember you were sent into the world to catch rats and mice. It is for this you are furnished with sharp claws, whiskers to improve your scent, and with such an elasticity and spring in your limbs. Never lose sight of this great end of your existence. When you and your sister are jumping over my back, and kicking and scratching one another's noses, you are indulging the propensities of your nature, and perfecting yourselves in agility and dexterity. But remember that these frolics are only preparatory to the grand scene of action. Life is long, but youth is short. The gayety of the kitten will assuredly go off. In a few months, nay even weeks, those spirits and that playfulness, which now exhilarate all who behold you, will subside; and I beg you to reflect how contemptible you will be, if you should have the gravity of an old cat without that usefulness which alone can ensure respect and protection for your maturer years.

'In the first place, my dear child, obtain a command over your appetites, and take care that no tempting opportunity ever induces you to make free with the pantry or larder of your mistress. You may possibly slip in and out without observation; you may lap a little cream, or run away with a chop without its being missed: but depend upon it, such practices sooner or later will be found out; and if in a single instance you are discovered, every thing which is missing will be charged upon you. If Mrs. Betty or Mrs. Susan chooses to regale herself with a cold breast of chicken which was set by for supper,—you will have clawed it; or a raspberry cream,—you will have lapped it. Nor is this all. If you have once thrown down a single cup in your eagerness to get out of the store-room, every china plate and dish that is ever broken in the house, you will have broken it; and though your back promises to be pretty broad, it will not be broad enough for all the mischief that will be laid upon it. Honesty, you will find, is the best policy.

'Remember that the true pleasures of life consist in the exertion of our own powers. If you were to feast every day upon roasted partridges from off Dresden china, and dip your whiskers in syllabubs and creams, it could never give you such true enjoyment as the commonest food procured by the labour of your own paws. When you have once tasted the exquisite pleasure of catching and playing with a mouse, you will despise the gratification of artificial dainties.

'I do not with some moralists call cleanliness a half virtue only. Remember it is one of the most essential to your sex and station;

and if ever you should fail in it, I sincerely hope Mrs. Susan will bestow upon you a good whipping.

'Pray do not spit at strangers who do you the honour to take notice of you. It is very uncivil behaviour, and I have often wondered that kittens of any breeding should be guilty of it.

'Avoid thrusting your nose into every closet and cupboard,—unless indeed you smell mice; in which case it is very becoming.

'Should you live, as I hope you will, to see the children of your patroness, you must prepare yourself to exercise that branch of fortitude which consists in patient endurance: for you must expect to be lugged about, pinched and pulled by the tail, and played a thousand tricks with; all which you must bear without putting out a claw: for you may depend upon it, if you attempt the least retaliation, you will for ever lose the favour of your mistress.

'Should there be favourites in the house, such as tame birds, dormice, or a squirrel, great will be your temptations. In such a circumstance, if the cage hangs low, and the door happens to be left open,—to govern your appetite I know will be a difficult task. But remember that nothing is impossible to the governing mind; and that there are instances upon record of cats who, in the exercise of self-government, have overcome the strongest propensities of their nature.

'If you would make yourself agreeable to your mistress, you must observe times and seasons. You must not startle her by jumping upon her in a rude manner: and above all, be sure to sheathe your claws when you lay your paw upon her lap.

'You have like myself been brought up in the country, and I fear you may regret the amusements it affords; such as catching butterflies, climbing trees, and watching birds from the windows, which I have done with great delight for a whole morning together. But these pleasures are not essential. A town life has also its gratifications. You may make many pleasant acquaintances in the neighbouring courts and alleys. A concert upon the tiles in a fine moonlight summer's evening may at once gratify your ear and your social feelings. Rats and mice are to be met with everywhere: and at any rate you have reason to be thankful that so creditable a situation has been found for you; without which you must have followed the fate of your poor brothers, and with a stone about your neck have been drowned in the next pond.

'It is only when you have kittens yourself, that you will be able to appreciate the cares of a mother. How unruly have you been when I wanted to wash your face! how undutiful in galloping about the room instead of coming immediately when I called you! But nothing can subdue the affections of a parent. Being grave and thoughtful in my nature, and having the advantage of residing in a literary family, I have mused deeply on the subject of education; I have pored by moonlight over Locke, and Edgeworth, and Mrs. Hamilton, and the laws of association: but after much cogitation I am only convinced of this, that kittens will be kittens, and old cats old cats. May you, my dear child, be an honour to all your relations

and to the whole feline race. May you see your descendants of the fiftieth generation. And when you depart this life, may the lamentations of your kindred exceed in pathos the melody of an Irish howl.

'Signed by the paw of your affectionate mother, Grimalkin.'

Among the graver papers, there are two short but excellent letters on Female Studies, marked by all the correct feeling and discrimination of the Writer.

'Every woman,' remarks Mrs. Barbauld, 'should consider herself as sustaining the general character of a rational being, as well as the more confined one belonging to the female sex; and therefore the motives for acquiring general knowledge, and cultivating the taste, are nearly the same to both sexes. The line of separation between the studies of a young man and a young woman appears to me to be chiefly fixed by this,—that a woman is excused from all professional knowledge. Professional knowledge means all that is necessary to fit a man for a peculiar profession or business.....Men have various departments in active life; women but one, and all women have the same, differently modified indeed by their rank in life and other incidental circumstances. It is, to be a wife, a mother, a mistress of a family. The knowledge belonging to these duties is your professional knowledge, the want of which nothing will excuse.'

The Dialogue on the Rich and the Poor requires to be read by others besides young ladies: it is adapted to correct a very prevalent feeling among persons who are not destitute of benevolence. Three Letters on the Uses of History, and a paper on the Classics, contain much instruction in a popular and pleasing form; and a 'Dialogue of the Dead between Helen and Madame Maintenon,' makes us regret that it is the only paper of the kind. Our attention was attracted by the title of one paper, from the hope that it might afford a fair specimen of the Author's mode of conveying religious instruction. Pieces of a religious nature must surely have been found among the Author's papers; but we regret that they do not form a portion of this Legacy, with the exception of a Hymn in prose. Although the paper we refer to is not of the exact kind we anticipated, it cannot fail to please by its simple, touching picture.

'THE DEATH BED.

['A little Parlour with deal Floor; a Bed with a clean Quilt, in which lies the Grandmother.]

'I had more pain when I brought you into the world than now.

'Shall I lay on more clothes?

'Yes, on my feet.

'Are they warmer?

'No. When your father died was the greatest grief I ever knew,

Well! we began life together, and lived hardly enough. I have often thought since, I could not do it again. But we loved one another. I am sure I could never have recovered his loss but for the care necessary to take for you, and one friend helped, and another friend, and so I struggled through. Yet, my child, I would not live it again; the tired traveller would not measure back his steps.

'If I were to live, I should grow worse and worse, deafer and blind. I have read of a country where they keep their ancestors' mummies,—living mummies would be worse.

'Your father's Bible,—your ages are all down in it,—never sell it.

'I have loved you all equally...And yet, I am not sure...Poor Tommy was so long sick, and would come to nobody but me.

'Jenny, you may marry the shoemaker.—And now, if I could but see my poor naughty Emma!

'You will save nothing by me but water-gruel and an egg or two—care indeed, but that produces love.

'You will not quarrel for my inheritance. The Squire—it has gone to my heart when he has said, My old mother keeps me out of my estate.—Let my ring be buried with me.'

As a specimen of the allegories, we take the following Letter of a Young King, most appropriate to the present season.

'Madam,

'Amidst the mutual compliments and kind wishes which are universally circulated at this season, I hope mine will not be the least acceptable: and I have thought proper to give you this early assurance of my kind intentions towards you, and the benefits I have in store for you: for though I am appointed your sovereign; though your fates and fortune, your life and death, are at my disposal; yet I am fully sensible that I was created for my subjects, not my subjects for me; and that the end of my very existence is to diffuse blessings on my people.

'My predecessor departed this life last night precisely at twelve o'clock. He died of a universal decay; nature was exhausted in him, and there was not vital heat sufficient to carry on the functions of life; his hair was fallen, and discovered his smooth, white, bald head; his voice was hoarse and broken, and his blood froze in his veins: in short, his time was come. And to say truth, he will not be much regretted; for of late, he had been gloomy and vapourish, and the sudden gusts of passion he had long been subject to were worked up into such storms it was impossible to live under him with comfort.

'With regard to myself, I am sensible the joy expressed at my accession is sincere, and that no young monarch has ever been welcomed with warmer demonstrations of affection. Some have ardently longed for my coming, and all view my approach with pleasure and cheerfulness; yet such is the uncertainty of popular favour, that I well know that those who are most eager and sanguine in expressing their joy will soonest be tired of my company. You yourself, madam,

though I know that at present you regard me with kindness, as one from whom you expect more happiness than you have yet enjoyed, will probably after a short time wish as much to part with me, and transfer the same fond hopes and wishes to my successor. But though your impatience may make me a very troublesome companion, it will not in the least hasten my departure; nor can all the powers of earth oblige me to resign a moment before my time. In order, therefore, that you may form proper expectations concerning me, I shall give you a little sketch of my tempers and manners, and I will acknowledge that my aspect at present is somewhat stern and rough; but there is a latent warmth in my temper which you will perceive as we grow better acquainted, and I shall every day put on a milder and more smiling look: indeed I have so much fire, that I may chance sometimes to make the house too hot for you; but in recompense for this inequality of temper, I am kind and bountiful as a giving God: I come full-handed, and my very business is to dispense blessings;—blessings of the basket and the store; blessings of the field and of the vineyard; blessings for time and for eternity. There is not an inhabitant of the globe who will not experience my bounty; yet such is the ingratitude of mankind, that there is scarcely one whom I shall not leave in some degree discontented.

'Whimsical and various are the petitions which are daily put up to me from all parts; and very few of the petitioners will be satisfied; because they reject and despise the gifts I offer them with open hand, and set their minds on others which certainly will not fall to their share. Celia has begged me on her knees to find her a lover: I shall do what I can; I shall bring her the most magnificent shawl that has appeared in Europe. For Dorinda, who has made the same petition, I have two gifts,—wisdom and grey hairs: the former I know she will reject, nor can I force her to wear it; but the grey hairs I shall leave on her toilette whether she will or no. The curate Sophron expects I shall bring him a living: I shall present him with twins as round and rosy as an apple. Nor can I listen to the entreaty of Dorimant, whose good father being a little asthmatic, he has desired me to push him into his grave as we walk up May hill together: but I shall marry him to a handsome lively girl, who will make a very pretty stepmother to the young gentleman. It is in vain for poor Sylvia to weary me as she does with prayers to restore to her her faithless lover: but I shall give her the choice of two, to replace him. Codrus has asked me if he may bespeak a suit of black: but I can tell him, his little wife will outlive me and him too; I have offered the old man a double portion of patience, which he has thrown away very pettishly. Strephon has entreated me to take him to Scotland with his mistress: I shall do it; and he will hate my very name all his life after.

'The wishes of some are very moderate;—Fanny begs two inches of height, and Chloe that I would take away her awkward plumpness; Carus a new equipage, and Philida a new ball dress. A mother brought me her son the other day, made me many compliments, and desired me to teach him every thing; at the same time begging the

youth to throw away his marbles, which he had often promised to part with as soon as he saw me:—but the boy held them fast, and I shall teach him nothing but to play at taw. Many ladies have come to me with their daughters in their hands, telling me, they hope their girls, under me, will learn prudence; but the young ladies have as constantly desired me to teach prudence to their grandmothers, whom it would better become, and to bring them new dances and new fashions. In short, I have scarcely seen any one with whom I am likely entirely to agree, but a stout old farmer who rents a small cottage on the green. He was leaning on his spade when I approached him. As his neighbour told him I was coming, he welcomed me with a cheerful countenance; but at the same time bluntly told me he had not expected me so soon, being too busy to pay much attention to my approach. I asked him if I could do any thing for him. He said he did not believe me better or worse than those who had preceded me, and therefore should not expect much from me; that he was happy before he saw me, and should be very well contented after I left him; he was glad to see me, however, and only begged I would not take his wife from him, a thin withered old woman who was eating a mess of milk at the door. "And I shall be glad too," said he, "if you will fill my cellar with potatoes." As he applied himself to his spade while he said these words, I shall certainly grant his request.

'I shall now tell you, that great and extensive as my power is, I shall possess it but a short time. However the predictions of astrologers are now laughed at, nothing is more certain than what I am going to tell you. A scheme of my nativity has been cast by the most eminent astronomers, who have found, on consulting the stars and the aspect of the heavenly bodies, that Capricornus will be fatal to me; I know that all the physicians in the world cannot protract my life beyond that fatal period. I do not tell you this to excite your sensibility,—for I would have you meet me without fondness and part with me without regret,—but to quicken you to lay hold on those advantages I am able to procure you; for it will be your own fault if you are not both wiser and better for my company. I have likewise another request to make to you,—that you will write my epitaph: I may make you happy, but it depends on you to make me famous. If, after I am departed, you can say my reign was distinguished by good actions and wise conversations, and that I have left you happier than I found you, I shall not have lived in vain. My sincere wishes are, that you may long outlive me, but always remember me with pleasure. I am, if you use me well,

'Your friend and servant,

'THE NEW YEAR.'

Mrs. Barbauld is one of the very, very few eminent writers of the present generation of whom it will be confessed, that she has written too little.

To those of our readers who are in possession of Mrs. Hack's former volumes, not a word will be requisite in recommendation of her Third Series of English Stories. We have already

only persons who ventured to assert the privileges of parliament, in opposition to the encroachments of the royal prerogative. There was, however, an interval most favourable to the exercise of tyranny, and you have seen that Henry the Eighth effectually availed himself of it. The latter years of his reign are distinguished as the period of the greatest despotism that has been known in this island, since the death of William the Conqueror.

'"Queen Elizabeth had almost the same legal power as her father; but her peculiar circumstances rendered her more cautious in its exercise. Her disputed title, the enmity of the catholic princes, and the claims of the queen of Scots, exposed her to dangers from which she had no protection but the attachment of her subjects. Lord Burleigh well knew this, and hence his earnest desire to render the government popular—his constant advice to the queen, to "win *hearts*." Neither could it escape his penetration, that the real power of the country had gradually shifted into the hands of the people, and that it was the part of wisdom not to provoke them to feel their strength. The royal treasury no longer overflowed with the wealth of the clergy, which had been dissipated by the prodigality of Henry the Eighth, or subsequently lavished on rapacious courtiers; but Elizabeth's desire of independence caused her to ask for supplies with moderation, and to manage them with economy. The commons were therefore happy to oblige her; and thus, a fortunate combination of circumstances enabled her, notwithstanding some arbitrary exertions of prerogative, to reign for half a century in the affections of her people."' pp. 461—466.

As the Grecian Stories have reached a second edition, any extract would be superfluous.

The last publication on our list is of humble pretension, consisting of a series of neat wood-cut heads of the sovereigns of England, with a couplet or two under each, intended to fix on the memory the era of their reign, on the model of those ever to be remembered and never to be forgotten lines,

'Thirty days hath September,' &c.

When Papa has purchased English Stories for Charles, and Mrs. Barbauld's Legacy for Mary, he will naturally require such a book as this for their little brother, since, with the charm of a picture-book, it unites a first lesson in history.

Art. VII. *Morning Meditations;* or a Series of Reflections on various Passages of Holy Scripture and Scriptural Poetry for every Day in the Year. Second Edition, greatly enlarged. By the Author of "The Retrospect," &c. 12mo. pp. 366. Price 5s. London. 1825.

THE practice of devoting a few minutes every morning to the perusal of a page of some devotional or practical work,

in addition to a chapter of the sacred volume, has been found highly beneficial both by old and young; and it is a pleasing circumstance, that works designed for this purpose have met with a ready sale, even though not recommended by high originality. The present volume is decidedly superior to some of these publications which have fallen in our way. Indeed, the Author of the Retrospect, the exemplary and benevolent Vicar of Great Missenden, is too well known and too highly respected to render it necessary for us to pass any encomium on the present pleasing and useful little volume. We shall therefore merely lay before our readers a specimen of the meditations. A singular oversight occurs in the first Meditation. The world is not yet *eight* thousand years old, whatever it is destined to be. We have presumed to correct the sentence.

'JANUARY I.

'"*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, let there be light: and there was light.*"
Gen. i. 1—3.

'Such is the concise, but majestic description which the Lord himself has given us of the creation of the universe. As this day is the beginning of a new year in our calendar, it naturally throws back the mind to the beginning of time. Almost six thousand years have passed away since that memorable period when the Eternal Jehovah spake the word, and lo! a world, all lovely in itself, and pronounced good by him who made it, sprung from a dark and mysterious chaos! That day was marked as supremely glorious in heaven: The morning stars sang together, and all the angelic sons of God shouted for joy at the sight of a new-born world. But alas! what changes, what evils, what desolations have, since then, marred this once fair creation! Who can think of this world as it came, pure and happy, out of its Maker's hands, and not mourn at every recollection of what it then was, and what it is now? Sin has, indeed, entered into it, and death by sin; and the whole creation groans and travails in pain even until now. Man is no longer formed in his Maker's image, but he is conceived in sin, he is brought forth in iniquity, and comes into the world a child of wrath. The confusion and darkness of his soul make up such a second chaos, that unless the Eternal Spirit again hovers over the darkness, and says, "Let there be light," the shadows of a spiritual death will for ever rest upon it. Lord, once more speak the word, bid this darkness quit the earth, and let a second Paradise overspread the world.'

Art. VIII. *A Grammatical Parallel of the Ancient and Modern Greek Languages.* Translated from the modern Greek of M Jules David, late of the Greek College of Scio. By John Mitchell. 12mo. pp. xxiv. 158. 1824.

GREECE! How many interesting associations are awakened in our minds by the name of that comparatively small portion of the earth, the land of liberty and letters, the country of illustrious men, the seat of philosophy and poetry, the scene of Apostolic labours! Its glories and its degradations, its refinements and its barbarisms, its freedom and its oppressions, form some of the themes which are most familiar to our contemplation, and most vivid in our recollections. Greece is again, in its living scenes and in its passing events, the object of intense attention and anxious inquiry. Her long slumbering energies have at length been awakened by the rod of the oppressor, and she is again struggling to be free. To what fortunes she is reserved, whether to assert successfully her rights, and to obtain a name and place among independent nations, or to feel with severer pressure the yoke and fetters of her enslaving tyrants, is yet doubtful. Should the conflict terminate in her favour, and the soil of Greece be again the land of free men, there is another victory to be obtained by her before the wishes of all to whose sympathies she has been appealing, can be accomplished. Many who would rejoice in her political independence, would joyfully celebrate her deliverance from the bondage of superstition, and the exaltation of her people to the full enjoyment of Christian rights and Christian blessings. She has, by the elegant and matchless literature of her ancient writers, and by the productions in art which remain to attest her perfection of taste, largely contributed to the instruction and improvement of nations who now surpass her in wisdom, and are become great in arts unknown to her in the climax of her fame. The recollections of her former grandeur, and the benefits she has extended to civilised nations, will, however, avail her little in her present perils. She has no high political relations, no endangered legitimate dynasty, to interest in her fortunes sovereigns and cabinets, who might, by negotiation, or by arms, secure her independence; and she must, therefore, contend in her own strength.

The excitement which has been consequent on the struggles of the Greeks with their tyrants, has been the occasion of extending the knowledge of her language, and various works contributing to its diffusion have been sent abroad by native Greeks. One of these is the 'Grammatical Parallel,' now before us in the Translation of Mr. Mitchell, which has too long escaped

our notice, and which we now recommend to the attention of such persons as, being conversant with the language of Xenophon and Thucydides, are curious to understand the changes through which it has passed, and the form in which it now appears among the descendants of the ancient Grecians. The work before us is intended for the use only of those who are acquainted with the classic language.

To all persons interested in the study of Greek philology, the perusal of the 'Grammatical Parallel' will be of the most essential service; and it may be sufficient for a reviewer to announce a work like this, and to give the necessary information as to the qualifications of the Author and Translator. As to the former, it may be enough to state, that he is a native Greek, and was a Professor in the Greek College of Scio. Mr. Mitchell spent many of the early years of his life in Italy, Russia, and Turkey, and was afterwards employed as interpreter in the Mediterranean, in the fleet commanded by Admiral Sir Samuel Hood. Mr. Mitchell has some other works in hand relative to the Modern Greek language, in the preparation and publication of which, we hope he will be encouraged by the support of enlightened and liberal scholars.

Art. IX. *Lisbon in the Years* 1821, 1822, *and* 1823. By Marianne Baillie. 2 vols. fcap. 8vo. Price 15*s*. London. 1825.

MRS. BAILLIE mentions a satirical work which had lately appeared in Lisbon, entitled "Adam alive again," which had not a little annoyed the national vanity of the self-important inhabitants of the 'City of Ulysses.' The Father of Mankind is represented as returning to earth, and making the tour of the world; he passes rapidly through England, France, Italy, Germany, and other countries of Europe, where he is every where scandalized at the innovations which have been made under the name of improvements, and the departure from primitive simplicity.

'In the remote parts of Germany, indeed, he is a little comforted by perceiving some remains of venerable and primitive ignorance; but when he comes to Portugal, he breathes freely. "Here," he exclaims in a rapture, "here will I take up my future abode; here are no nonsensical refinements, no learning, no science, no literature; agriculture is free from modern presumptuous innovations; and so far from being pestered with what are called the Fine Arts, I can scarcely perceive any appearance of what are denominated by the ridiculous philosophers of the day, useful inventions. The wise, the noble, the magnanimous Portuguese have in no respect altered since

I left the world, and they alone are worthy the honour of my association." '

In no part of the world is the remark of the Poet more strikingly illustrated than in Portugal, that

'God made the country, but man the town.'

Mrs. Baillie's description of the horrors of Lisbon quite agrees with that given by Mr. Matthews, the fastidious 'Invalid.' The distant view of the city from the mouth of the harbour, is admitted to be 'superb in the extreme;' but all within the city is revolting. Of a population of 300,000 souls, a fifth is said to consist of negroes and mulattoes. The gayety and sociality which once prevailed among the numerous British residents and some Portuguese families, have given way before the general distrust and gloom produced by the political vicissitudes. In filthiness and impurity of every description, the city seems to vie with Constantinople. And the heat, in summer, is such as 'only a native or a salamander can subsist in.' The mosquitoes then commence their campaign, and a restless, feverish night succeeds to the sultry day. 'I agree with Mr. 'Mathews,' says our Author, 'that there is almost always a 'hot sun and a cold wind with it at Lisbon.

'I formerly used to fancy every thing connected with *winter*, cheerless and undesirable, and was fully persuaded that I should enjoy with delight a perpetual summer. *Now*, when experience forces me to open my eyes to the truth, I am but too well convinced of the benefit and the charm of a change of seasons, such as we are accustomed to see at home; and while I cast my dazzled eyes upon the intolerable glare of blue sky and water, heightened by barren rocks, and faint beneath the scorching beams of the sun, "shining in his strength," —I remember with a sigh the cheerful hearth, the close-drawn curtain, and the music of the kettle "singing on the hob," which I used to enjoy during the winter, in our English cottage residence. *Cowslip* exclaims, "Talk of Venus and her doves! give me a roast duck!" and in a similar spirit could I now say, "Talk of vineyards and fountains! give me a good fireside." '

We trust that some of our readers will be the better for the Author's experience, and while shivering at the sound of the north-east wind, will learn to reconcile themselves to the varied moods of an English year. In November, it is true, the weather at Lisbon is delightful; but

'Judge,' says Mrs. Baillie, 'what I must suffer here, where, for three miles round Lisbon, in every direction, you cannot for a moment get clear of the disgusting effluvia that issues from every house. I seldom go out, for this reason; and about nine o'clock at night, the

case becomes absolutely too bad to describe. What the noses of the Portuguese are made of, I really am at a loss to conjecture.'

But this is not the worst; nor are the shocks of earthquake to which Lisbon is still subject, the most serious drawback on the enjoyments of the inhabitants. The state of the police is horrible. Street robbery is common, and every thief is an assassin. The pocket-knife, which the French troops are said to have dreaded more than all the bayonets of the Spaniards or Portuguese, is here the ready weapon of the assassin; and the Tagus receives many a corpse on which no inquest ever sits, and which is only seen, perhaps, by the solitary fisherman, as it floats on to the ocean, there to lie unknown and unregistered, till the sea shall give up its dead. The morals, in fact, of all classes in Lisbon, appear to be in a dreadful state.

Lisbon, however, is not Portugal. The country about Cintra is represented by our Author as a perfect paradise, and the peasantry are an honest, well-behaved, noble race. Mrs. Baillie was delighted with them. In point of common information, acquaintance with the useful arts, and all that is generally understood by civilization, they are far behind the rest of Europe—'a disgraceful wonder in the midst of the nineteenth century.' But, considering the deplorable state of morality, religion, and civil polity in this country, the national character, as exhibited among the peasantry, would seem to be excellent, and 'censure melts into regret.' This, we believe, is pretty nearly a fair account of the real state of things. Mrs. Baillie has presented to us two very lively, sensible, and well written volumes; and we like her none the worse for the homesick feeling and the true love of dear old England, which are betrayed in every page, unmixed as that patriotic passion is with any illiberal prejudice against the natives of other lands. We shall make room for some pleasing verses, in lieu of any further extracts, written under the warm inspiration of these feelings.

'I wish I were in yon dear land,
Beyond the stormy ocean's bound!
What, though it boast not golden strand,
Nor golden fruits within are found!

'There myrtle shades, nor weeping vine,
Nor orange groves surprise the eye;
Nor summer suns intensely shine,
Nor gorgeous moons with day-light vie.

'Nor sports the fire-fly all the night,
In restless flight from flower to flower,
Like sparkling gem of rubied light,
Called into life by fairy power!

'Nor marbled palaces are there,
Each with its hundred menial train;
Nor steals upon the silent air,
From convent walls the midnight strain.

'But oh, my country! sweeter seem
Thy verdant meads, thy "bosky bourns;"
Where placid rivers crystal gleam,
And classic willow graceful mourns!

'And fairer to thy minstrel's eye,
Thy straw-roofed cottages appear,
Where climbing woodbines canopy
The porch to free-born rustic dear!

'Now, even now, methinks I hear
The gushing sound of babbling rill—
The blackbird's note, so wild and clear,
'Mid thousand warblers sweetest still!

'Methinks I see the dappled fawn
Peep shyly from the leafy glade,
Then bound along the velvet lawn,
To seek the forest's deeper shade.

'And, oh! the scents of dewy spring,
Unprized on Lusitania's shore,
Doth tantalizing memory bring
To mock my home-sick fancy more!

'The Swiss, condemned, alas! to roam,
(By stern cold Prudence' mandate led,)
Still dreams of his sweet early home,
Still hopes return, till hope is dead.

'Then fail at once, his youthful prime,
His ruddy health, his manly strength;
The victim of a foreign clime,
He pines, he fades, he sinks at length. pp. 206—208.

rT. X. SELECT LITERARY INFORMATION.

Rev. Alfred Bishop, of Ringwood,
to publish early in the year,
in Memorials of the Nineteenth
r, or Select Evangelical Biogra-
the last Twenty-five Years.

first number of a new monthly
' some originality of pretensions,
, The Time Piece, will appear
First of March. It will consist
of sketches of Society, and dis-
ns on the more popular parts of
re and its history.

ie course of January will be pub-
a second edition of the Remains
emoir of the late Rev. Charles
Author of the Poem on the Bu-
Sir John Moore. By the Rev.
:ussell, A.M. Handsomely print-
one volume 8vo., with a portrait
Rev. C. Wolfe, and an engraving
from the monument erected to
mory of Sir J. Moore, in St.
Cathedral.

he press, and speedily will be
ed, a new edition of Howe's Re-
's Dominion over the Unseen
. With an Introductory Essay,
Rev. Robert Bulmer, of Berwick
'weed. 1 vol. 18mo.

aring for publication, A Digest
Evidence taken before the Select
ittees of the two Houses of Parlia-
ppointed to inquire into the State
and. With notes historical and
story. 2 vols. 8vo.

aring for publication, Vindiciæ Christianæ. A comparative Estimate of the Genius and Tendency of the Greek, the Hindu, the Mahometan, and the Christian Religions. By the Rev. Jerome Alley, L.L.B. M.R.I.A. &c. &c. &c. One large vol. 8vo.

The Rev. Thomas Morell, President of Wymondley College, is preparing for the press, a continuation of his Studies in History, in one vol. 8vo., which will contain Elements of the History of Philosophy and Science, from the earliest authentic records to the commencement of the Eighteenth Century. In this work, it is attempted to trace the progress of general knowledge through its successive stages of discovery and gradual improvement, arranged in chronological order, and under the distinct heads of physical, intellectual, and moral science.

The Rev. T. H. Horne, M.A. is preparing for publication, a new edition of his manual, entitled, Deism Refuted, or Plain Reasons for being a Christian, which is an Analysis of the first volume of his Introduction to the Critical Study of the Scriptures. The work will be corrected throughout, so as to form a compendious yet full Summary of the Evidences of the Christian Revelation; and will also be enlarged with a new chapter on the credulity of unbelief, adapted to the perpetually varying assaults of infidelity. 1 vol. foolscap 8vo. handsomely printed.

T. XI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

noirs of Miss Jane Taylor. By
rother, Mr. Isaac Taylor, jun. 2
mall 8vo. 16s.

FINE ARTS.

anoramic View of Liverpool, on
eets Colombier. 1l. 11s. 6d.
alf-length Portrait of the Rev.
le Ewing, in mezzotinto. 15s.;
1l. 1s. and 1l. 11s. 6d.

MISCELLANEOUS.

Literary Souvenir, for 1826.
by Alaric A. Watts, Esq. 12s.
History and Antiquities of Ecton,
: County of Northampton. By
ble. 8vo. 5s.

Hebrew Tales, selected and translated from ancient Hebrew works: to which is prefixed, an Essay on the still existing Remains of the Hebrew Sages of a later period than the Maccabees. f.cap. 8vo. 7s. 6d.

A Legacy for Young Ladies; consisting of Miscellaneous Pieces, in Prose and Verse. By the late Mrs. Barbauld. 12mo. 7s. 6d.

The Poetical Works, the Correspondence, and other Prose Pieces, of Anna Lætitia Barbauld, with a Memoir by Lucy Aikin. 2 vols. 8vo. 1l. 4s.

Proceedings at a Public Dinner given to Mr. James Montgomery, in approbation of his Public and Private Virtues; held at the Tontine Inn, in Sheffield, November 4, 1825. 12mo. 1s.

NATURAL PHILOSOPHY.

Essays on Geology and Astronomy, the Physical Formation of the Planets, &c. By William Colquitt, A.B. 10s. 6d.

Elements of Mechanical Philosophy, for the Use of Students; suited to the capacities of Mechanics, and more particularly designed for the Members of the different Mechanic Institutions in Great Britain. By W. Marratt, M.A. Member of the Literary and Philosophical Society, New York. 1 vol. 8vo. 7s. 6d.

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The Principles of Political Economy; with a Sketch of the Rise and Progress of the Science. By J. R. M'Culloch, Esq. 1 vol. 8vo. 12s.

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Bishop Hall's Balm of Gilead. 32mo. 1s. 6d.

The Ecclesiastical Conferences; the Synodical Discourses, and Episcopal Mandates of Massillon, Bishop of Clermont, on the Principal Duties of the Clergy. Translated by the Rev. C. H. Boyles. 2 vols. 8vo. 1l. 4s.

Causes of the slow Progress of Christian Truth: a Discourse delivered before the Western Unitarian Society at Trowbridge, Wilts, on Wednesday, July 13, 1825. By Robert Aspland. 12mo. 1s.

Two Sermons preached in the Chapel in Lewin's Mead, Bristol, on the Morning and Evening of Sunday, October 16, 1825.—1. On the Future State of the Righteous; occasioned by the lamented Death of Mrs. Mary Rowe, the wife of the Rev. John Rowe, one of the Ministers of Lewin's Mead Chapel.—2. On Numbering our Days; suggested by a recent unusual Mortality in the Congregation. By Robert Aspland. 8vo. 2s.

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A Companion for Pilgrims on their Journey to Canaan, consisting of Divine Songs for their recreation, Meditations on the various experiences they meet with, and select Texts of Scripture for their food and nourishment by the way. royal 18mo. 2s.

*** *The Title-page, Contents, and Index, will be delivered with the next Number.*

THE

ECLECTIC REVIEW,

FOR FEBRUARY, 1826.

Art. I. 1. *The Slavery of the British West India Colonies delineated, as it exists both in Law and Practice*, and compared with the Slavery of other Countries, ancient and modern. By James Stephen, Esq. Vol. I. Being a Delineation of the State in Point of Law. pp. lxxii. 480. Price 12s. London. 1824.

2. *England enslaved by her own Slave Colonies*: an Address to the Electors and People of the United Kingdom. By James Stephen, Esq. 8vo. pp. 92. London. 1826.

3. Third Report of the Committee of the Society for the Mitigation and gradual Abolition of Slavery throughout the British Dominions. With Notes and an Appendix. 8vo. pp. 36. London. 1826.

4. *The Slave Colonies of Great Britain*; or a Picture of Negro Slavery drawn by the Colonists themselves. Being an Abstract of the various Papers recently laid before Parliament on that Subject. 8vo. pp. 164. London. 1825.

5. *A Speedy End to Slavery in our West India Colonies* by safe, effectual, and equitable Means for the Benefit of all Parties concerned. By T. S. Winn, formerly Resident in the West Indies. 8vo. pp. 124. London. 1825.

6. *An Authentic Report of the Debate in the House of Commons, June 23rd, 1825, on Mr. Buxton's Motion* relative to the Demolition of the Methodist Chapel, &c. in Barbadoes. 8vo. pp. 120. London. 1825.

7. *Nineteenth Report of the Directors of the African Institution*. With an Appendix. Price 5s. London. 1825.

WE take shame to ourselves for not having long ago redeemed the pledge we gave, to bestow an early attention on the masterly work which stands at the head of this list of publications. In our Number for February 1824, when we took a view of the state of the controversy between the Abolitionists and the Apologists for Slavery up to that period, we adverted to the first part of Mr. Stephen's Treatise, then in

private circulation, as demanding the most serious attention of the Legislature. The volume has now been for some time before the public: it is the result of profound research and unwearied labour, and entitles the learned Author to the warmest thanks of every friend to humanity. The Slavery of the Colonies has found not only its apologists but its panegyrists, as a mild and indeed enviable state of servitude; it has been compared with the domestic bondage of patriarchal times, with the villeinage of feudal days; and a champion of the Colonists in the Quarterly Review attempted to 'simplify 'the discussion,' by representing the present West India system as merely a payment of labour by maintenance, instead of a payment by wages. Mr. Stephen has, in the most unanswerable manner, exposed the utter fallacy of these insidious misrepresentations, and has shewn, by an immense body of evidence, that the slavery of the British West India colonies is altogether *per se;* that neither ancient nor modern times afford a parallel to this anomaly. In the first chapter, he examines the origin and authority of the Colonial Slave-laws in general. He then proceeds to shew what those laws really are; first, what was the state of the *lex non scripta* and of the acts of the assemblies prior to the year 1788, when the question of the Slave-trade began to be agitated in this country; and secondly, what meliorating acts, or acts of pretended melioration, have since been introduced, so far as the latest parliamentary information extends. The second chapter treats of the persons who are subject to slavery, namely *negroes as such.* Their slavery is founded on a corporal distinction, originating in the will of the Creator, but which is made by the Colonists a badge of infamy and vileness. If "he who despiseth the poor, reproacheth his Maker,"* how much short of blasphemy does his offence fall, who despises the complexion of the African? In this respect, the modern colonial slavery stands without a parallel. The slaves of antiquity were often more learned, more polished than their masters. The Romans were instructed by their Grecian captives. The Mussulman slave has often been known to rise to the highest offices in the state. In the West Indies, the bodily peculiarity of the slave is both the occasion of his bondage, and the seal of his perpetual degradation and ignominy.

'The term *slave* is not, in the West Indies, as in other countries where private bondage has prevailed, a term of obloquy or colloquial reproach; but the bodily designation is substituted for such purposes

* Proverbs, xvii. 5.

in its stead. Amidst all the reviling epithets used in anger towards these poor bondmen, "*you slave,*" or any allusion to the condition, is never heard; but "*negro!*" pronounced with an angry or contemptuous emphasis, is a word of superlative reproach. In the slavery of this country, the case was so different, that the words *villain* and *villainous* have survived, as reproachful epithets, the conditions which gave them birth. In the colonies, it is not said, by way of depreciating one of slavish extraction, that his mother, grandmother, or ancestor was "a *slave,*" or that he is "a *freedman,* but that he is "a *coloured person,*" or that he has "*black blood in his veins;*" nor is there any moral obloquy that bears any proportion to this disgrace. Could his ancestors be proved never to have been in a state of servitude, still, if they were *negroes,* the reproach would not be removed or lessened.'

Such is the basis of the system. Mr. Stephen passes from the legal subjects of the State to the legal nature and incidents of the condition itself; first, as they respect and constitute the relation between master and slave; secondly, as they respect questions between the slave and persons of free condition in general; thirdly, as they affect the slave as an object of civil government and protection. In each of these respects, the legal condition of the West India slaves is proved, from parliamentary and other undeniable documents, to be one of unparalleled degradation and oppression, *independently* of the practical abuses which notoriously exist. 'The law which governs the slave in his relations to the State, 'constitutes a distinct branch of the oppression under which 'he groans;' nor can a scheme of civil government be imagined more replete with every species of injustice and cruelty, than the colonial legislatures of the British islands have devised.

'The great obstacle to the relief which the oppressed Africans might hope to obtain from the humane interposition of Parliament,' remarks Mr. Stephen, 'has been the difficulty of bringing the true nature of that dreadful situation in which they are placed in our colonies, to the knowledge of those who have power to alter and improve it. Never were the arts of misrepresentation more effectually or banefully employed, than they long have been to hide the true merits of this shameful and deplorable case from the eyes of England and Europe. But, though it is easy to deny practical abuses which exist in a distant quarter of the globe, and though the *unwritten* law of the islands in what relates to the protection of the slaves has, as I have proved, been grossly misrepresented, the express penal code by which they are restrained and punished, cannot be so easily suppressed or denied. The master, in the exercise of his harsh powers, may safely rely on those maxims to which custom and popular opinion have given the force of law; but the peace-

officer and the magistrate could have no authority over other men's slaves, so as to imprison, whip, mutilate, or destroy them in a manner unknown to the law of England, without the aid of acts of assembly; and those are capable of being authenticated, as they have been by the Privy Council Reports and Parliamentary Returns to which I have so copiously referred.

'Here, then, we have one great desideratum supplied. We have incontestible premises from which to reason: and they are such as, if fairly reasoned upon, may suffice to remove, in every considerate mind, the great obstacle by which the advocates of the oppressed Africans have been fatally opposed. They shew that to the legislators of the islands these favourable presumptions for which the colonists at large so loudly and speciously contend, are not fairly due. The councils and assemblies, it is plain, have *not* retained those feelings of justice and humanity which we vainly suppose to be inseparable from the character of an Englishman.....In no other country has the legislature (not even the Dutch) disgraced its statute-book by such harsh and barbarous laws. Though the protection of slaves was a title wholly unknown to most of these codes, till the purpose of averting the interposition of Parliament gave birth to it, their smallest trespasses were every where written in blood.

'Who can conscientiously say of assemblies by which such laws were made, that they were fit to be trusted with the sacred functions of legislation? Parliament, no doubt, might be embarrassed with the details of a slave-code; but the delegation of the work to such bodies as the Colonial Assemblies was an expedient in the last degree unjust. The very worst of legislatures for a community of slaves, is a popular assembly composed of and elected by their masters; *and in abandoning them entirely to such lawgivers, we have stood alone among the colonizing powers.*'

* * * * *

'The same spirit which dictated the earlier laws, must ever continue to reign in assemblies constituted like those of our colonies; because it is perpetually generated in the breasts both of the representatives and the electors, by the habitual exercise of their own harsh authority as masters, by the contagion of local prejudices, and by that contemptuous antipathy to the servile class, which the physical peculiarities of the negro combine with his abject intellectual and civil condition to inspire. It is the peculiar hard fate of the slaves of the New World, that while the sympathies of nature are much diminished in the master's mind by an extreme corporal difference, the same difference precludes by law another powerful source of sympathy, liability to the same condition. But, in the old British islands, the case has received its utmost possible aggravation. White slave-masters, elected by white slave-masters, having been the sole legislators between themselves and the unfortunate negro, the law itself has confirmed and pandered to those cruel prejudices which it ought to have discouraged and controlled.

'Let us not wonder, then, at the spirit which breathes in these laws, or suppose it to be yet extinct. It is a spirit which, however dis-

guised or restrained at present by the policy of the day, is still prevalent among the white inhabitants of our sugar-colonies; and will expire only with that baneful interior system by which it has been produced.' pp. 329—333.

In the sixth and last chapter, Mr. Stephen enters into a legal and historical investigation of the state of slavery in respect of its commencement,—the sources from which it may originate, and its dissolution, either by redemption, manumission, or enfranchisement by public authority. This chapter is replete with valuable and important information, too multifarious to admit of convenient analysis. The considerations suggested by the following paragraphs, however, deserve especially to be attended to. Speaking of the obstacles and discouragements uniformly put in the way of manumissions by the colonial legislators, Mr. Stephens says:—

'It is by the white colonists who are lowest in station and fortune, that the distinction of colour is the most proudly and violently maintained. It is a distinction which not only saves their poverty from contempt, but gives them some degree of consequence and power, even in the meanest and most indigent state to which fortune can reduce them. It enables them to exact profound respect from nine tenths of the community, and puts them on a footing of equality with the remainder: for the inherent nobility of European blood makes compeers of all the whites, nearly levelling, in their manners towards each other, all disparities of rank and fortune. Such of them, therefore, as earn their subsistence in the humbler walks of industry, or who live, as many of them do, in lazy indigence, regard with indignant eyes a free, coloured population increasing around them, following and thereby disparaging their own callings, and enjoying, perhaps, a degree of ease and comfort which they themselves cannot command. These characteristics may serve to account for those opprobrious acts of assembly which have restrained and virtually prohibited manumissions; for the poor whites, who form the populace of the West Indies, powerfully influence the insular legislatures.

'*This influence was fatal at St. Domingo*, as soon as the colony was cursed with a legislative assembly; for it is now no longer a question among the ex-colonists in France, that the persecutions cruelly raised and perfidiously renewed against the mulattoes, were the true causes of the ruin of that island; and it was notoriously the *petits blancs*, or white mob, who were the chief authors, not only of the insurrectionary massacres of which the *gens de couleur* were the victims, but of the insane policy by which the assemblies and municipalities insulted, oppressed, alarmed, and finally drove them to despair. It was by the *petits blancs* that the municipal officers and committees were elected and filled; and it was by their clamour and violence also, that the colonial assemblies were urged on, at the very crisis of their fate, to the most desperate measures of hostility against the free, coloured people; a body which alone could, and, but for their own madness,

certainly would have saved them from destruction. St. Domingo was made an aceldama and a ruin, because it was virtually governed by a white mob; and *because that mob hated the free negroes and mulattoes more than it feared the slaves.* pp. 392, 3.

The second volume of Mr. Stephen's work is intended to comprise a delineation of Colonial Slavery as it exists in practice. But of the horrors of the practice, few of our readers can be entirely ignorant. If they are of but half as deep a dye as a host of testimonies have proved them to be,—if they bear the slightest proportion to the iniquities of the Colonial code,—they are such as imperiously call for immediate and decisive redress. But, independently of the practice, Mr. Stephen has made out a case for Parliamentary interference. The state of the law is a stain upon the English name, a disgrace to a civilised nation. Here is a tangible fact, which cannot be explained away; and whether the practice be milder or more atrocious than the code, there can be no valid—we were going to say, no honest pretence for delaying for a single session, the only efficient legislative remedies. Mr. Stephen's volume deserves the attentive perusal of all our readers; and we have only to regret, that we have not taken an earlier opportunity of giving our utmost aid to its circulation. We must now recur to the posture of things at the date of our last article.

It will be three years next May, since Mr. Canning moved, in the House of Commons, as an amendment upon a very temperate motion of Mr. Buxton's, a series of declaratory Resolutions which recognised the necessity of immediate measures for meliorating the condition of the slave population of our Colonies, with a view to their eventual 'participation in those 'civil rights and privileges which are enjoyed by other classes 'of his Majesty's subjects.' The declaration was important and satisfactory as far as it went. It admitted in sentiment, every thing which the Abolitionists would wish to give effect to by law. It ought for ever to have stopped the mouths of those who have represented the objects which the enemies of slavery have at heart, to be as chimerical as their interference is uncalled for. Effectual and decisive measures, vigorously though temperately enforced, were then unanimously agreed to be expedient; and the Government voluntarily came forward to take the prosecution of those measures into their own hands. Mr. Buxton readily withdrew his own propositions, concurring in those of the Right Honourable Secretary, and the friends of the Slaves gladly consented to transfer the conduct of the cause to so powerful an advocate.

'There was, however,' remarks Mr. Stephen, 'one great drawback on their hopes, and one which was the most disheartening to those among them who knew the Colonies best: for Mr. Canning intimated his practical plan to be, not the immediate introduction of any of his proposed measures by authority of Parliament, but the recommendation of them by the Crown to the Assemblies.

'The experienced friends of the Slaves must have lost their memories or their understandings, if they had entertained a hope that such a course would produce any good effect. They saw in it, if not frustration and positive mischief, at least certain disappointment and delay. Recommendation to the Assemblies!! Why the experiment had been tried repeatedly during a period of twenty-six years, as well before as after the abolition of the Slave-trade: and had uniformly and totally failed. The Crown, the Parliament, and that far more influential body, the West India Committee of this country, with Mr. Ellis at the head of it, had all recommended, supplicated, and even menaced, in vain. Not a single Assembly had deigned to relax one cord of their rigorous bondage, or to adopt a single measure that had been proposed to them for the temporal or spiritual benefit of the Slaves, except in a way manifestly evasive, and plainly intended, as well as proved by experience, to be useless; while some of those inexorable bodies had even met the solicitations of their Sovereign, and the resolutions of the supreme legislature, with express rejection and contempt. Recommendation to the *Assemblies!!!* to the authors of every wrong to be redressed! of every oppression to be mitigated! to Slave-masters, the representatives of Slave-masters, hardened by familiarity with the odious system in which they have long been personally engaged, and surrounded with crowds of indigent and vulgar whites, to whom slavery yields a sordid subsistence, and the degradation of the blacks is privilege and respect! You might as well recommend toleration to Spanish Inquisitors, or Grecian liberty to the Turkish Divan.

'Most reasonably, therefore, might the friends of the Slaves have regarded this part of the Right Honourable Secretary's plan, as a ground not only of dissatisfaction, but distrust; had not he guarded it by declaring, that means should, if necessary, be employed, to make the recommendation effectual, and to subdue any contumacy that might be found in the Assemblies, by Parliamentary compulsion. Still, the well-informed advocates of reformation were reasonably alarmed. They did not doubt Mr. Canning's sincerity. The general liberality of his principles, is not less unquestionable than his transcendent eloquence: and he had been an early friend to the Abolition. But they saw from this hopeless project, that he laboured under a gross delusion as to the true state of the colonial mind; and they knew the formidable influence, both public and private, from which he would have to unfetter himself, before he could oppose himself effectually to that storm that he was about to raise in the Colonies, and make his way to his ulterior purpose.'

"*England Enslaved,*" &c. pp. 4, 5.

unjust and injurious. They contend, that it is far better for all parties, that the negro should be left to the voluntary and unforced kindness of his master, than be protected by law; frankly declaring their resolution not to alter their legislation, from a 'decided conviction of the correctness of the principles 'on which they are acting,'—principles worthy of the most barbarous age. In Barbadoes, a new slave-code has also been adopted, of which it might be sufficient to say, that it is worthy of the Barbadians. It removes none of the obstructions to manumissions; it does not cause slaves to cease to be chattels; it provides no means of instruction for them; it does not abolish Sunday markets and Sunday labour; it does not legalize marriage among them, nor put an end to the driving system, or to the flogging of women, or to arbitrary punishments to an almost unlimited extent: in fact, it scarcely advances a single step towards the end contemplated in Mr. Canning's Resolution,—their participation in the civil rights and privileges of British subjects. This island, however, has distinguished itself lately in a way which leaves no room for any surprise at the iniquities of its legislation. On Sunday, October 5, 1823, a series of riotous outrages were commenced under the sanction of the magistrates, conducted by a white mob consisting of planters, merchants, and traders, and carried on for above a fortnight, without an attempt at interference on the part of the Governor or any other authority, the object and issue of which will best be seen from the following proclamations of the rioters.

'Great and signal Triumph over Methodism, and total Destruction of the Chapel!!! Bridgetown, Tuesday, Oct. 21, 1823.

'The inhabitants of this island are respectfully informed, that, in consequence of the unmerited and unprovoked attacks which have repeatedly been made upon the community by the Methodist Missionaries (otherwise known as the agents of the villainous African Society), a party of respectable Gentlemen formed the resolution of closing the Methodist concern altogether: with this view, they commenced their labours on Sunday evening, and they have the greatest satisfaction in announcing, that, by twelve o'clock last night, they effected the total destruction of the Chapel. To this information they have to add, that the Missionary made his escape yesterday afternoon, in a small vessel, for St. Vincent; thereby avoiding that expression of the public feeling towards him personally which he had so richly deserved. It is to be hoped, that as this information will be circulated throughout the different islands and colonies, all persons who consider themselves true lovers of religion will follow the laudable example of the Barbadians, in putting an end to Methodism and Methodist Chapels throughout the West Indies.'

The next day, the Governor issued a proclamation offering a reward for the detection of the rioters, who were well known. This brought out a counter proclamation in daring defiance and ridicule.

'Whereas a Proclamation having appeared, &c. &c. public notice is hereby given to such person or persons as may feel inclined either from pecuniary temptation or vindictive feeling, that, should they attempt to come forward to injure in any shape any individual, they shall receive that punishment which their crime will justly deserve. They are to understand, that to impeach is not to convict, and that the reward offered will only be given upon conviction; which cannot be effected while the people are firm to themselves. And whereas it may appear to those persons who are unacquainted with the circumstances which occasioned the said Proclamation, that the demolition of the Chapel was effected by the rabble of this community, in order to create anarchy, riot, and insubordination, to trample upon the laws of the country, and to subvert good order;—It is considered as an imperative duty to repel the charge, and to state; firstly, that the majority of the persons assembled were of the first respectability, and were supported by the concurrence of *nine-tenths* of the community;—2ndly, that their motives were patriotic and loyal, namely, to eradicate from this soil the germ of Methodism, which was spreading its baleful influence over a certain class, and which would ultimately have injured both Church and State. With this view, the chapel was demolished, and the villainous preacher who headed it and belied us, was compelled, by a speedy flight, to remove himself from the island. With a fixed determination, therefore, to put an end to Methodism in this island, all Methodist preachers are warned not to approach our shores; as, if they do, it will be at their own peril. God save the King and the People.'

When the Governor saw this treasonable proclamation, he asked the Council what he should do. The answer was, 'Nothing at all;' and nothing was done. Yet, 'a more honourable class of persons,' we are unblushingly assured by Mr. Manning, 'does not exist in any part of his Majesty's dominions, than the inhabitants of Barbadoes.'

'So are they all, all honourable men.'

These are the injured and aspersed Colonists, to whose enlightened sense of justice and humanity, we are to commit the task of legislating for themselves and their own slaves!

In Berbice, nothing has been done, the Governor having repeatedly pressed the subject on the Council of that Colony without effect; and he informs Lord Bathurst, that he has '*no hope of their acceding in any manner to the proposed measures of his Majesty's Government.*' In Bermuda, not the slightest movement has been made towards reform. From Demerara, where the Missionary Smith was sentenced to be hanged, to the eternal infamy of his judges,—from that scene of legalised

unjust and injurious. They contend, that it is far better for all parties, that the negro should be left to the voluntary and unforced kindness of his master, than be protected by law; frankly declaring their resolution not to alter their legislation, from a 'decided conviction of the correctness of the principles 'on which they are acting,'—principles worthy of the most barbarous age. In Barbadoes, a new slave-code has also been adopted, of which it might be sufficient to say, that it is worthy of the Barbadians. It removes none of the obstructions to manumissions; it does not cause slaves to cease to be chattels; it provides no means of instruction for them; it does not abolish Sunday markets and Sunday labour; it does not legalize marriage among them, nor put an end to the driving system, or to the flogging of women, or to arbitrary punishments to an almost unlimited extent: in fact, it scarcely advances a single step towards the end contemplated in Mr. Canning's Resolution,—their participation in the civil rights and privileges of British subjects. This island, however, has distinguished itself lately in a way which leaves no room for any surprise at the iniquities of its legislation. On Sunday, October 5, 1823, a series of riotous outrages were commenced under the sanction of the magistrates, conducted by a white mob consisting of planters, merchants, and traders, and carried on for above a fortnight, without an attempt at interference on the part of the Governor or any other authority, the object and issue of which will best be seen from the following proclamations of the rioters.

'Great and signal Triumph over Methodism, and total Destruction of the Chapel!!! Bridgetown, Tuesday, Oct. 21, 1823.

'The inhabitants of this island are respectfully informed, that, in consequence of the unmerited and unprovoked attacks which have repeatedly been made upon the community by the Methodist Missionaries (otherwise known as the agents of the villainous African Society), a party of respectable Gentlemen formed the resolution of closing the Methodist concern altogether: with this view, they commenced their labours on Sunday evening, and they have the greatest satisfaction in announcing, that, by twelve o'clock last night, they effected the total destruction of the Chapel. To this information they have to add, that the Missionary made his escape yesterday afternoon, in a small vessel, for St. Vincent; thereby avoiding that expression of the public feeling towards him personally which he had so richly deserved. It is to be hoped, that as this information will be circulated throughout the different islands and colonies, all persons who consider themselves true lovers of religion will follow the laudable example of the Barbadians, in putting an end to Methodism and Methodist Chapels throughout the West Indies.'

The next day, the Governor issued a proclamation offering a reward for the detection of the rioters, who were well known. This brought out a counter proclamation in daring defiance and ridicule.

'Whereas a Proclamation having appeared, &c. &c. public notice is hereby given to such person or persons as may feel inclined either from pecuniary temptation or vindictive feeling, that, should they attempt to come forward to injure in any shape any individual, they shall receive that punishment which their crime will justly deserve. They are to understand, that to impeach is not to convict, and that the reward offered will only be given upon conviction; which cannot be effected while the people are firm to themselves. And whereas it may appear to those persons who are unacquainted with the circumstances which occasioned the said Proclamation, that the demolition of the Chapel was effected by the rabble of this community, in order to create anarchy, riot, and insubordination, to trample upon the laws of the country, and to subvert good order;—It is considered as an imperative duty to repel the charge, and to state; firstly, that the majority of the persons assembled were of the first respectability, and were supported by the concurrence of *nine-tenths* of the community;—2ndly, that their motives were patriotic and loyal, namely, to eradicate from this soil the germ of Methodism, which was spreading its baleful influence over a certain class, and which would ultimately have injured both Church and State. With this view, the chapel was demolished, and the villainous preacher who headed it and belied us, was compelled, by a speedy flight, to remove himself from the island. With a fixed determination, therefore, to put an end to Methodism in this island, all Methodist preachers are warned not to approach our shores; as, if they do, it will be at their own peril. God save the King and the People.'

When the Governor saw this treasonable proclamation, he asked the Council what he should do. The answer was, 'Nothing at all;' and nothing was done. Yet, 'a more honourable class of persons,' we are unblushingly assured by Mr. Manning, 'does not exist in any part of his Majesty's dominions, than the inhabitants of Barbadoes.'

'So are they all, all honourable men.'

These are the injured and aspersed Colonists, to whose enlightened sense of justice and humanity, we are to commit the task of legislating for themselves and their own slaves!

In Berbice, nothing has been done, the Governor having repeatedly pressed the subject on the Council of that Colony without effect; and he informs Lord Bathurst, that he has '*no hope of their acceding in any manner to the proposed measures of his Majesty's Government.*' In Bermuda, not the slightest movement has been made towards reform. From Demerara, where the Missionary Smith was sentenced to be hanged, to the eternal infamy of his judges,—from that scene of legalised

atrocities, what could be expected? Their attempts to resist or to evade the directions transmitted to them, have compelled Lord Bathurst to intimate, that 'however desirous his Majes-'ty's Government may be that the origination of this measure 'of melioration should proceed from the Court of Policy, they 'would feel it their paramount duty to issue without further 'delay an Order of Council for the purpose of carrying them 'into effect,'—in the event of their not being immediately adopted. In Dominica, nothing has been done. In Grenada, a bill had, after considerable delay, passed the Assembly, the particulars of which have not transpired. From Montserrat, no information has been received. Nevis waits till it learns what has been done by St. Christophers; and St. Christophers gives fair promises of doing something "upon the express sti-'pulation of full and fair indemnity for every interest that shall 'be injured thereby.' St. Lucia objects to Lord Bathurst's instructions,—especially to the abolition of Sunday markets and of the flogging of women, and to the proposed facilities for manumission: religious instruction is deemed 'scarcely 'practicable.' There is not, it seems, a Protestant minister or Protestant place of worship in the whole colony, nor a place of worship of any kind at the chief town. The legislature of St. Vincent begs leave to reject Lord Bathurst's very unnecessary 'innovations.' In Tobago, some improvements have been made on their former slave-code, but the House of Assembly have rejected the Trinidad order entirely. In Trinidad itself, that order was received with grief and dismay, and the planters affected to regard it as the work of the Abolitionists; but happily, no legislative assembly exists there to assume the high airs of independence, and the order has taken effect. Thus, then, the reader will see, that, in all the colonies, more or less, a spirit of determined resistance has manifested itself on the part of the local legislatures, to the moderate requisitions of his Majesty's ministers; and the colonists generally exult in the refusal, encouraging each other to persevere in the same contumacious course. What remains, then, but for the British Parliament to do its duty?

The people of England, however, have first a duty to perform. Their voice must be heard, without which the best intentioned and most powerful Administration will find it impossible to 'stem the broad and deep tide' of Colonial influence. The abolition of the Slave-trade, Mr. Stephen remarks, would have been finally lost, though supported by Mr. Pitt and many of his powerful colleagues, had not the public voice supported the influence of the Crown, though in the hands of such ministers as Lord Grenville and Mr. Fox, against the clamours of the colonists and their advocates in this country. It is not

the less necessary now, that that support should be given to Ministers, to enable them fearlessly to prosecute the good work which they have to their own honour taken in hand. There cannot be a more mistaken or pernicious notion, than that the cause is safe, because Parliament are pledged, and Ministers committed to accomplish the desired reform. On both sides of the House, the Abolitionists have to contend with numerous and powerful enemies. Colonial influence insinuates itself every where. 'It is felt,' says Mr. Stephen, 'even in the 'Cabinet; it is potent in every department of the State; and 'no inconsiderable part of the aristocracy is, by property or 'family connexion, placed under its guidance or control. As to 'the commercial body, a great part of it in the principal seats of 'foreign commerce, London, Liverpool, Bristol, and Glasgow, 'is, directly or indirectly, chained by private interest to the 'Colonial cause.' Giving Mr. Canning and Earl Bathurst all the confidence, honour, and thanks that they deserve, they do not constitute the entire Cabinet; nor must it be forgotten, how unwelcome soever the recollection, that they are linked with men who ranked foremost among the advocates of the Slave-trade itself. That that infernal traffic shall not be revived, we have no adequate security so long as the present system of West India slavery and colonial legislation is suffered to survive. It was the voice of the nation that carried the Abolition after a struggle of twenty years; and it remains with the nation to determine, whether that victory of Christian philanthropy over the demons of cupidity and infernal cruelty shall be rendered abortive by the white mobs of our own West India islands.

Efforts will no doubt be made to gain further time for the purpose of delusion. This was the policy of the apologists for the Slave-trade: the same tactics will be adopted by the advocates of slavery. For this purpose, Parliamentary legislation will be deprecated; and even Mr. Canning may be prevailed upon to give further space for repentance and amendment to the intractable and faithless Colonial Assemblies. On this point, the words of the Right Honourable Secretary in reference to the Slave Trade, in 1799, supply a forcible admonition at the present juncture.

'Trust not the masters of slaves in what concerns legislation for slaves. However specious their laws may appear, depend upon it, they must be ineffectual in their operation. It is in the nature of things that they should be so. *Let then the British House of Commons do their part themselves. Let them not delegate the trust of doing it to those who cannot execute that trust fairly.* Let the evil be remedied by an Assembly of freemen, by the Government of a

free people, and not by the masters of slaves. Their laws can never reach, could never cure the evil. There is something in the nature of absolute authority, in the relation between master and slave, which makes despotism in *all* cases, and under *all* circumstances, an incompetent and unsure executor even of its own provisions in favour of the objects of its power.' "Slave Colonies," &c. p. 131.

The West India advocate who writes in the Quarterly Review, frankly admits, that it is not to acts of the colonial assemblies, nor yet, in his judgement, to acts of the British Parliament, that we are to look for the means of the most important improvement. 'If the master be willing,' he argues, 'there is scarcely any improvement in the condition of his slave 'which he cannot effectuate without a legislative act; and if 'he be an unwilling agent, a legislative act will commonly 'afford but a very unavailing remedy.' As regards the personal treatment of the slave, this is to a certain extent true; but, in reference to the Slave Code and the whole social system which it perpetuates in the Colonies, the most willing and humane individual can effect little. The Reviewer cannot be so ignorant as not to know this. Many of the evils are such as can be remedied only by an efficient legislative reform. Mr. Brougham has pledged himself to bring forward a Bill early in the next Session, which shall embrace the following distinct objects:

'First; to make negro evidence admissible in all cases, in all courts, leaving of course its credibility to the consideration of the court and jury.

'Secondly; to prevent the use of the whip, as applied to women, *entirely*, and as a stimulus to labour, whether for men or women.

'Thirdly; to attach all slaves to the soil, rendering them inseparable from it under any circumstances.

'Fourthly; to prohibit persons holding West India property, or any mortgage upon such property, filling any office, civil or military (except regimental), in the West Indies.

'And Lastly; to secure, by such means as may be safe at once to the Owner and the Slave, the gradual, but ultimately the complete admission of that injured class of men to the blessings of personal liberty.'

With this proposed measure distinctly before him, the Reviewer does not scruple to say: 'Were we compelled to 'choose between the two, we should much rather trust to the 'voluntary exertions and sacrifices of the colonists for the im-'provement of their slaves, than to any laws promulgated 'either at home or abroad for that purpose.' What does this declaration imply? That, in the opinion of this advocate of their own, the Colonists are men whom no laws can effectually bind or restrain; that the Colonial laws are mere parchment,

and that the acts of the British Legislature would be little better. So convinced is this Writer of the futility of any legal enactments, whether originating with this country or with themselves, that he would rather trust to the bare chance of a slave-master's generosity, whose tender mercies are, it seems, a surer protection for the slave, than the laws! Law, which every where else binds together civilized society, whose 'voice is the harmony of the world, to whom all things in 'heaven and earth do homage, the very least as feeling her 'care, and the greatest as not exempt from her power,'—Law, this universal 'mother of peace and joy,'* is, in the West India Colonies of Great Britain, a step-mother harsh, and cruel, and faithless,—the instrument of the oppressor, the scourge of the defenceless; or rather, a nullity, an empty form. As regards Colonial Legislation, this is but too true. It remains to be seen,—and surely, for humanity's sake and for the honour of England, the experiment is worth making,—whether there are not means of rendering the laws enacted by a British Parliament somewhat more effective.

Against Mr. Brougham's proposed measure, (unless it be to the fourth provision,) it will scarcely be pretended that any specific objection can lie. They are admitted to be desirable reforms, but *not now*. 'The whip,' says the Reviewer, 'can-'not be safely prohibited *at this moment*.' 'Of the expediency 'of attaching the slaves to the soil,' however, he is 'not *at* '*present* so clearly convinced: he has not had time to make 'up his mind, and requires more extensive information.' But he is strongly inclined in favour of the 'most important 'boon,'—the making the testimony of slaves admissible evi-'dence;' though its *expediency* would seem not to be so clear as the friends of the measure have generally imagined. Of the *moral* grounds for extending to this portion of our fellow-subjects, the common rights of humanity, this Writer seems wholly regardless;—so deeply tainted is his mind with the fundamental prejudice on which the whole system of colonial legislation is built. But Mr. Brougham's proposed measure cannot be charged with being vague, Utopian, violent, revolutionary, or even unreasonable. No doubt, Messrs. Baring, Bernal, Manning, and Co. will profess that the object is even highly desirable, but, '*not at this moment*.' This was the delusion attempted to be practised by the 'gradual abolitionists' of the slave-trade, to the very last; and Mr. Clarkson remarks, that they were always considered as the most dangerous ene-

* Hooker.

mies of the cause. This insidious but impotent defence will be the last strong-hold of the patrons of an unparalleled system of slavery. But the interests of the Colonies, not less than the claims of outraged humanity, demand an *immediate* adoption of these unexceptionable provisions. No reason that ought to satisfy the country can be given, why another session, another Parliament should expire, without this act of justice being recorded in the statute-book. Let the voice of the nation say, *Now;*—for any thing short of immediate redress in respect to at least the first three objects, will be an insult to humanity and a delusion on the country.

But should the present Parliament leave this solemn duty undischarged, Mr. Stephen reminds us, that the Electors of the United Kingdom will soon have another opportunity of exercising one of the most cherished rights and one of the highest responsibilities of British citizens; and he calls upon them to let a regard to this momentous question have the paramount influence it deserves in deciding their suffrages. Mr. Clarkson remarks, at the conclusion of his History of the Abolition of the Slave Trade, that the contest 'had been useful in the discrimination of public character.' 'In private life,' he says, 'it has enabled us to distinguish the virtuous from the more vicious part of the community. It has shewn as the general philantrhopist. It has unmasked the vicious in spite of his pretensions to virtue. It has afforded us the same knowledge in public life. It has separated the moral statesman from the wicked politician. It has shewn us who, in the legislative and executive offices of our country, are fit to save, and who to destroy a nation. It has furnished us also with important lessons. It has proved what a creature man is; how devoted to his own interest; to what a length of atrocity he can go, unless fortified by religious principle.'* The present contest is not less instructive; and the test it furnishes, may be turned to as good an account, not for the purposes of clamour, but of action. We do not say that those who take part with the Colonists may not be honourable men, or, in private life, amiable men, or, in public life, well-meaning men;—but they furnish by their conduct, the strongest evidence that they are not men in whom moral principle steadily predominates over any inferior consideration,—that they are not fit to be the legislators of a free people, not *politically* trust-worthy. A hundred and ninety-three gentlemen voted in the present Parliament, that the Missionary Smith, hurried

* Vol. II. pp. 581, 2.

to an untimely grave, was not punished too severely by his unprincipled persecutors. Let their names be had in timely remembrance. Let every British female that can exert an honourable influence, think of the shameful practice of subjecting women to the whip of a brutal task-master,—of wives torn from their husbands, and children from their mothers, in consequence of the state of the law which makes them mere chattels,—and remember who are the men who plead, in a British House of Commons, for the toleration of these enormities, the cry of which is going up to heaven. Let every Christian minister remember, that this is not a political question, like that of Catholic Emancipation, nor one in which neutrality can be innocent. The blood of the Missionary Smith, the sufferings of the Missionary Shrewsbury, call upon them to exert themselves within the proper sphere of their influence, in giving a right direction and impulse to public opinion.* It is their duty to inform themselves fully on this question, and to bring forward, in a popular form, the grand principles which it involves, in order that the operation of that opinion may not be blind, impassioned, and momentary, but steady and intelligent, founded on a distinct view of the nature and enormities of the system. Let the claims of 630,000 unconverted fellow-subjects in our West India colonies, be remembered too when the Missionary prayer-meeting is convened, and the address or recital given. Let the solemn and affecting language of the Litany remind the worshipper, of these children of misery, when, to the supplication, 'That it may please thee to shew 'pity upon all prisoners and captives,' and, 'That it may please 'thee to defend and provide for all that are desolate and oppressed,' he utters the response, 'We beseech thee to hear 'us, Good Lord.' And let the luxuries at our tables at times recal the pathetic expostulation of the Apostle, "Destroy not him with thy meat for whom Christ died."

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* We notice with satisfaction some efforts of the kind on the part of individuals, to which we can only refer by mentioning the titles. 1. A Sermon on Slavery. Preached at Kettering. By John Keen Hall, M.A. 8vo. Hamilton. 1824 2. Observations upon Slavery; setting forth, that to hold the Principle of Slavery is to deny Christ. By Robert Lindoe, M.D. 8vo. Hatchard. 1824. 3. Is the System of Slavery sanctioned or condemned by Scripture? 8vo. Arch. 1824. There may be some others which have escaped our notice. Mr. Wilberforce's Appeal (8vo. Hatchard. 1823.) ought to be in the hands of every one.

Art. II. *Joannis Miltoni Angli de Doctrina Christiana Libri duo Posthumi.*—A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone: By John Milton. Translated by Charles R. Sumner, M.A. Librarian and Historiographer to His Majesty. 4to. London, 1825.

(Concluded from Page 18.*)*

WE have dwelt the longer upon that part of the Treatise before us which relates to the Deity of Christ, because it is the only one on which either the authority or the arguments of Milton can be likely to mislead. We have seen, that he has the advantage of the argument, so far as his objection bears on the unguarded attempts at explication on the part of certain orthodox divines; but, as he proceeds to substantiate and clear his own scheme, he lays himself open to the remark of Waterland, that it is far easier for an objector to shew the ignorance of the other party and to betray his own, than it is for either party to extricate a subject out of all perplexity and doubtfulness. 'When the Socinian is to prove that Christ is a man 'only, or an Arian, that he is a creature, and that Scripture can 'bear no other *possible* interpretation, they come off so indif-'ferently and with such manifest marks of disadvantage, that 'they do but expose themselves'—we will not say with this 'haughty bitter polemic, 'to the pity or derision of their adver-'saries,'* but to an easy refutation. It is, as he argues, an indirect proof of 'the Catholic doctrine,'—a presumption at least in its favour, that whereas 'there are but three schemes, 'in the main, Arian, Socinian, and Catholic, one of which 'must be true,'—and it can be shewn that the former two are utterly repugnant to the whole Scripture taken together,—the third is the only one that can be true according to the Scripture We have already remarked, that the Arian creed, with which Milton's but too closely symbolized, is very far removed from scepticism. We should say that it was more nearly allied to dogmatism, which ought to be its opposite, were not doubters the most credulous persons, and sceptics the greatest dogmatists in the world. But what we mean is, that the Arian creed is not made up of the mere negations of disbelief, like that of the Unitarian, but includes a series of propositions far more staggering to reason than even the arithmetical contradiction disingenuously imputed to the Trinitarian doctrine,—propositions which involve alike faith, reason, and practice in perplexity.

It must be admitted on all hands, that difficulties,—or ra-

* Preface to Eight Sermons on Christ's Divinity.

ther, impassable barriers limit our inquiries into this awful and momentous subject. Were there no difficulties, there could be no foundation for the controversy which has employed and foiled the most strenuous researches of the acutest intellects for nearly two thousand years. Those difficulties then confessedly exist, and it must be admitted that they are occasioned —we do not say caused by Revelation. The cause lies in the limitation of our knowledge, and probably in that of our faculties; so that, had it pleased the Author of Revelation to make any clearer discoveries on this mysterious subject, they might not have removed the darkness which ever presses upon the sphere of mental vision. But the occasion of these difficulties is Revelation itself, to which we owe all the light we possess respecting the nature of God, and which has furnished Reason with the very materials out of which she would fain build her systems. But the Scriptures were not written to furnish support to systems and hypotheses. They reveal certain facts—facts wholly out of the range of experience and previous knowledge—the practical inferences from which are extremely clear and plain, but which, from their very nature, connect themselves with metaphysical inquiries respecting the nature of matter and of spirit, the mode of the Divine Existence, the origin of matter, and of evil, physical and moral, which Revelation was not designed to satisfy. The *soi-disant* Unitarian, indeed, cuts the knot at once, by denying that the Scriptures contain any revelation of the kind; and the only difficulty in the New Testament arises, in his view, from the awkward and unhappy manner in which the apostles have expressed themselves,—so different from what a modern Unitarian would adopt in recording the life and sayings of a pious teacher and martyr. With him, however, we do not now contend. The Arian is one who is fully persuaded, that, in order honestly to embrace the bare, unembarrassing assertion of the Jew and the Socinian, that Jesus of Nazareth was a mere man, he must renounce his New Testament altogether. To the Arian, not less than to the Catholic believer, the difficulty occasioned by Revelation lies in the nature of the subject: by the Socinian, who denies that there is any difficulty attaching to the subject, it is transferred to the volume of Revelation itself. The Deist, finding the Socinian hampered by a Revelation which is of no use to him, and which, he cannot but see, favours the opinions which the Socinian denies, rejects the Bible altogether.

Nature teaches me,—that is, our senses and our conscience inform us,—that, besides my own conscious being, there are other beings like myself, and some Being or Beings of a su-

perior nature to whom I must refer the existence of the things that are seen and of myself. Whether those things were created by one or by many, nature does not tell me; for, at the same time that there is a manifest unity of design, there seems also an opposition—a disorder, which looks like the effect of a contest between a good and an evil principle. Reason, however, leads me to adopt the supposition, that the First Cause of all things must be One and Eternal; but in what sense One, or what is included in that Infinite Essence which is One and Self-originate, who can inform me?

Revelation comes to the aid of Reason, unable by searching to find out God, and confirms the wavering dictate of philosophy, that the Creator is the Only True God. But it discloses further this additional and all-interesting fact, that the actual creator "by whom are all things," the administrator to us of the Divine Government, the only medium through which Deity has manifested itself to the creature,—is One who was, in the beginning, "in the bosom of the Father." The titles under which this Divine Person are announced to us are, The Logos—as if to express that he is the Godhead communicating with man—and The Son of God, whose relation to us, rather than to the Father, is, we apprehend, the principal idea; the Son of the Eternal Father, as at once "the Image of his hypostasis" and the Minister of his dispensations. This Divine Person, it is moreover declared by the inspired record, was made flesh, voluntarily assumed human nature, in order to sustain the further relation and accomplish the work of a Redeemer of lost man. And this act of infinite condescension being in pursuance of the purpose of the Father, it is also represented as the highest conceivable expression of the love of Deity to a revolted world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish."

Thus far, it will be allowed by both parties, that all is clear and undeniable. And here, by the way, so far as regards the Person of our Lord, the Apostles' Creed, the most ancient formula, stops. Before we venture another step, let us advert to the ultimate design of this revelation, or of the facts revealed. As regards its object, it is altogether practical. That Jehovah is the only True God, the Creator and Governor of all things, is revealed with the view to our worshipping, serving, and trusting in Him alone; and that Jesus Christ is the Son of God, is revealed for this purpose, that all men should honour the Son even as they honour the Father, by worshipping, serving, and putting their trust in Him. To this end, our Lord himself declares that He is in the Father, and the Father in the Son,—to engage towards Himself on this ground the

faith and love of his disciples. Now the whole sum of man's duty is comprehended in his loving God his Creator with all his heart and mind and strength, and his neighbour as himself. The homage and affection which our Lord claims, must, therefore, be due to Him either as a fellow-man, or as God. But it is clearly of that nature which we are under the most solemn and awful sanctions forbidden to pay to any creature. The Unity of God, his Oneness, expressly relates to Him as the Object of worship, and is revealed that we may worship Him alone. Whatever metaphysical scheme we may adopt, if Christ be not in this respect One with the Father, and entitled as such to all the love and worship required of the creature by the first and great commandment,—we practically abandon the doctrine of the Divine Unity, and the original and fundamental law built upon it, by calling upon His name and yielding the honour which he claims. We will not charge the Arian with idolatry in worshipping and loving a Created Saviour, because idolatry implies a state of heart the very opposite of that with which love to Christ is compatible, and because we believe that no error of judgement that consists with love to the Son of God, can bring a man under this awful charge. But we maintain, that no difficulty of an abstract, philosophical kind attaching to the doctrine of the Trinity, which the Arian rejects, is so great as the practical difficulty of reconciling, on his scheme, the love, faith, and devotion due to the Saviour with the commands and claims of God. *His* hypothesis seems to lessen the mystery which presses on the understanding, but it does so, only to transfer the mental perplexity from the Object of faith to the matter of practice, and to entangle the conscience and affections in a worse dilemma than the intellect has evaded.

The Unity of God is revealed, we have said, for a moral purpose. It may not be improper then to consider, by which scheme that purpose is best secured,—the Catholic scheme which, identifying the Son with the Father in essence, teaches us to regard the Object of Worship as essentially one,—or the Arian hypothesis, which, to preserve inviolate the metaphysical Unity of the Godhead, introduces a secondary object of worship. Important as it is, and must be, to think aright of the nature of the Divine Being, it is so chiefly in reference to the love and obedience which he claims. But it is observable, that neither from Jesus Christ himself, who knew the proneness of men to fall into idolatry, nor from his Apostles in writing to heathen converts, did ever one word of caution fall, that might guard us against thinking too highly of our Lord's personal dignity, or paying him honours that might infringe on the prerogatives of

Jehovah. We find the sacred writers accumulating titles and epithets of the most magnificent character to describe the Son of God, and one of them pronouncing a solemn anathema on those who love him not;—but they never seem to have entertained the apprehension that this love could run into excess, this honour become idolatrous. But this is not all. Whatever be the nature of the personal distinction between the Father and the Son, no conceivable distinction can be practically realized in the worship and supreme affection which they respectively claim from the whole family of the redeemed. A secondary object of worship is conceivable; but the worship which Our Lord demands, is not distinguishable from the highest exercise of devotion and the most entire surrender of the heart. The grounds also upon which it is demanded, leave no room for any higher love. For let any one calculate the degrees short of infinity to which that gratitude and devotion ought to rise, which are due to the 'Redeemer of that lost remnant whose 'nature he voluntarily assumed,' to Him in whose name alone is salvation, in whom all fulness dwells, the Author and Finisher of our faith, to whom all power is given in heaven and on earth, the universal Lord and Judge, the Dispenser of all spiritual blessings, the Giver of eternal life. It is saying nothing to the purpose, to urge with Milton, that the attributes of the Father pertain to the Son because they have been imparted, and that Supremacy and Self-existence attach alone to the Fountain of Deity. All will admit, that it is as being, in some sense, One with the Father, that Christ is entitled to the honour due only to the Godhead dwelling in the Mediator bodily. But if these attributes really pertain to our Lord, whether originally or by derivation,—and if our redemption be really owing to the Son, effected by him, and eternal life be his gift,—what we now contend for is, that we are brought under every obligation to the Son of God, that can be the ground of our love to the Deity;—that he stands to us in the relation of true and proper Deity, inasmuch as, on the ground of the same attributes and the same relative character, Jehovah challenges the supreme love and exclusive confidence of the creature;—that Almighty, Creator, Saviour, are the highest titles of the Godhead. Or, if it be thought, that the Self-existent is a still more glorious name, we would ask, wherein does the love due to God as Self-existent, transcend or differ from that which he claims as Omnipotent, All-good, Love Ineffable, and the Author of Life? Where then shall we draw the *moral* or practical distinction between love to God and love to Christ? And if no such distinction can be drawn, what avails the metaphysical distinction that is

presumptuously advanced as the only safeguard of the Unity of Jehovah?

The force of this practical difficulty is, perhaps, the true cause of that vacillation, inconsistency, and apparent disingenuousness which have been charged on many of the advocates of the Arian scheme. They imagine that they have satisfied their understandings, or at least, that they have made good their escape from those metaphysical difficulties which offend the pride of reason, but they cannot satisfy their hearts. In those individuals, therefore, whose religion is purely speculative, there will be found a constant disposition to gravitate in their feelings towards the dead level of Socinianism. The fear of honouring the Son too equally with the Father, naturally operates as a constant check upon the love and homage which, even on their own principles, are due to Christ. The idea of his *not* being very God, more and more prevails in their minds over the sentiment of his being God in any sense. This 'cold negation,' of which Unitarianism almost simply consists, spreads its influence more and more over the practical creed, till little indeed is left, besides a meagre scheme and a barren notion, to distinguish the Arian from the denier of the Son. On the contrary, when the Arian has been a man of devout mind and holy character, a true believer up to the point of his convictions in an evangelical creed, and one whose affections have kept pace with his faith,—and such Arians there have been,—love to the Saviour, acquiring the ascendancy over a vain philosophy, has insensibly lessened the distinction both in phraseology and in sentiment that separated him from the orthodox; and in that hour when metaphysics lose all their value and their charm, he has, with a true faith, adopted the invocation of the protomartyr, "Lord Jesus, receive my spirit."

Of Milton's piety and fervent love to the Saviour, who can entertain a doubt? If, as a critic and a controvertist, he appears in the present Treatise anxious chiefly to lower our ideas of the Divine nature of Christ down to what he deemed the Scriptural standard,—an attempt in which it is painful to find such a man engaged,—in the Paradise Lost we find him giving vent to his personal feelings in the most exalted terms. There is no proof that the Treatise, though intended for posthumous publication, was composed subsequently to Paradise Lost, or that any change took place in the Author's religious sentiments after the composition of his great poem. It is not improbable, however, that the Treatise might be intended as a defence of the theological ideas on which that poem is built? and this may account for the polemical zeal displayed in the chapter in question. Jealous as he was of

reputation, and aware that in his immortal poem he had laid himself open to the suspicions or cavils of the Presbyterians, whom, there is reason to think, he cordially despised, he may be forgiven for having, with evident solicitude and some warmth, vindicated his peculiar sentiments on this mysterious subject. But it is no disparagement of his genius to say, (what is, indeed, apparent in his other prose works,) that Milton, though an able disputant, was not always a sound reasoner, and though an accomplished polemic, was an indifferent metaphysician.

The whole of his reasonings (as in fact the whole controversy) hinge upon this cardinal position, 'That which is *of* 'God, cannot be actually God, who is unity.'—'*Esse autem ex Deo non est esse Deum, qui unus est.*' (p. 118.) We have seen how far he is borne out in this reasoning by the dogmas of the orthodox respecting the eternal generation of the Son. The following language of the 'judicious Hooker' might seem still more strongly to favour Milton's reasoning. 'For every 'beginning is a father unto that which cometh of it, and every 'offspring is a son unto that out of which it groweth. Seeing, 'therefore, the Father alone is originally that Deity which 'Christ originally is not (for Christ is God, by being of God; 'Light by issuing out of Light;) it followeth thereupon, that 'whatsoever Christ hath common unto him with his Heavenly 'Father, the same of necessity must be given him, but natu-'rally and eternally given him, not bestowed by way of 'benevolence and favour as the other gifts' (the 'gift of union' and the 'gift of unction') 'both are.'* The only part of this statement in which Milton could not have concurred, respects the necessity and eternity of that gift or bestowment by virtue of which the Son is said to be what he originally is not. We confess that we can attach no clear idea to this apparent solecism. A necessary gift must mean, a gift that could not but be given; but this can never be said with propriety of any gift, which implies sovereignty in the Giver; nor is it very intelli-

* Hooker, Eccl. Pol. Book V. § 54. The following citations from the fathers are given in the margin. *Pater est principium totius divinitatis, quia ipse a nullo est.* Augustine. *Pater tota substantia est; Filius vero derivatio totius et propagatio.* Tertullian. *Quod enim Deus est, ex Deo est. Nihil nisi natum habet Filius.* Hilary. Now, Dr. Clarke admits, that the Son is 'equal to the Father as touching his 'Godhead, in such a sense as a derived being can be'—derived by a 'plenary communication of power, knowledge, dignity, &c.' This is what Waterland coarsely terms his 'come off.' It seems to come very near Milton's notion.

gible in what sense eternal generation can be a gift at all. The Nicene Creed abstains from predicating the co-eternity of the Son, insisting only on the consubstantiality, which, in a certain sense, Milton, and we apprehend a large proportion of Arians would admit. The Arians are known to have subscribed the Nicene creed, although Hooker takes upon himself to affirm, not sincerely, but only to escape deprivation and exile. It is remarkable, however, that Osius, bishop of Cordova, who presided as the senior bishop, and is stated to have framed the creed, is represented as afterwards ratifying the Arian's confession. 'This was the plain condition of those 'times,' says the learned Writer, 'the whole world against 'Athanasius and Athanasius against it.'* We are inclined to believe that the Nicene Creed was intended as an irenical measure, a scheme of comprehension; and that both parties may have subscribed it sincerely, so long as the subscribers believed, that the Son, though not co-eternal, was "begotten "before all worlds." Indeed, although the term ὁμοούσιος, consubstantial, subsequently became the subject of so much bitter controversy, yet, so indeterminate was its meaning, that the Greek and Latin fathers are well known to differ in their use of it. Hilary perpetually asserts, that there are three substances in God; while Jerome contends for the identical meaning of the words essence (ὑσιαν) and person or hypostasis.† It is obvious, therefore, that while some orthodox divines might have objected to the term consubstantial as excluding a diversity of persons, some, who went under the sweeping appellation of Arians, might not have objected to the phrase, understanding it to imply merely a real participation in the Divine nature. It is, we think, quite clear, that the perilous explications of Athanasius were, as Hooker intimates, little to the taste of those times. 'Hilary,' says Calvin, 'largely excuses himself for his boldness in bringing forward 'new terms: for, when he has used the names of nature, 'Father, Son, and Spirit, he immediately adds, that whatso-'ever is sought further, is beyond the signification of lan-'guage, beyond the reach of our senses, beyond the concep-'tion of our intellect. And in another place, he pronounces 'the bishops of Gaul happy, inasmuch as they had neither 'composed, nor received, nor even known any other confes-'sion than that ancient and very simple one which had been 'received in all the churches from the days of the Apostles. 'Very similar is the excuse of Augustine, that this word'

* Eccl. Pol. B. V. § 42. † Calvin Inst. lib. i, c. 13. § 5.

(Trinity ?) 'was extorted by necessity on account of the great 'poverty of human language on so great a subject, not for 'the sake of expressing what God is, but to avoid passing it 'over in total silence, that the Father, Son, and Spirit are 'three. This moderation of those holy men,' adds Calvin, 'should teach us not to pass such severe censures on those 'who are unwilling to subscribe to expressions adopted by 'us, provided they are not actuated by pride, perverseness, or 'disingenuous subtlety.'* How well would it have been for the Church of Christ, had Hilary's suggestion and Calvin's candid admonition been attended to!

Indisposed as we feel to venture further into this fathomless subject, we cannot refrain from offering a few remarks on Milton's proposition above cited. The term 'actually,' it will have been seen, is supplied—we by no means wish to intimate improperly—by the Translator. As Milton, however, believed our Lord to be in some sense God, partaking of the nature of God, some qualification of his words seemed necessary. The word absolutely would perhaps have been preferable; or, if we may be allowed to supply the word *originally*, we should have almost the very proposition of Hooker. It is at all events clear, that this is the import of Milton's argument; that what is derived from God, not being self-originate, cannot be absolutely or originally God. But, as he admits that our Lord is truly the Son of God, possessed of the attributes and glory of Deity by communication, this sentiment is not very repugnant to that of Augustine. 'The Father is the 'fountain (*principium*) of the whole Godhead, because he is 'self-originate (*a nullo*).' Now we know not why Milton's proposition might not be sufficiently met with the counter-assertion: *Esse ex Deo est esse Deum.*—That which is *of* God in the sense understood, *must be* actually God, *because* God is one. This is the reasoning of Novatian and others,† and is to the full as self-evident, in our judgement, as the statement to which it is opposed, inasmuch as the denial of it would not less imply a contradiction. The Godhead being one, unique, and in this sense unity, it follows that He in whom it dwells in all its plenitude, must be God.

Neither the orthodox notion of eternal generation, nor the Arian scheme, then, appears to us to answer the end proposed, of rescuing the scripture doctrine from the metaphysical

* Calv. Inst. lib. i. c. 13. § 5.

† '*Ut enim præscripsit ipsa natura hominem credendum esse qui ex homine sit; ita eadem natura præscripsit et Deum credendum esse qui ex Deo sit.*' Novatian in Waterland Work, vol. ii. p. 198.

cavils founded on the assumed abstract unity of the Divine Existence. Unity in some sense, we know, must be attributed to God: there is but one Divine nature, one Godhead, one God. But as the knowledge of this truth is derived purely from Revelation, it is equally certain, that there is one Lord Jesus Christ who is One with God. The Unity of God the Father, we are therefore sure, admits of, or rather comprehends that mysterious union by which the Son is in the Father and the Father in the Son. This union we believe to be vital, essential, and eternal,—first, because it is the property of God to be eternal, and because, to use the words of Howe, 'every 'thing of God is God and cannot be otherwise:'* secondly, because the contrary supposition as maintained by the Arian, besides being liable to metaphysical objections, does not in the slightest degree render the idea of this ineffable union more compatible with numerical unity. For if it could be shewn that this ενυποστατος, 'inexisting in the Father,'† ascribed to the Divine Word, is really irreconcileable with the Scripture doctrine of the Divine Unity, it would by no means lessen the difficulty to say, that it originated in time and in the will of the Father. For this would only be saying, It is true, there was once but one Jehovah, but now there are two Gods; one eternal, the other created. If Jesus Christ be truly the Son of God, the 'express image of his person,'—if the Word was with God in the beginning, and was God by virtue of that union which makes the Godhead one,—then there must be in the Word, that which is uncreated, underived, unbegotten, necessary, and eternal;—because these are properties inalienable and inseparable, so far as our intellect can grasp such subjects, from the Divine Essence; and because, moreover, we cannot conceive of a created nature that should be capable of thus comprehending within itself, as the recipient, the perfections of that which is uncreate and infinite.

But we check ourselves. Jesus Christ is the Son of the living God, invested with the glory of the Father. Here is truth in all its certainty. The next step we take must be an inference from this truth, which will be a degree less certain. But if the first principle be more certain than the inferences which appear to us clearly deducible from it, so, it is more certain also than that the opposite inferences are false. What is, or what is not compatible with that cardinal article of our faith, we are, after all, but ill qualified to judge. For what do we

* Works, Vol. vii. p. 13.

† Ib. Vol. iv. p. 405. '—— *ideoque essentiam tam Filii quam Spiritus esse ingenitam.*'—Calvin. See note, p. 15.

know, or what can we conceive of the mode of the Divine Existence, which, containing and permeating all other existences, is still pure and unmixed from all? That two Infinites should co-exist, is not more opposite to our material notions, notions darkened by matter, than that the Infinite should co-exist with myriads of finite spirits, pervading all being and yet not identified. On every side, reason is turned back on itself by apparent contradictions. The mathematician is foiled by his own problems. The very idea of infinite space is overwhelming. That of matter created out of nothing is not less so. The existence of God, than which nothing is more certain, is utterly inconceivable. Why then, when, as if to interdict our too curious speculations, Our Lord has declared, that "No one knoweth the Son, except the Father,"—should we attempt to superadd to Revelation our own imaginary discoveries relative to the laws of the Divine existence, or to square by rule and quadrant that which has neither figure nor limit. 'Therefore,' says Howe, 'since that difference (of the persons) which pro-'ceeds only from that natural eternal order, is conjecturable 'only, but is really unknown, unrevealed, and inscrutable,'—and this holds equally true of the Unity,—'it is better herein 'to confess the imperfection of that knowledge which we have, 'than to boast that which we have not, or aspire to that which 'we cannot have.'

We do not deem it necessary to bestow any notice on Milton's Biblical criticisms. Whether original or not, they are now no longer new; many of them have become hackneyed, and have often been refuted; and all of them have, by anticipation, received a candid and competent examination in Dr. Smith's masterly exposition of the 'Scripture Testimony to the 'Messiah.' The chapter on the Holy Spirit may also be passed over, as we have already had occasion to notice incidentally some of the statements which it contains; and the opinion which makes the Spirit of God neither God nor, as some have contended, a certain *vis emissa* or influence, is not likely to find many advocates. As a specimen, however, of how Milton could sometimes allow himself to reason, we may refer to his proof that the Holy Spirit is not omniscient, drawn from Matt. xi. 27, where he contends, that 'the Son himself disallows the 'omniscience of the Spirit;' and again, his strange position, that 'even if it filled with its presence the whole circle of the 'earth with all the heavens, that is, the entire fabric of this 'world, it would not follow that the Spirit is omnipresent. 'For why,' he adds, 'should not the Spirit easily fill with the 'influence of his power, what the sun fills with its light, though 'it does not necessarily follow that we are to believe it infinite?'

(p. 165.) This limited omnipresence, this finite infinity, we need not undertake to prove to be a mere poetical figment. Suffice it to say, that to 'fill heaven and earth' is expressly claimed by Jehovah as the incommunicable attribute of Deity.* Once more, Milton contends, that

'when we are baptized in the name of the Father, Son, and Holy Ghost, this is not done to impress upon our minds the inherent or relative natures of these three persons, but the benefits conferred by them in baptism on those who believe (*sed quid in iis qui credunt efficiant*)—namely, that our eternal salvation is owing to the Father, our redemption to the Son, and our sanctification to the Spirit.'

p. 167.

But if the *efficient* author of our sanctification be not God, and the *efficient* author of our redemption be not God, neither can our eternal salvation be owing only to God. Nor can we conceive of any gratitude, love, and homage due to the Self-existent and Supreme Being, that shall rise above what are due from every redeemed man to his Redeemer and Sanctifier. For every practical purpose, therefore, the scheme under consideration is worthless. We say, that God has revealed himself as related to us under the three distinct notions of Creator, Redeemer, and Sanctifier; but though we admit that these three notions of God describe or embrace only his relations to us, it is evident, that the general (though not uniform) restriction of these relations severally to the Father, the Son, and the Spirit, implies a further distinction—a distinction which, for want of better words, we term a personal distinction,—as the foundation of the difference of relation; and that it is not, as the Sabellians contend, a mere *modal* distinction. But we dare not dogmatise on these points. Happy is he who has now, through the Lord Jesus Christ, by the one Spirit, access unto the Father. To him it shall be given hereafter to know even as he is known.

We must now briefly advert to the other more prominent peculiarities of this elaborate treatise.

The distribution of subjects, which Milton has adopted, is much the same as that of his predecessors. The Treatise is divided into two books: I. *De Cognitione Dei.* II. *De Dei Cultu.* These answer generally to Ames's twofold division of divinity into Faith and Observance, and with the same peculiarity; that the subjects of the Visible Church, Particular Churches, Church Discipline, and the Sacraments, which might seem to be more immediately connected with observance or the service of God, are treated of in the first book.

* Jer. xxiii. 24.

'Christian doctrine,' says Milton, 'is comprehended under two divisions: Faith, or the knowledge of God; and Love, or the worship of God. It must be observed, that Faith, in this division, does not mean the habit of believing, but the things to be habitually believed. So Acts vi. 7. Gal. i. 23.'

There can be no question that the word has often this import; but where it is associated with love, or charity, faith cannot be taken in the concrete. To make these two divisions answer to each other, charity should also mean the things to be loved. It is remarkable, that Milton should have fallen into this logical inaccuracy, but still more so, that he should have introduced the Sabbath, Marriage, and Divorce among the *credenda* relating to the knowledge of God, rather than under the head of Practice or Observance. That his theology should perpetually run out into metaphysics, is less surprising.

Having, in the first six chapters, treated of God—the Divine Decrees—Predestination—the Son of God—and the Holy Spirit, he proceeds, in Chap. VII., to consider 'the second 'species of external efficiency, commonly called Creation,' which is thus defined.

'Creation is that act whereby God the Father produced every thing that exists by his Word and Spirit, that is, by his will, for the manifestation of the glory of his power and goodness.

'By his Word—that is, by the Son who appears hence to derive his title of Word.'

Having illustrated these positions, the Author remarks, that, 'with regard to the original matter of the universe, there has 'been much difference of opinion, most of the moderns con-'tending, that it was formed from nothing; a basis as unsub-'stantial as that of their own theory.' In opposition to this opinion, he contends, that the world was framed out of matter of some kind,—a position very innocent in itself, because quite compatible with the Mosaic account of the Creation, and in support of which geologists have much to say, but metaphysicians nothing. The arguments adduced by our Author are, we regret to say, singularly puerile. First, he remarks, neither the original word, nor the Greek κτιζω, nor the Latin *creare*, can signify to produce out of nothing. To which it might be replied, that *no* word could express this, because all words are originally expressive of sensible objects, qualities, and actions, and to produce out of nothing being a thing impossible to man,—being a metaphysical idea, there would be found no single word to answer to it. Notwithstanding this, we should find it hard to believe, that when it is said, God *created*

darkness, the darkness was a material substance before God created it. Yet, Milton expressly denies that darkness is a mere negation, arguing (must we term it?) from the passage in Isa. xlv. 7.

'If darkness be nothing, God, in creating darkness, created nothing; or, in other words, he created and did not create, which is a contradiction.

'It is clear, then, that the world was framed out of matter of some kind or other. For, since action and passion are relative terms, and since, consequently, no agent can act externally unless there be some patient *(quod pati queat)* such as matter, it appears impossible that God could have created this world out of nothing.' p. 179.

This may, undoubtedly, hold good in logic, but one is astonished that Milton could have deceived himself so far as to mistake it for reasoning. The words 'light' and 'darkness' in the passage cited, are explained by what follows: 'I make peace 'and create evil,' and evidently imply good and evil. No act of creation is referred to, but the fact, that all events, good and evil, are ordered by the Providence of God. If darkness in this sense be not a negation, it is assuredly not a substance. The reader may be led to infer from this passage, that Milton had espoused the old heresy of the eternity and independence of matter; since, if the world was created out of matter, the question returns, What was the matter made of? This notion, however, he expressly disclaims as 'inconceivable,' inasmuch as matter 'is only a passive principle, dependent 'on the Deity and subservient to him.' It cannot be uncaused; it cannot have two causes; it must, therefore, he contends, substantially emanate from God himself. For thus he reasons:

'In the first place, there are, as is well known to all, four kinds of causes,—*efficient*, *material*, *formal*, and *final*. Inasmuch then as God is the primary, and absolute, and sole cause of all things, there can be no doubt but that he comprehends and embraces within himself all the causes above mentioned. Therefore the material cause must be either God or nothing. Now nothing is no cause at all; and yet, it is contended, that forms, and above all, that human forms were created out of nothing.....It was a substance, and derivable from no other source than from the fountain of every substance, though at first confused and formless, being afterwards adorned and digested into order by the hand of God.' pp. 180, 1.

He afterwards with apparent complacency speaks of having 'satisfactorily proved *under the guidance of Scripture*, that God 'did not produce every thing out of nothing, but of himself.' At this time of day, such speculations as these will excite

little alarm or interest. The period has been, when the denial of the orthodox doctrine that matter was produced out of nothing, would have called up angry disputants, and the cry of heretic would have been raised against the daring philosopher. There can be no doubt that Milton's learning influenced his taste for such speculations as these, and his learning appears to have overlaid his judgement. What guidance he could suppose himself to have derived from Scripture, one is at a loss to imagine. When it is said that God made the world of nothing, no one understands that nothing was the *ex quo*, the substance of which it was made, but that matter itself had its origin both in time and in the Divine will. Dr. Ames, who, though quite orthodox, is for the most part very unintelligible on this subject, thus defines Creation.—'Creation then produceth out of nothing, that is, out of matter that doth not pre-exist, but co-exist,—that hath a being together with the thing created. For there was nothing from eternity besides God, neither is God the matter or part of any creature, but only the efficient cause.' To say that matter itself must have had a *material* cause, is taking for granted what cannot be either proved or conceived of; nor is any thing gained by the position, that God is not only the cause *a quo*, but *ex quo* substance was produced. We must, therefore, continue to adhere to the popular way of stating the fact, that God made all things of nothing,—implying simply, that all things originated in his power, and that for his pleasure they are and were created.

After this display of Milton's fondness for philosophizing, it will not surprise our readers, that, in treating of the death of the Body in Chap. VIII. he is dissatisfied with Dr. Ames's definition, who makes it consist in 'the dissolving or loosing of that band wherewith the soul was joined with the body.' Milton complains, that the prejudice of divines on behalf 'of their preconceived opinions,' had led them to dismiss without examination the question he proceeds to discuss:—'whether it is the whole man, or the body alone, that is deprived of vitality.'

'And as this,' he adds, 'is a subject which may be discussed without endangering our faith and devotion, whichever side of the controversy we espouse, I shall freely declare what seems to me the true doctrine as collected from numberless passages of Scripture; without regarding the opinions of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings. Inasmuch, then, as the whole man is uniformly said to consist of body, spirit, and soul, (whatever may be the distinct provinces severally assigned to these divisions,) I shall shew, that in

death, first, the whole man, and secondly, each component part suffers privation of life.'*

We readily admit, that a man may innocently espouse either side, if he can believe that his opinions are compatible with Scripture; but it is precisely because it leads to a pernicious tampering with the sacred writings, that we object to the notion of the materialist on this point. So long as a man devoutly believes in the resurrection of the body and the final judgement, his disbelief in the separate existence of the soul does not deserve to be stigmatised as heretical; nor are we so sure that it is unphilosophical as that it is unscriptural. Milton's first proof is, that, 'the patriarchs, the prophets, and 'the apostles without exception evidently held this doctrine.' This sweeping position wants only to be made good, to be decisive of the question. Passing by such citations from the Old Testament, as, "the dead praise not Jehovah,"† which can hardly be thought to prove any thing to the purpose without proving too much, let us examine the proofs adduced from the Apostolic writings. The only two texts which appear to us to afford any countenance to the notion, are, Luke xx. 37, &c. and 1 Cor. xv. 17—19. In reference to the former, Milton says:

'It is on the same principle that Christ proves God to be a God of the living, Luke xx. 37, &c.; arguing from their future resurrection; for, if they were then living, it would not necessarily follow from his argument, that there would be a resurrection of the body: hence he says, John xi. 25, *I am the resurrection and the life.*' p. 281.

To understand the drift of our Lord's argument, we must bear in mind what it was the Sadducees denied; not merely that there is any resurrection, but that there is either angel or spirit, (Acts xxiv. 8): in other words, they disbelieved in a future state, which, Dr. Campbell contends, is the primitive import of the word *anastasis*, here rendered resurrection. The Pharisees "confessed both;" but it is very doubtful whether they held the re-union of the soul and body. Dr. Priestley, who contends that 'this argument of our Saviour's

* '*Primum totum hominem, deinde singulos ejus partes vita privari singularim ostendam.*' That is, I shall first shew that the whole man dies, and then that each component part suffers privation of life. Mr. Sumner's translation seems to make him say, that first the whole man dies, and then each component part.

† Calvin may be advantageously consulted on Psalm vi. 5, in reference to this subject.

'evidently goes on the supposition of there being no inter-
'mediate state,' concludes his mis-explanation of the passage by consistently remarking, that 'there does not seem to be 'much force in the argument!' But what our Lord intended to prove, was evidently not the intermediate state, but the immortality of the soul, that is, its existence after death; as is clearly implied by the words in verse 38. "For all live "unto him." Though dead to us, they live before God. The argument is correctly stated by Dr. Campbell; and we ought perhaps to apologize for dwelling on what must be familiar to a large portion of our readers. 'God, when he 'appeared to Moses in the bush, which was long after the 'death of the patriarchs, said to him, I am (not, I was) the 'God of Abraham and of Isaac, and of Jacob. Now God is 'not a God of the dead—of those who, being destitute of 'life, and consequently of sensibility, can neither know nor 'honour him; he is the God only of those who love and 'adore him, and are by consequence alive.' But if the patriarchs were then still living, Our Lord argues, the conscious spirit must survive dissolution;—there is, then, a future state; and *we* may infer from the words, that there must be an intermediate state. If there be an intermediate or a future state, it does not follow as a logical deduction, that the body shall be raised; but a belief in the resurrection is so intimately connected with a belief in the soul's immortality, that, the latter being established, the discoveries of Revelation respecting the former will readily be admitted. And indeed, if not, the question would be reduced to a dispute respecting the *mode* only, not the fact, of a future existence, respecting which it was no part of our Lord's design to satisfy any curious inquiries. It is enough, that "the children of the resurrection "will be equal to the angels."

The other text is 1 Cor. xv. 17—19, whence, Milton says, 'it appears that there were only two alternatives, one of which 'must ensue: either they must rise again or perish.' But why and in what sense perish? The Apostle explains himself by saying, "Ye are (then) yet *in your sins*." The justification of the believer from the guilt of sin rests, as he elsewhere teaches, on the resurrection of the Saviour. The denial of this cardinal article, therefore, nullified the Christian faith—made it vain and delusive. The alternative is—not either believers must rise again or perish, but—either Christ arose, or they must perish under the condemnation due to their sins.

The consequences of the opposite doctrine appear to us, indeed, to amount to a sufficient refutation. For first; if death were the total extinction of vitality, it would follow,

that the sentence passed upon Adam was annihilation; that is, apart from the mediatorial intervention of Him who is the resurrection and the life, we must infer that Adam's whole person would have been finally extinguished. If so, the future punishment of the wicked forms no part of the original sentence passed upon the first transgressor, but has been superinduced by a dispensation of mercy; and thus, the resurrection of Christ is made to be an infinite evil as regards the wicked, whose eternal punishment is caused by his interposing to save man from annihilation! Secondly, as an *argumentum ad hominem*, Milton's position, that, 'because all things are of God, no 'created thing can be finally annihilated,' might have been turned against him; for it would be hard to prove wherein the extinction of the conscious principle differs from the annihilation of the spirit. Thirdly, it contradicts the instinctive or traditional belief in the immortality of the soul, which has been maintained by the wisest of heathens, who had no notion of the resurrection of the body, and which may almost be said to be inseparable from the human mind. When Euripides, in the passage cited by Milton, represents the πνευμα (spirit) as returning to the ethereal sky, the body to earth,—either he must have designed to inculcate the final annihilation of the whole conscious being, or he must have attached to the spirit the idea of a separate ethereal existence, which is far more probable. But the scriptural refutation is, after all, the most satisfactory. The declaration of our Lord in Matt. x. 28, appears to us decisive, and not the less so for the gloss by which Milton seeks to evade its force. Eccles. xii. 7. (comp. Heb xii. 9.) is scarcely less satisfactory; and the Author is obliged to plead for a 'considerable 'latitude' in interpreting it. Phil. i. 23., and 2 Cor. v. 1—20., can never be satisfactorily explained on the soul-sleeping hypothesis. The parable in Luke xvi. is thereby rendered not less unsusceptible of any explanation compatible with the Divine character of the Teacher.* And lastly, Luke xxiii. 43. is so pinching a text to those who embrace the scheme in question, that, after turning it about in every way, and proposing several interpretations, with none of which he can content himself,

* Milton, indeed, in a subsequent chapter, explains it as referring to the punishment of the wicked after the resurrection, and interprets *hades* as signifying the place of punishment, a meaning which, we believe, the word never bears. At the end of chap. xiii. it is said, that 'Death Eternal' will be considered in the twenty-seventh chapter; but the chapter obviously referred to is the thirty-third. Six chapters must afterwards have been added, or an alteration have been made in the arrangement.

Milton is compelled to dismiss it by saying: 'However this 'may be, so much clear evidence should not be rejected on 'account of a single passage, of which it is not easy to give a 'satisfactory interpretation.' That the doctrine does not rest on any single passage, we have sufficiently shewn, but the strength of this one could not be more triumphantly demonstrated than by this ingenuous admission.

We have deviated from the order of the chapters, but must not altogether pass over Chap. X., which is one of the most singular in the whole Treatise. It is entitled, 'Of the special 'Government of Man before the Fall, including the Institu-'tion of the Sabbath and of Marriage.' The subject of the Sabbath is again taken up in Chap. VII. of the Second Book. Milton inclines to hold the opinion subsequently advocated by Paley, that the Sabbath was originally an ordinance of the Mosaic law; and he symbolizes with Peter Heylin and other semi-papists, in holding that the law of the Sabbath has been repealed. It is more instructive than gratifying, to find the high-churchman and the no-churchman meeting, as opposite extremes meet, in the same error. As it is our intention, however, to devote a separate article to several recent publications on this much contested point, we shall at present pass it by. When he comes to treat of marriage, as 'a most inti-'mate connexion of man with woman,' Milton takes care to state, that he does not say, in compliance with the common opinion, 'of one man with one woman,' lest he should by implication charge with sin the holy patriarchs who had more than one wife. To deny that polygamy is 'a true marriage,' would, he contends, be absurd, unjust, dangerous in the extreme, not to say impious, as it would render the whole race of Jacob spurious, besides reflecting on the practice of the saints. That polygamy was 'a true marriage' in ancient times, and that it is so still under the Mohammedan law, cannot be disputed. 'How much soever some may have denied it,' says Michaelis,* 'nothing is more certain, than that, by the civil laws of Moses, 'a man was allowed to have more wives than one. It does not 'appear, however, that Moses permitted polygamy willingly, 'but found it advisable to tolerate the existing practice, as a 'point of civil expediency.' The statutes laid down, Exod. xxi. 8., &c. Deut. xvii. 17., and some others, were evidently intended as a check as well as regulation of the practice; and the conduct of Solomon is clearly condemned by the express prohibition in the latter passage. 'I am of opinion, therefore,' he adds, 'that with regard to the polygamy allowed among

* Comment. on the Laws of Moses. Vol. II. Art. 94, &c.

'the Israelites, we can say nothing else than what Christ has 'said on the subject of divorce; Moses tolerated it on account 'of their hardness of heart.' Its being tolerated proves, then, that polygamy was a true marriage under the Mosaic law, and that the children born in that state were legitimate. It may be allowed to prove too, that polygamy is not a sin against nature or the moral law, and that it cannot be included under the sins prohibited by the seventh commandment. But neither the toleration of the practice by Moses, nor the examples of the patriarchs, can avail any thing as a sanction of a practice so clearly forbidden in the New Testament, or invalidate the provisions of human legislation on a subject which comes so immediately within its proper cognizance as involving questions of civil right and property. That polygamy had become uncommon even among the Israelites in the time of Solomon, may be inferred, as Michaelis remarks, from the description of the *mater-familias* in Prov. xxxi. 10—31. That it ceased entirely after the Babylonish captivity, is certain. Milton attempts to escape from Mal. ii. 14, 15, by charging the passage with obscurity; by arguing, that Malachi could not be author of a new law; and that if polygamy were a sin, it ought to have been prohibited long before. To this, the reply is obvious. The passage does not lay down any law, neither does it treat polygamy, in itself considered, as a sin, or denounce it as illegal; but it rebukes the Jews for the treachery and infidelity in which the practices of polygamy and divorce alike originated, pointing out their character as a deviation from the primeval institution, and shewing the concomitants and consequences to be alike evil. It would seem, indeed, that the most cruel species of polygamy was that which veiled itself under the plea of divorce, by which the husband sought to discharge himself from any further obligation towards the first wife; and this is what is so pointedly reprehended, both by the prophet Malachi and by our Lord in Matt. v. 31. and xix. 3. Open polygamy had ceased to prevail; but the language of the latter passage, more especially, equally condemns this practice. Eph. v. 23. is an illustration drawn from the existing practice, rather than an explicit law; yet, it may fairly be construed (especially verse 33.) into a tacit reprehension of polygamy. 1 Cor. ix. 5. might also be referred to. The injunction of the Apostle, 1 Cor. vii. 2. appears to us still more express and decisive, although Milton denies its force. He is compelled, however, to admit that bishops and elders were not permitted to have more than one wife; (1 Tim. iii. 2. and Tit. i. 6.) 'in order, probably,' he adds, 'that they may discharge 'with greater diligence the ecclesiastical duties which they 'have undertaken.'

'This implies, not that to be the husband of more than one wife would be a sin, for, in that case, the restriction would have been equally imposed on all; but that, in proportion as they were less entangled in domestic affairs, they would be more at leisure for the business of the church. Since, therefore, polygamy is interdicted in this passage to the ministers of the church alone, and that not on account of any sinfulness in the practice, and since none of the members are precluded from it either here or elsewhere, it follows that it was permitted, as aforesaid, to all the remaining members of the church, and that it was adopted by many without offence.' p. 240.

One can hardly imagine how a practice not held to be sinful or illegal could be more effectually interdicted, than by making it amount to a disqualification for any sacred office. Among the Jews, we have seen, polygamy at this period did not prevail. The precaution, therefore, must have respected exclusively Gentile converts. Now, as the Christian dispensation was not designed to interfere with the province of the civil legislator, there was an obvious reason why polygamy should not have been more expressly prohibited or denounced as illegal. And in the case of Gentile converts having more than one wife *prior* to their embracing the faith, both kindness and propriety would dictate, that the husband should be permitted to retain both, should even be prohibited dismissing either, unless with the free consent of the other party. The Apostolic rule, 1 Cor. vii. 12—16, would seem to be clearly applicable to such a case. In like manner, we conceive, that when the Gospel is preached in Mohammedan countries, where polygamy is *civilly* lawful, it would form no part of the missionary's duty to demand from the convert, that he should put away any of his wives. But the apostolic law would require to be strictly adhered to, that no minister or deacon should be chosen, who had more than one wife; while, with regard to the unmarried, the Christian rule would be peremptory. And it would be the natural, certain operation of this law, to bring polygamy into general disrepute;—more especially when Christianity had begun to exert its sanctifying influence on the manners, and the moral and political inexpediency of the practice, as well as the religious objections to it, came to be understood. As to the 'shamefulness' and 'dishonourable-'ness' of the practice, then, while no one will say, that the conduct of Abraham, of Elkanah, or of Joash partook of either; (nor should we feel authorized to apply those terms to the conduct of a Moslem;) yet, where Christianity has shed its light upon any country, it must deserve to be so stigmatized.

On the subject of Divorce, Milton's sentiments are suffici-

ently known, and the present treatise contains but a repetition of the shallow and perverted reasonings by which he endeavoured to make good his dangerous notions on this point. In no part of the volume does he appear to so little advantage as throughout this chapter. The strong bias which warped his judgement, is glaringly evident in the manner in which as by main force he wrests the Scripture to his purpose. All the strength of his mind seems put forth in defence of an invincible prejudice, but it is the strength of blindness. Of the sincerity and conscientiousness of his convictions, there cannot be a doubt; he was on this point most honestly wrong-minded. But it is utterly astonishing, that he should either not have perceived the immoral tendency of his doctrines—not, perhaps, as he held them, but as they would be popularly construed—or not have deemed it necessary to let fall a single word of caution or qualification to guard against licentious inferences. It is true, this posthumous treatise was addressed 'to the learned,' not to 'novices,' and for this reason, was enveloped from the vulgar in a dead language. He might suppose, too, that he had sufficiently explained himself in his published works; or he might proudly feel, that his life would afford the best voucher for the purity of his sentiments. Still, that he should never have bestowed, in this chapter, a thought upon the practical consequences of the tenets for which he apologises, marks him to have been more conversant with books than with men. And this, we apprehend, is the true key to this dark ward of his character. We have great pleasure in citing, in support of this opinion, the language of a very able and liberal article in a contemporary journal. 'The 'sort of Christian Platonism with which he declares the harmony of minds to be the essence of the marriage contract, 'was believed with as much sincerity, and advanced with as 'much seriousness, as any other article of his creed. The 'uniform and severe purity of his practice precludes any 'suspicion that he was influenced by low or licentious motives. From the slightest relaxation of the moral discipline of the country, Milton would have shrunk with abhorrence. But, in the high estimate of human nature in 'general which he formed from a constant reference to his 'own individual constitution, he entirely lost sight of the profligacy and misery which his doctrine would practically produce in the mass of mankind.'* In fact, his sentiments on Polygamy are the more inexplicable, because they seem so entirely at variance with the very principles on which he

* Quarterly Review, No. lxiv. p. 448.

founded his doctrine of Divorce; namely, that 'the prime end 'and form of marriage is, conjugal love and mutual assistance 'through life,'—'the pleasures of society,' and such 'apt and 'cheerful conversation of man with woman as may comfort 'and refresh him against the evil of solitary life.' 'No one,' he says, 'can be so base and *sensual* as to deny this.' His own views were clearly the reverse of sensual; they may even be deemed Utopian. Lofty as were his ideas of marital supremacy, it is evident, that he was disposed to raise the companion of man to a higher intellectual level, than many theorists who have held less lordly notions. There was nothing that savoured of the Mohammedan, either in his estimate of woman or in his domestic feelings. Strange as it may seem therefore, we must believe, that, in his defence of Polygamy, he was actuated solely by his zeal to vindicate the character of the Old Testament saints, (from whose history, however, he might have drawn a sufficient *caveat* against the practice,) and his wish to harmonize the decisions of the New Testament with the Mosaic law. In common with most divines of his age, he discovers a *judaizing* bias for Old Testament precedents, referring continually, in the chapters on social and political duties, to statutes of the Mosaic Code and to historical passages, which have a very doubtful bearing on the rule of Christian duty. These considerations, though they afford no protection to his opinions, must, we think, rescue this great and good man from the obloquy which they might seem to reflect on his character. Interpreting his doctrine of divorce by his tender and magnanimous conduct to his first wife and her family, (whose desertion of him was the occasion of his first publication on the subject,) and bearing in mind, with regard to his still more exceptionable doctrine, his almost Platonic views and his severe morals,—every reader must acquit him of harbouring a motive or a feeling unworthy of the Author of Comus and Paradise Lost.

We gladly turn from such discussions to notice the more Scriptural sentiments which the Author avows in Chapters XVI., XVII. and XVIII., on the cardinal articles of Man's Redemption and Renovation. The doctrine of the Ministry of Redemption is thus stated:

'Having treated of the mediatorial office and its threefold functions, we are now to consider the manner in which it is discharged. This includes the state of humiliation as well as exaltation. The humiliation of Christ is that state in which, under his character of God-man, he voluntarily submitted himself to the Divine Justice, as well in life as in death, for the purpose of undergoing all things requisite to accomplish our redemption.....The effect and design of the whole ministry of mediation is, the satisfaction of Divine

Justice on behalf of all men, and the conformation of the faithful to the image of Christ. The satisfaction of Christ is the complete reparation made by him in his twofold capacity of God and Man, by the fulfilment of the Law, and payment of the required price for all mankind.'

In support of the latter position, after citing Matt. xx. 28, 1 Cor. vi. 20, and 1 Tim. ii. 6. on which he remarks, that the Greek words clearly denote the substitution of one person in the place of another, and repelling the Socinian notion, he thus proceeds to argue:

'*For all mankind.* Rom. v. 18. *The free gift came upon all men.* 2 Cor. v. 14. *if one died for all, then were all dead.* If this deduction be true, then the converse is also true, namely, that if all were dead, because Christ died for all, Christ died for all who were dead; that is for all mankind. Eph. i. 10. Col. i. 20. 1 Tim. ii. 4. Compare also verse 6. Heb. ii. 9. 2 Pet. iii. 9. Further, Christ is said in many places to have been given for the whole world. John iii. 16, 17. vi. 51. 1 John iv. 14.

'They, however, who maintain that Christ made satisfaction for the elect alone, reply that these passages are to be understood only of the elect who are in the world; and that this is confirmed by its being said elsewhere, that Christ made satisfaction *for us*, that is, as they interpret it, for the elect: Rom. viii. 34, 2 Cor. v. 21, Tit. ii. 14. That the elect, however, cannot be alone intended, will be obvious to any one who considers these texts with attention. If, in the first passage from St. John, for instance, the term elect be subjoined by way of explanation to that of the world—*so God loved the world* (that is, the elect) *that whosoever* (of the elect) *believeth in him should not perish*—this would be absurd; for which of the elect does not believe? It is obvious, therefore, that God here divides the world into believers and unbelievers; and that in declaring on the one hand, that *whosoever believeth in him shall not perish*, he implies on the other, as a necessary consequence, that whosoever believeth not, shall perish. Besides, where *the world* is not used to signify all mankind, it is most commonly put for the worst characters in it. John xiv. 17, *even the Spirit of truth whom the world cannot receive;* xv. 19, *the world hateth you.* And so in many other places. Again, where Christ is said to be given *for us*, it is expressly declared, that the rest of the world is not excluded. 1 John ii. 2. *not for ours only, but also for the sins of the whole world;* words the most comprehensive that could possibly have been used. The same explanation applies to the texts in which Christ is said to lay down his life *for his sheep*, John x. 16, or *for the church*, Acts xx. 28, Eph. v. 23, 25. Besides, if, as has been proved above, a sufficiency of grace be imparted to all, it necessarily follows, that a full and efficacious satisfaction must have been made for all by Christ, so far, at least, as depended on the counsel and will of God; inasmuch as without such satisfaction not the least portion of grace could possibly have been vouchsafed. The passages in which Christ is said to have

given a ransom for many, as Matt. xx. 28, and Heb. ix. 28, to *bear the sins of many, &c*, afford no argument against the belief that he has given a ransom *for all*; for *all* are emphatically *many*. If, however, it should be urged, that because Christ gave his life *for many*, therefore he did not give it *for all*, many other texts expressly negative this interpretation, and especially Rom v. 19, *as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous*: for no one will deny that *many* here signifies *all*. Or even if the expression *for all* should be explained to mean *for some*, or, in their own words, for classes of individuals, not for individuals in every class, nothing is gained by this interpretation; not to mention the departure from the usual signification of the word for the sake of a peculiar hypothesis. For the testimony of the sacred writings is not less strong to Christ's having made satisfaction for each individual in every class, (as appears from the frequent assertions that he died *for all*, and *for the whole world*, and that he is *not willing that any should perish*, 2 Pet. iii. 9,) than the single text, Rev. v. 9, is to his having died for classes of individuals: *Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation*. It will be proved, however, that Christ has made satisfaction not for the elect alone, but also for the reprobate as they are called. Matt. xviii. 11, *The Son of Man is come to save that which was lost*. Now all were lost: he therefore came to save all, the reprobate as well as those who are called elect. John iii. 17. *God sent not his Son into the world to condemn the world* (which doctrine nevertheless must be maintained by those who assert that Christ was sent for the elect only, to the heavier condemnation of the reprobate) *but that the world through him might be saved*, that is, the reprobate; for it would be superfluous to make such a declaration with regard to the elect. See also John xii. 47, vi. 32, *my Father giveth you the true bread from heaven; you*, that is, even though ye *believe not*, v. 36, *he giveth*, that is, he offers in good faith: *for the bread of God ..... giveth life unto the world*, that is, to all men, inasmuch as he gives it even to you who believe not, provided that you on your part do not reject it. Acts xvii. 30. 31, *now he commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness*. Those whom he will judge, he undoubtedly calls to repentance: but he will judge all the world individually; therefore he calls all the world individually to repentance. But this gracious call could have been vouchsafed to none, had not Christ interfered to make such a satisfaction as should be not merely sufficient in itself, but effectual, so far as the Divine will was concerned, for the salvation of all mankind; unless we are to suppose that the call is not made in earnest. Now the call to repentance and the gift of grace are from the Deity: their acceptance is the result of faith. If, therefore, the efficacy of Christ's satisfaction be lost through want of faith, this does not prove that an effectual satisfaction has not been made, but that the offer has not been accepted. Heb. x. 29, *who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace*. 2 Pet. ii. 1, *even*

denying the Lord that bought them, and bringing upon themselves swift destruction. Forasmuch then as all mankind are divided into elect and reprobate, in behalf of both of whom Christ has made satisfaction, he has made satisfaction for all. So far indeed is this satisfaction from regarding the elect alone, as is commonly believed, to the exclusion of sinners in general, that the very contrary is the case: it regards all sinners whatever, and it regards them expressly as sinners: whereas it only regards the elect in so far as they were previously sinners. Rom. iii. 25, *to declare his righteousness for the remission of sins that are past, through the forbearance of God.* 1 Tim. i. 15, *This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*' But it is objected, Christ does not pray for the world. John xvii. 9. This is true of that particular prayer, which was dedicated chiefly to the benefit of his disciples; but on the cross, he prayed even for his murderers, Luke xxiii. 34. *Father, forgive them.* He exhorts us likewise by the mouth of the Apostle, 1 Tim. ii. 1, &c. *that supplications be made for all men;* and for this especial reason: *for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth.* They also object, Tit. ii. 14, *who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; a peculiar people,* not therefore the whole of mankind. I reply, that redemption is not purification; Christ has redeemed all transgressors, but he purifies only such as are zealous of good works, that is, believers; for no works are good, unless done in faith. All are redeemed, even those who know not of it, or who are yet *enemies* and *sinners,* Rom. v. 6—8, 10. but none are purified, except their wills be consenting and they have faith; as Scripture every where testifies. Ezek. xii. 2. *they have ears to hear, and hear not, for they are a rebellious house.* Matt. xxiii. 37. *how often would I have gathered thy children together,.....and ye would not.* Luke vii. 30. *the Pharisees rejected the counsel of God against themselves.* John v. 34, 40. *these things I say, that ye might be saved, and ye will not come to me that ye might have life.* Acts vii. 51. *ye do always resist the Holy Ghost.* So, 2 Thess. ii. 10. Acts x. 43. xv. 9. Rom. iii. 22. Gal. iii. 22.' pp. 323—7.

The length to which this article has extended, admonishes us here to close our citations and our criticisms. We have referred, we believe, to pretty nearly every point on which our readers can feel much curiosity to know what were the sentiments of the illustrious Author. On the subjects of religious assemblies, he seems to incline towards Quakerism, but differs from the followers of Penn on the subject of the Sacraments. His views on church-government may be seen in his published works.

We cannot close this article without bearing our testimony to the very able manner in which Dr. Sumner has executed his

difficult task both as translator and editor. The translation is close, yet elegant; the notes are always illustrative and pertinent; and the observations prefixed to the translation are marked by a spirit of candour and liberality which do him honour. If the treatise was to appear in an English translation, it could not have fallen into better hands; and the public are at all events under great obligations to Mr. Sumner, for obviating the additional objections to which the publication would have been open, had it not been so competently edited. After the abundant internal evidence of authenticity which our readers have had laid before them, it cannot be necessary to state, that the external evidence is equally decisive. The manuscript was found among a large collection in his Majesty's State-paper office, enclosed, together with a corrected copy of all his Latin letters, written while Latin Secretary, in an envelope subscribed, 'To Mr. Skinner, Mer-'chant.' Some curious documents, hitherto unknown, respecting both his family history and official life, have been discovered in the same office, which will be incorporated in a forthcoming edition of the Rev. Mr. Todd's memoirs of his life and writings.

Many persons, no doubt, will be disposed to regret the discovery, and deprecate the publication of a work which reflects so little credit on its Author, and contributes nothing to either theological science or historical information. What opinions Milton held, is, however, a fact of some historical interest; and nothing is to be feared from giving publicity to a work in which error is neither made plausible by new arguments, nor invested by eloquence with new attractions. In some points of view, we have seen, it illustrates the piety and integrity, little as it displays of the splendid intellect of its great Author; and the dignified self-command with which he abstains from all polemical rancour, all allusion to his political or ecclesiastical adversaries,—as if every angry passion had been hushed to sleep,—is highly to his honour. Nor can we withhold our admiration from the vast range which this adventurous theologue has taken, while, with the boldness of the poet and the fearlessness characteristic of the man, he explores the regions, known and unknown, of divinity, jurisprudence, ontology and metaphysics,—a voyage of discovery into latitudes where the compass is neutralized, and all genial circulation is suspended. Much allowance ought to be made for his failure, in consideration of the winds and currents of the times. Milton lived at a period when all established ideas were broken up into a sort of chaos, or held as it were in solution, out of

which knowledge in a fairer form was to emanate. There was little that deserved the name of science in any department; and knowledge in general might be said to be *in the making*. Theology, though it had shaken off the yoke of Popery, had not escaped from the trammels of the schools. Biblical criticism was in its infancy. Some of the first principles of legislation and political economy were undiscovered. Philosophy had but just sprung from the brain of Verulam. Milton, upborne on the wings of genius, soared above the clouds and shadows of those misty times; but his strength was in his pinions, not in his lower limbs, and he could not walk the earth as he could range the heavens. He had a mind splendid with learning, rich with imagery, and glorious in its fervour; but it became powerless as it grew cold. He could imagine, declaim, maintain the academic combat on any thesis, and fulminate on an adversary with the majesty of Olympian Jove. We think that we have shewn, however, that this admirable man was not full-orbed in all the attributes of human intellect; that he was not *par excellence* a reasoner. His judgement was apt to be mastered by three things, with neither of which it was strong enough to wrestle,—his learning, his fancy, and his prejudices. Instances enough occur in his great poem, in which it has evidently been foiled by the former two; but those are splendid improprieties, for which the Poet is readily forgiven. The predominance of his prejudices over reason itself, is a blot not so easily wiped off from his character. To that first false step which drew down upon him the indignation of the Presbyterian clergy, and in its issue alienated him irrevocably from their cause,—the publication of his "Doc-" trine and Discipline of Divorce," in which he laid himself open to the charge of attacking the permanency of the marriage contract,—to this unfortunate step, dictated, it may be thought, by resentment, and so pertinaciously and passionately defended,—we may trace, with strong probability, as to their remote origin, most of his theological obliquities. A repellent influence was created by his hatred of the Presbyterians, which might insensibly extend to their dogmas. On one point, his mind was clearly warped; and a local deformity, though it exist only in an extremity, will impart a perceptible though undefinable effect to the whole frame. But the warp was merely in his judgement; and much as we have found to blame and to deplore in going through his Treatise—the very *caput mortuum* of Paradise Lost, with every ethereal particle evaporated—we still retain entire our admiration of his Muse, his greater self, and our conviction that he deserved, far more than most of his contemporaries, the high names of patriot, sage, and saint.

Art. III. *The Life of the Rev. John Wesley, A. M.*; in which is included, the Life of his Brother, the Rev. Charles Wesley, A. M., and Memoirs of their Family. By the Rev. Henry Moore, only surviving Trustee of Mr. Wesley's MSS. Vol. I. 8vo. pp. 571. London. 1824.

MR. Wesley's life has been variously written. John Hampson, so far as we recollect, (for many years have elapsed since the publication,) drew up a memoir in a spirit of bitterness and sarcasm. Dr. Whitehead's biographical tribute to the memory of his friend, was drawn up with much ability and with entire integrity. The joint production of Dr. Coke and Mr. Moore was, we believe, generally considered as a failure, and the survivor has done wisely in coming forward, singly, with a new and independent work. Of Dr. Southey's performance we have given our opinion at length: we need only refer to his book as comprising, with the above, all the documentary illustration of Mr. Wesley's personal character and career that can be considered as claiming much attention.

We deem it quite unnecessary to engage afresh in any researches and reasonings connected with Mr. Wesley's life. Its general features are sufficiently known, and its happy effects are visible in the prosperous condition of the community which he founded, and which has adopted his venerated name as its distinctive title. He was "a burning and a shining light,"—an effective and illustrious instrument in the great work of extending the kingdom of Christ; and all the minor weaknesses which have been exaggerated by adverse feeling, are now, by common consent, merged in the higher excellencies of his admirable character. Dr. Whitehead's Life, by far the best, of this eminent man, would have left nothing to desire in the way of biography, had it been written at a later period. There had not been sufficient time for the subsidence of agitated feelings and conflicting opinions; nor had distance enough been gained to view the whole from a vantage-point. The Dr. was a strong-minded man, and, to a considerable extent, overcame this difficulty by the vigour of his intellect, and by his thorough knowledge of the subject; but he exhibits, we think, marks of the injurious influence of this insurmountable impediment to perfect accuracy, and we regret that to his various and peculiar qualifications, he did not add the advantages which would have been gained by a longer survivorship, devoted to the revision of his work. In this respect, and in this only, Mr. Moore has the superiority over his rival; but we are sorry to say that he has, in a great degree, sacrificed it to a spirit of paltry jealousy, unrestrained by what we may perhaps be allowed to call the

charities of the grave. He has waited until not only Dr. Whitehead himself, but the friends under whose counsel and sanction he acted, are no longer in being; and now, secure that there is none to answer, and that the minute particulars of so distant a transaction have passed into oblivion, so far as the adverse side is concerned, he brings forward his own *ex parte* statement. We believe, however, that it would still be possible to find documents illustrative of the facts in question,—*sed non est tanti;* Mr. Moore's indictment sufficiently supplies its own refutation. Soon after Mr. Wesley's death, it was determined by his 'friends, to publish a life of him, for the benefit of that 'charity to which he had bequeathed all his literary property.' In other words, it was resolved by the Preachers to publish it for their own 'benefit;' since the 'charity' to which such general reference is made, has for its object, if we mistake not, the extension of a fund destined to provide for the destitute families of deceased ministers in the Wesleyan connexion.

'At a Meeting held by the Preachers for the purpose of giving effect to this determination, at which Mr. Wesley's executors and other friends were present, it was proposed by Mr. Rogers, that Dr. Whitehead should compile a Life of Mr. Wesley from his published journals and other documents in print and manuscript, for which he should receive one hundred guineas, as a remuneration for his trouble and loss of time. To this proposal Dr. Whitehead cheerfully acceded, and it was unanimously adopted as the resolution of the Meeting. The manuscripts were also deposited with him, under an express stipulation that they should be examined according to the will of the Testator, previously to any of them being published. At the following conference this agreement was confirmed in every particular, and Dr. Whitehead was appointed a member of the Book Committee in London.

'He had now an opportunity of proving the sincerity of his attachment to his old friends, and to the cause which, with various changes, he had first and last espoused. This opportunity he lost. His reputed friends considered his engagement respecting the life of Mr. Wesley, as the effect of weakness: and he was told, "that he ought not to regard it; that the work would produce a great sum of money; that he might realize *Two Thousand Pounds* by it; and that to be thus employed for so small a sum as *One Hundred*, would be an act of injustice to himself and his family." The Doctor unhappily listened to this advice, and fell into the temptation. To the astonishment of those who were immediately concerned in this affair, he declared, "that he would write the Life of Mr. Wesley *as an independent man;* that the copy-right should be solely his own; and that if it should be printed at the Office of the Conference, he would have half of the clear profits." But that which constituted his indelible dishonour, was his absolute refusal to suffer the manuscripts with which he had been intrusted, to be examined according to the will of the Testator.

The effrontery and injustice of the man utterly confounded those with whom he had entered into the former engagements.'

'Cheerfully acceded'—'old friends'—'reputed friends'—'unhappily listened'—indelible dishonour'—'effrontery and injustice'—'prejudiced members'—Let these gratuitous expressions, this phraseology of colour, be taken away, and what remains? Simply, that the 'old *friends*' of Dr. Whitehead had obtained from him a *reluctant* consent to a bargain in which all the sacrifices and inconveniences were on his side, all the advantages on theirs. On which side 'effrontery and injustice' lay, in this matter, we shall not decide; but it seems obvious enough, that the friends who persuaded him to reject an engagement which would have bound him to write the Life of Wesley, under tutelage, and for a day-labourer's pay, were not merely 'reputed,' but real. There is something inexpressibly absurd in the complacency with which Mr. Moore assigns wrong motives to the advisers of Dr. W.; and to us, *who knew the men*, it is something worse than absurd. They were indeed 'offended,' but were they therefore 'prejudiced?' We are satisfied that they were not. But we have no personal interest in the discussion, and shall interfere in it no further than to say, that among the individuals who supported Dr. Whitehead with their advice and with their property, there were men who, for intellectual and moral energy, might have held front with the best and ablest among Mr. Moore's coadjutors. A larger share of delicacy and discretion would have made Mr. M. aware, that, in his impartial eulogy of the Preachers for 'just and benevolent views,' he was complimenting himself. In fact, the whole of his Preface is written in a spirit and temper not to be mistaken, and we are compelled to say, that it would have been far more creditable to his own character, to have abstained from ineffective attempts to depreciate others. The *esprit de corps* and the selfishness of authorship were temptations against which he should have been scrupulously on his guard, especially when they were urging him to a cowardly violation of the truce of the dead.

The Life itself, were it not disfigured by the intrusion of this petulant and cavilling disposition, and by a special determination that all shall be right in which either Mr. Wesley or his system is in any way interested, is a respectable production. Without being distinguished by any peculiar excellence in composition, and certainly without pretension to much skill in reasoning, Mr. Moore has the very important qualification of a long personal acquaintance with the subject of his book. We have no very distant recollection of the former volume, but, as far as our reminiscences extend, he has succeeded much better in his sole venture than in his copartnery transactions.

Art. IV. *Memoirs and Poetical Remains of the late Jane Taylor:* with Extracts from her Correspondence. By Isaac Taylor. 2 vols. small 8vo. Price 16s. London. 1825.

IN the brief notice of Miss Taylor's various publications, which we gave in reviewing her "Contributions of Q Q.," we have partly anticipated the pleasing task which now devolves upon us in reviewing this memorial of fraternal affection. The history of her life cannot be expected to furnish either marking events or variety of incident. Her education and early friendships, her literary engagements and domestic habits, a few changes of residence, the development of her religious character, and the closing scene, comprise the whole of the simple but interesting record. It is as a portrait of character, as an attempt to fix on the canvas the cherished lineaments which memory retains of the original, that such a memoir will chiefly interest: its value consisting in its fidelity. The Correspondence and other Remains now given to the public will delight all readers of sensibility or taste, by the unaffected gracefulness, playful humour, and glow of sentiment by which they are characterised, while a large portion of the volumes is of that instructive cast that will especially recommend them to religious persons. The personal history must be considered as of a more private character, and is introduced with the following remarks, conveyed in the Dedication.

'The following Memoir of my late sister, I have aimed to compose as if it had been intended especially for your perusal:—to you, then, it is dedicated. In keeping this idea before me, I have hoped to execute my task in a manner the most acceptable to the class of readers whom I would chiefly wish to please;—I mean persons like yourself, to whom, through her writings, the name of Jane Taylor has been associated with some of their earliest intellectual pleasures, and perhaps with their first impressions of virtue and piety.... But while I am endeavouring to give as much explicitness to my narrative as shall satisfy your wishes, and as much, especially, as may render the subjoined Extracts from the Correspondence fully intelligible, you will perceive that I shall be embarrassed with a considerable difficulty in having to separate the personal history of my sister from that of her family. To do so as completely as I could wish, is plainly impracticable; especially as her character and habits were such as united her most closely in every thing with those she loved. I must, therefore, in many instances, dismiss the fear of being charged with egotism; and, rather than omit particulars which, to you and to readers like-minded with yourself, may seem interesting and instructive, shall use ingenuousness, and claim the candour that the peculiarity of the case demands.'

The indifferent reader will be prepared by this explanation to meet with details in the early chapters, relating to the infancy and childhood of the subject of the memoir, which are not meant for his eye. Many young persons, indeed, who have known Miss Taylor only through her writings, may feel a curiosity to know what she was as a child; and to them it may be satisfactory information, that, if she did not lisp in numbers, her first essays in versification and tale-writing date from her eighth year. 'Even from her third or fourth year,' we are told, the little Jane 'inhabited a fairy land, and was 'perpetually occupied with the imaginary interests of her 'teeming fancy.' This early and unusual activity of the imagination, however, she afterwards, with her characteristic good sense, lamented. The most healthful and natural exercise of the opening faculties in childhood consists in habits of attention and observation, and infant reveries are romances in miniature. 'I do believe,' Miss Taylor says, 'that this habit of 'castle-building is very injurious to the mind. I know I have 'sometimes lived so much in a castle, as almost to forget that 'I lived in a house.' Together with this early activity of fancy, she possessed an uncommon share of vivacity and spirit; but these were counterbalanced by her constitutional timidity and a diffidence which neither a wider intercourse with the world, nor the measure of public favour she obtained, ever entirely conquered;—we might say overbalanced, for the discouraging estimate she long entertained of her own talents, and a feeling of inferiority produced by a secret reference to a high ideal standard, rendered a stimulus necessary to call forth the powers of her mind. Speaking of her when in her fifteenth year, her brother says:

'Jane was then, and indeed long after that time, afraid to believe that she had any talent; and it is known that a belief of the possession, is necessary to the full exercise of intellectual endowment.'

And again, describing the stimulus supplied by the success of her first attempt to write for the public, about the year 1804, when she was in her twenty-first year, her Biographer says:

'The sound good sense which has recommended the latter productions of her pen, began then to temper the sprightliness of her fancy; and the letters of each succeeding year exhibit a marked progression in this respect. For not only did her understanding ripen, but the false diffidence by which it had been shackled, was gradually removed by the successful exercise of her talents. In some young persons, self-confidence occasions a precocious development of the reasoning powers; while, in others, a morbid diffidence

retards the expansion of them, and even protracts a certain jejuneness of style in writing, long after the substance of thought has become worthy of mature years. This was very much the case with Jane.'

The same constitutional timidity retarded the development of her religious character; and the following admirable remarks on this subject, from her Brother, explain a case which we believe to be not by any means uncommon.

'Being reserved and timid by disposition and peculiarly distrustful of herself, little was known of the state of her mind. Her imagination, susceptible as it was in the highest degree to impressions of fear, rendered her liable at times to those deep and painful emotions which belong to a conscience that is enlightened, but not fully pacified. And these feelings, when blended with the pensiveness of her tender heart, gave a character of mournfulness and distress to her religious feelings during several years. Religious principles, if thus clouded, must always be less influential than when the mind is in a happier state; *for the heart cannot be favourably ruled by fear.*'

Another circumstance is adverted to by herself as having had an unfavourable influence, not on her religious principles, but on her state of feeling. 'Our early friendships, 'though they must ever be remembered with interest and 'fond affection, were little adapted to promote our truest wel-'fare.' Although the subject of early piety, and, in the latter years of her life, of an unembarrassed faith and peace in believing, her dread of self-deception and her abhorrence of display concurred with the circumstances above referred to, to keep her back from the open profession and unclouded enjoyment of religion. It is difficult, however, to explain this state of her mind without conveying an erroneous impression; and we shall therefore introduce in this place a few detached extracts from her Correspondence, which will shew that her views of religion were at this time neither those of a pharisee, nor of an ascetic, nor were they diseased by scepticism: they borrowed their sombre cast from constitutional feelings, which, as her Biographer remarks, are 'long in admitting meliora-tion.'

'In a certain sense, I may say with you, that my views of life are dark and melancholy; yet, I believe, when you say so, you mean something more than I do. You do not permit yourself to receive the comforts and delights that are offered you by Providence with "a merry heart, giving God thanks." Now I think that though, when compared with heavenly happiness, the best joys of earth should appear mean and trifling in our eyes; yet, considered in themselves, as they were given for our enjoyment, surely a cheerful and grateful delight in them must even be acceptable to our all-bountiful Father. When we survey all our comforts—a happy home, affec-

ionate friends, easy circumstances, and the numerous train of common mercies and social delights, ought we to call the prospect 'dark and melancholy?" Surely the cheerful song of praise befits us better than the sigh of discontent. Do not suppose, I would plead for the gay amusements and dangerous pleasures of the world. I am as firmly convinced of their evil tendency as you can be; and would avoid them as carefully. I am referring only to the natural comforts and lawful enjoyments of life; and even of these I would say, that we must still hold them as if we held them not, and use them as not abusing them.'

'Afflictions rightly improved are indeed blessings; yet how apt are we to abuse them by receiving impressions very different from what they were intended to produce! I mention this from a fear that, notwithstanding your cheerful acquiescence in the Divine will, you do, in a degree, mistake the intentions of Providence. I hear your cough is become habitual, and that you firmly expect, and almost wish to join your dear brother very soon. Now I am persuaded, it is not merely from a selfish motive that I would say, do not court death: but I am sure, it is the language of reason and the voice of duty. It cannot be a wholesome state of mind, even in the midst of the severest trial, when it is looking to death as a relief:—the holy desire "to depart and to be with Christ," is very different from the desire to depart that we may be with some dear friend, which can arise only from a worldly principle. In sending these sorrows, God usually intends to fit us for living more to his glory here below; and though they certainly contain a loud warning to "prepare to meet our God," as we know not how soon our turn may come; it is shewing a degree of impatience under them to say—I cannot bear the separation—let *me* die also.'

'We have been visiting some friends in the country, who correspond to the description you give of yours. They possess that natural intelligence, sound sense, and intrinsic excellence, which cannot fail to render them interesting, though deficient in cultivation, and unpolished in matters of taste. Now among these friends, our poor superficial acquirements blaze away most splendidly. But though I am conscious of feeling elated at such times, yet, it is checked by a humiliating sense of my real inferiority. I see them living in the daily exercise of virtues and graces to which I never approached. In all that is sound, sterling, durable,—in all that a heart-searching God can approve, I see how far I fall short; and then, how contemptible and worthless is all in which I may have the advantage. Although that degree of vanity which amounts to conceit and obvious and obtrusive self-complacency must, I think, be absolutely incompatible with dignity and refinement of mind, as well as with the Christian graces; yet, where is the heart in which, in a state more or less subdued, it exists not? And those who are wont to speak and to think meanly of themselves—who are willing to prefer others to themselves—and who are continually deploring their deficiencies, yet, after all, evince great ignorance of their own hearts, if they imagine that, beneath all this humiliation, no seeds of vanity lie concealed.

ıth, they may spring up no where more luxuriantly than in the ıat is watered by the tears of self-condemnation. With respect s baleful weed, it may with peculiar propriety be said:

"We cannot bear diviner fruit,
Till grace refine the ground."

is the only remedy: religion, and religion only can humble the spirit to the dust.'

ese extracts will shew from what source Miss Taylor much of that knowledge of the heart which is in so re-able a degree displayed in her writings, namely, from the scrutiny of her own. If she was ever a severe censor, severity of judgement was dictated by self-knowledge, not ıy feeling of superiority; for she was always least indul-towards herself. In another letter, she thus apologises ıe reserve she discovered towards her intimate friends on ous subjects. 'I dread, much more than total silence, ıng into a common-place, technical style of expression ıout real meaning and feeling, and thereby deceiving both ers and myself.' Sincerity, genuineness, and a most entire licity were, indeed, predominant charms in her character; with these qualities was united no ordinary portion of ısiasm, which she displayed in the warmth of her friend-, and the intenseness of her early local and domestic at-nents. In these respects, her letters exhibit the true e of her mind. Her own opinion on epistolary composi-, is thus given in writing to a friend. 'If there is any thing slike to receive, or that I am unambitious of writing, it is *ver letter*, by which I mean, a letter that exhibits, obvi-ly, an endeavour to be smart or pointed, or worse still, and sentimental.' Nothing can be more unaffected, perfectly what letters of friendship should be, the pure, nslateable idiom of genuine friendship, the specific com-cation of individual with individual, than the letters of Taylor. Their sufficient recommendation to most persons ıe, the admirable good sense which they display, and the rm excellence of the sentiment; but in order to be fully ciated, they must be viewed, not as literary models, but ıdels of what does not pretend to be literature, and can-be without losing its genuine character—letter writing. letters,' says her Brother,

ever the genuine expression of her feelings. She corres-d with none but friends, and her intercourse with those she was inspired only by warm and generous affection. This may, d, be named as the prominent feature of her character; for to and to be loved, was the happiness she chiefly sought."

There was nothing that Miss Taylor more entirely disliked than the character of a literary lady. Publicity she shrunk from, and affectation of all kinds she despised. Surrounded with those 'who knew only that she was—Miss Taylor,' she sighed, she says in one letter, for a renewal of intercourse with those who knew her only as Jane. At another time, she writes:

'I shall be severely punished indeed for having made Egotism the subject of my "Rhymes," if it should influence any of my friends to refrain from those communications on which the interest of a friendly correspondence entirely depends. In truth, I have found it one of the inconveniences attendant upon making one's opinions public, (and I assure you, these inconveniences are not few,) that others are apt to suppose one is always on the watch for those failings that have been censured, or that the censure or raillery was directed against some individual. I assure you, it is much more from a knowledge of my own heart, than from observation on the failings of others, that I have been impelled to write on the subjects I have chosen.'

Acknowledging the 'generous and candid praise' bestowed upon one of her publications by an esteemed correspondent, she says:

'I do assure you, that the sensible and sincerely expressed approbation of the friends I love, is far more gratifying to me than that of a world of strangers; and from *you* I feel especially pleased to receive this approbation; because the book contains some lines with which you must be so far from pleased, that nothing but genuine liberality could enable you to judge favourably of the remainder. I would that my spirit were as catholic as yours.'

These extracts, however, will give no idea, we perceive, of that playful spirit by which a large proportion of the letters are animated, especially those addressed to the correspondent who is distinguished by the initials S. L. C. One of the most pleasing features in these letters is the entire change of style, the marked variation of key, which distinguishes the whole series of correspondence with one friend, from the letters addressed to another. Those which we refer to, are in general characterized by a sort of sportive familiarity of intercourse, while the correspondence with Miss E. F. is of a totally different cast, almost uniformly serious, less unconstrained, but breathing a spirit of earnest affection. Without attempting to discriminate the shades of difference in the other parts of the correspondence, it is, we think, impossible not to perceive, as in Cowper's Letters, something of the character of the friend addressed, reflected in the varying style of the Writer. We shall insert a specimen of Miss Taylor's lighter style.

'To Miss S. L. C.

* * * 'In truth Jane Taylor of the morning, and Jane Taylor of the evening, are as different people in their feelings and sentiments as two such *intimate* friends can possibly be. The former is an active handy little body, who can make beds or do plain work, and now and then takes a fancy to drawing, &c. But the last mentioned lady never troubles her head with these menial affairs,—nothing will suit her but the pen; and though she does nothing very extraordinary in that way, yet, she so far surpasses the first-named gentlewoman, that any one who had received a letter from both, would immediately distinguish between the two by the difference of the style. But to drop this ingenious allegory, I assure you it represents the truth, and I am pretty well determined not again to attempt letter-writing before breakfast. For really I am a mere machine—the most stupid and dronish creature you can imagine, at this time. The unsentimental realities of breakfast may claim some merit in restoring my mental faculties; but its effects are far surpassed by the evening's tea. After that comfortable, social, invigorating meal, I am myself, and begin to think the world a pleasanter place, and my friends more agreeable people, and (*entre nous*) myself a much more respectable personage, than they have seemed during the day; so that by eight o'clock, I am just worked up to a proper state of mind for writing. If you are liable to these changing frames, you will not only excuse and feel for me, but heartily acquiesce in my resolution of now putting down the pen till the *evening*.

'It is now indeed evening, and several days have passed since I wrote the foregoing; and I do assure you that nothing but the fear of being unable to fill another sheet in time for my father's departure, should prevail with me to send you so much nonsense. I often reproach myself for writing such trifling letters; but it is so *easy* to trifle, and so hard to write what may be worth reading, that it is a sad temptation not to attempt it.'

The following is to a different Correspondent.

* * * 'What a pity it is that language should be so much abused, that what is really *meant* requires to be printed in italics! Of this, the poet has most reason to complain. He feels, and perhaps his whole soul is filled with a passage which ninety-nine of his hundred readers, at least, will peruse without emotion. This struck me in reading the first line of Thalaba—"How beautiful is night!" which may be read without leaving the smallest impression. I read it so at first; but returning to it, and endeavouring to enter into the feeling with which it was written, I found it to be—"How *beautiful* is night!" and I discovered in these simple words all those inexpressible emotions with which I so often contemplate the dark blue depths, and of which even Southey could say nothing more striking than—"How beautiful is night!"'

We shall make room for one more specimen of the Letters,

which will form an appropriate introduction to a notice of the poetical remains.

* * * 'I am not forgetful of the kindness which prompted you to speak a word of cheer to a fainting muse..... .....As a source of harmless, perhaps even salutary pleasure to myself, I would not totally despise or check the poetical talent, such as it is; but it would be difficult to convince me that the world would have been any loser had I never written verses, such I mean as were composed solely for my own pleasure. I do, however, set a much higher value on that poetical taste, or rather feeling, so far as I have it, which is quite distinct from the capability of writing verse, and also from what is generally understood when people say, they are *very fond of poetry*. But while I desire ever to cherish the poetic *taste*, I own it appears to me to be as little my duty as my interest to cultivate the talent for poetry. With different sentiments I am compelled to regard my own share in what we have published for children;—the possibility of their fulfilling in any degree the end desired, gives them importance, and renders future attempts of a similar kind a matter more of duty than of choice. I dare not admit all the encouraging considerations you have suggested; nor can I fully explain what I feel on this subject. That "such reflections are not of a nature to inspire vanity," is true indeed. No; I desire to be humbled by the thought; a consciousness of unworthiness makes it hard for me to indulge the hope of being rendered instrumental of the smallest good.'

After the conviction of possessing a poetical talent that might be rendered useful to others, had at length been forced upon her, Miss Taylor very rarely, we are told, indulged in composition, as she had been wont to do, merely for her own gratification. 'The Poetical Remains' contain, however, some few exceptions to this remark, and these express feelings of a much higher order than such as were familiar to her in early life. The earlier poems, those especially which are here reprinted from the "Associate Minstrels,"

'exhibit the tender playfulness of her fancy and the warmth of her heart; but the vigour she afterwards displayed, had not then been roused. Yet, she has since written nothing more characteristic of herself, or perhaps more beautiful, than the "Remonstrance to Time." In this piece, in the Birthday Retrospect, and in one or two of the pieces which will be found among the Remains, she has given the portrait of her own mind with so much truth and life, that those who knew her seem to see and converse with her while perusing them. To portray itself, her mind needed only the mild excitement of her habitual feelings; but, to display its force, it required the stimulus of the strongest extraneous motives. The productions of her pen under these different impulses are widely dissimilar, and perhaps will hardly both please the same reader.'

ıe following poetical epistle exhibits that mixture of pen-ıess and playfulness which was evidently constitutional ıe Writer, and at the same time shews that she was not ɔnscious of a bias to the sombre.

'TO MRS. L.

'Why is it that my friend and I
Look forth on life so variously?
She, on the present, future, past,
A sanguine smile is prone to cast:
I weep o'er scenes for ever fled,
Th' impending future wait with dread,
And see the present moment fly,
With languid, listless apathy.

'Tis not that when our course was plann'd,
'Twas done with such a partial hand
As strewed, for long, succeeding years,
Thy path with flowers, and mine with tears.
For grief has aimed a shaft at thee,
And joy in turn has glanced at me.
Ee'n should the self-same path be ours,
Set with alternate weeds and flowers,
You, from its entrance to its close,
Would point at these, and I at those.
In gathering clouds that o'er us form,
You greet a shade, I bode a storm—
Still choosing to expect the worst,
Since clouds *are* clouds, and often burst.
Yet soon, you say, they pass, and Oh!
How cheering is the faithful bow!
Thus argues each; and all the while
I weep;—and you persist to smile.

'If in the depth of nature's laws
Philosophy should seek the cause,
Perhaps the whole might be descried
In movements of the crimson tide;
As brisk or fainting pulses shew
Its rapid, or its tardy flow.
Howe'er that be, it might be wise
To form a mutual compromise—
Or friendly firm, combining so,
Hope, Fear, Indifference, Care, and Co.
Then would concessions fair and true
Encourage me, attemper you.
You would Hope's guile allow, and I
That Fear exceeds reality.
You, that all gladness shews alloy;
And I, that grief is dash'd with joy.

Care too distrustful, I confess;
And you a treacherous sanguineness.
When thus opposed extremes unite,
The aggregate will just be right:
The sanguine smile is check'd by fear,
And hope shall glitter through a tear.'

The longest and most earnest effort at poetical compos among the Remains, is a fragment which, by its strong, ner versification and dark colouring, will inevitably remind reader of Crabbe. The history of the poem is this. wild and romantic scenery of the northern coast of Devon had 'filled Jane's imagination,'—and one spot in particular her favourite walk, on which she fixed 'as the scene of a 'tory which floated in her mind for three or four years; bu 'more than what is now published was ever committe 'paper.'

'Mid scatter'd rocks, on Devon's northern sea,
Lies a small hamlet, and its name is Lea:
A drear, lone place, where few stone huts below
Seem to the spot spontaneously to grow;
So rude, that to the eye they intermix
With rock and weed:—there are but five or six.
A rapid stream that dashes from the hill,
Turns the rude wheel-work of a noisy mill;
And falling there, where nought its fury bars,
Flies from the wheel in thousand glittering stars,
Producing life, and sound, and movement here,
Where all beside is silent, still, and drear.
Like wit ill-timed, this playful pageant mocks
The gloomy aspect of the sea and rocks.

* * * * *

Well he explor'd each smoothly hollow'd cave,
The work of ages, with th' incessant wave.
Each rocky fragment, scatter'd wide to view,
Like an old friend familiarly he knew.
On sunny days he loved for hours to lie
On some huge mass; and there with patient eye,
The curious work of Nature's hand to trace,—
A work commenc'd when Time began his race,
And not yet finish'd: ages, as they rise,
Aid the slow process, and enrich the dyes.
Art's finest pencil could but rudely mock
The rich grey mosses broider'd on a rock.
And those gray watery grots he would explore,—
Small excavations on a rocky shore,
That seem like fairy baths, or mimic wells,
Richly emboss'd with choicest weed and shells;

As if her trinkets Nature chose to hide
Where nought invaded but the flowing tide.'

One regrets that Miss Taylor did not more frequently em-
y her delicate pencil in such sketches as this. The lines
ve to introduce the imaginary character of whose auto-bio-
phical narrative the poem was designed to consist,—the mi-
thropist who has chosen this gloomy spot as his congenial
elling, where one servant forms his whole establishment.

' Peggy, his sole domestic, slowly grew
To be in fact his sole companion too.
When first she came, she never thought—nor he—
With her odd master she could make so free;—
She was not pert:—he wish'd not to confer
With any living—doubtless not with her.
But man is social, e'en against his will;
And woman kind, whatever rank she fill.
Her master came a lonely stranger here,
Feeble, dejected, friendless—'twould appear.
She pitied; woman does; nor pitied less
For knowing not the cause of his distress.
She was not young, and had her troubles known,
So that she felt his sorrows with her own,
And soon resolved to labour, all she could,
To cheer his spirits and to do him good.

' Though few and mean th' attainments she could boast,
Peggy had pass'd her life upon the coast;
And she could thoughts and sentiments disclose,
Such as the inland peasant rarely knows.
On squally nights, or when it blew a gale,
Long she would stand, recounting tale on tale
Of wreck or danger, or of rescue bold
That she had witness'd, or her kindred told,
Bringing each long-lost circumstance to mind:
And genuine feeling taught her where to find
Terms more expressive, though of vulgar use,
Than hours of patient study will produce.
Her native eloquence would place in view
The very scene, and all its terrors too.
Meantime, t' excuse her stay, she us'd to stand,
The tidy hearth still trimming, brush in hand;
Till he, with kind, though not familiar air,
Would interrupt with—" Peggy take a chair."
A chair she took;—less easy when she had;
But soon resum'd her tale, and both were glad.
Thus she became, at length, a parlour guest;
And he was happier, though 'twas ne'er confess'd.
Rocks, seas, and hills were here his friends by choice;
But there is music in the human voice.

'So pass'd their evenings oft; but now and then,
As the mood seiz'd him, he would take a pen,
Wherewith, though slowly, into form was cast
A brief, unfinish'd record of the past.
Whene'er for this her master gave the word,
His faithful Peggy neither spoke nor stirr'd.
She took her knitting—chose a distant seat,
And there she sat so still, and look'd so neat,
'Twas quite a picture;—there was e'en a grace
In the trim border round her placid face.

'When Philip wrote, he never seem'd so well,
Was startled even if a cinder fell,
And quickly worried;—Peggy saw it all,
And felt the shock herself, if one did fall.
Of knowledge, she had little in her head;
But a nice feeling often serves instead;
And she had more than many better bred.

'But now he felt, like men of greater note,
The harmless wish of reading what he wrote;
Not to the world;—no, that he could not bear;
But here sat candid Peggy, in her chair:
And so it was, that he whose inward woe
Was much too sacred for mankind to know,
He—so refined, mysterious, and so proud—
To a poor servant read his life aloud.
How weak is man, amused with things like these!
Or else, how vain are writers! which you please.

'All Peggy heard, she deem'd exceeding good,
But chiefly prais'd the parts she understood.
At these, by turns, she used to smile or sigh,
And, with full credit, pass'd the other by:
While he, like men and wits of modern days,
Felt inly flatter'd by her humble praise.
Yet, vigour fail'd t' accomplish the design;
And 'twas but seldom he would add a line.
But when he died—some years ago, at Lea,
Old Peggy sent the manuscript to me.'

The narrative itself is a truly affecting picture of a lad with mind and manners above his fortunes, timid, bashful, and oppressed. It is only too brief. We should have been delighted to see how his character would have been developed. One of the latest, if not the last poetical effusion, and, in our opinion, one of the most touching and beautiful poems in the volume, though marked by perfect simplicity, and having all the character of a private record of feeling, is the following hymn, with which we close our extracts.

'THINGS THAT ARE UNSEEN ARE ETERNAL.'

'THERE is a state unknown, unseen,
Where parted souls must be;
And but a step may be between
That world of souls and me.

'The friend I loved has thither fled,
With whom I sojourned here:
I see no sight—I hear no tread;
But may she not be near?

'I see no light—I hear no sound,
When midnight shades are spread;
Yet angels pitch their tents around,
And guard my quiet bed.

'Jesus was rapt from mortal gaze,
And clouds conveyed him hence;
Enthron'd amid the sapphire blaze,
Beyond our feeble sense.—

'Yet say not—who shall mount on high,
To bring him from above?
For lo! the Lord is always nigh
The children of his love.

'The Saviour whom I long have sought,
And would, but cannot see—
And is he here? O wondrous thought!
And will he dwell with me?

'I ask not with my mortal eye
To view the vision bright;
I dare not see Thee, lest I die;
Yet Lord, restore my sight!

'Give me to see Thee, and to feel—
The mental vision clear:
The things unseen reveal! reveal!
And let me know them near.

'I seek not fancy's glittering height,
That charmed my ardent youth;
But in thy light would see the light,
And learn thy perfect truth,

'The gathering clouds of sense dispel
That wrapt my soul around;
In heavenly places make me dwell,
While treading earthly ground.

'Illume this shadowy soul of mine,
That still in darkness lies;
O let the light in darkness shine,
And bid the day-star rise!

'Impart the faith that soars on high,
Beyond this earthly strife,
That holds sweet converse with the sky,
And lives Eternal Life!'

For a full delineation of Miss Taylor's religious sentiments and feelings, we must refer our readers to the volumes before us. There is one passage in the memoir, however, on which we could wish that a remark or two had been added by the Biographer, to guard young persons more especially from mistaking Miss Taylor's sentiments on the subject. She represents herself as having been suddenly relieved from the cloud of discomfort and perplexity which had long rested on her mind prior to the year 1817, when the circumstance referred to took place, by a burst of light which disclosed to her, with a clearness and vividness in which she had never before viewed it, the pardoning mercy and love of God, 'The effect was so 'powerful,' she says, 'that I was almost dissolved by it.' She considered the change in her feelings thus produced, 'as a 'most kind and timely preparation for what, but a few weeks 'before, would have overwhelmed' her 'with consternation 'and distress,'—alluding to the first communication made to her by the London surgeons respecting the alarming nature of her complaint. It enabled her, too, so far to overcome the extreme reserve of her temper as to make that public profession of faith in Christ by becoming a member of her father's church, from which she had only been withheld by diffidence and the fear of self-deception. The religious world is in so much greater danger in the present day on the side of a Sadducean philosophy, than on that of enthusiasm, that few persons require to be admonished not to lay an undue stress on frames, impressions, and emotions, as a test of religious character or condition. Miss Taylor's own sentiments on this point are expressed in one of the letters, of an earlier date than the occurrence above mentioned.

'I have heard the most judicious Christians reply, that a holy walk with God, a humble consciousness of preferring him and his service to any other thing, is a better and safer evidence of a real change of heart, than a reference to the most remarkable emotions of mind at any particular time.'

There is nothing, we make no doubt, that she would more strongly have deprecated, than a reliance upon extraordinary impressions, by which physical alternations are confounded with the genuine exercise of the religious affections, and the accidents of fancy, perhaps, are mistaken for the act of faith. There is no great danger, however, of being misled by impres-

sions, in whatever manner they originate, so long as they consist of revealed truth; for it is in such impressions, conveyed with more or less force, that saving faith and all true consolation originate. A declaration, heard a thousand times with indifference, shall arrest the mind with a power, and distinctness, and authority, as a truth of personal interest, which it never carried with it before. A familiar passage of Scripture shall, as by a sudden ray of light falling upon the words, disclose itself in all the fulness of its meaning, so that it shall seem never to have been read or at least understood till now. In these cases, there is nothing vague or imaginary, and there can be no delusion in the impression. The cause is real, and the effect is rational, and corresponds to it. And all that seems unaccountable to the individual is, that the same truth should not long ago have made its due impression. Sometimes, however, the understanding receives a real accession of light, by the actual development of what had hitherto appeared enigmatical; and there are moral problems and perplexities of the heart, the solution of which will produce a transport not inferior to that of the ancient Geometrician when he exclaimed, 'I have found it.' In such cases, the thought which succeeds to the joy of discovery is, 'Why did I not see this before?' Persuasions, then, that correspond to truths in themselves certain, cannot be unreal; nor can the strong emotions which their strength or suddenness occasions, be justly charged with enthusiasm.

The cause—by which we mean the instrumental cause—is, we say, real; it is truth; that by which alone a rational mind can be rationally operated upon, the only instrument by which the Divine Spirit works on the heart of man. And by this unfailing test, all genuine religious impressions, whether sudden, violent, or of an ordinary character, are distinguished from indefinite, imaginary, and fanatical ones. But, in speaking of the instrumental cause, we cannot be understood as excluding a supernatural cause, imparting to it all its efficiency. The reason why truth acts on different minds, or on the same mind at different times, so differently, is not that its certainty varies even to the apprehension of the individual. The variation, therefore, must be in the subject of its influence,—in the mind or heart itself. Responsible, however, as man is, for the government of his thoughts, their origin is alike beyond his knowledge and control. That sensible objects and physical emotions ordinarily set the machinery of thought in motion, is certain; but often the thoughts seem as spontaneous and uncaused as they are involuntary, although every thought, not less than every pulsation and every mechanical movement,

must have its cause. How absurdly as well as impiously do those reason, who would deny that that cause may be, and often is, supernatural and Divine!

Admitting, as we readily do, that bodily feelings often determine the varying force of our emotions, and even give a colouring to our thoughts,—and that changes which seem purely mental, are often in fact transitions from disease to health;—admitting, too, that it is impossible to discriminate between the different sources of our mental emotions, or to draw the line between what is of a moral and what of a constitutional nature;—still, as our whole nature is the workmanship of one Divine Hand, of Him who knoweth our frame, it matters little, as regards either the First Cause or the final design of such impressions, whether the second cause be simple or complex, partly physical or purely moral. There is a propensity in too many persons to fall into the atheistic notion of the philosopher who, maintaining that God is the name we give to every unknown cause, imagined that by every fresh link in the chain of causes which he could discover in Nature, that unknown cause was removed further back, less and less necessity and scope being left for its operation, till at length the progress of knowledge would exclude the agency of God from his own universe, and annihilate the idea of Deity. Without going this length of absurdity, philosophers and moralists are too apt to imagine that supernatural agency is excluded in proportion to the ascertained operation of natural causes; than which there cannot be a more pernicious mistake. Whether the agency of God be more or less immediate, whether the instrumental cause be known or unknown, mechanical or moral, external or internal, affecting primarily the body or the mind, the First Cause devoutly to be recognised, is the same. "All these things worketh that one and the self-same Spirit, as he wills."

One word more on this subject. Prayer has no other rational foundation than the belief, which men are so slow to entertain, that there is an immediate and reciprocal communication between their minds and the Father of Spirits, by which they are enabled to approach his presence, and He has access to the inmost recesses of their nature. This fact being established, nothing remains to be accounted for, except that the results should so little correspond to it in the experience of Christians in general; and this is no difficulty to any person who knows his own heart, for he finds its solution there.

Perhaps it may be thought, that we have taken unnecessary pains in thus commenting on the expressions which suggested our remarks; but it is evident that Miss Taylor referred the

consolation thus imparted to her mind, to the immediate operation of Divine influence, (and that it was so, we have no doubt,) we deemed it a proper occasion to place so important a subject in its proper light. The elation of feeling in time subsided, but the view which produced it was never lost; and as it answered its immediate purpose, and incited her to the fulfilment of a long delayed duty, so it gave place only to a settled hope, which secured her from any future distress. It deserves to be mentioned, however, that she ascribes the first removal of her difficulties to the sentiments contained in a letter from a pious friend. 'I saw,' she says, 'how absurd it 'was to doubt the promise of God, and that it was in respect 'to these very difficulties that he says, "Seek, and ye shall 'find."' But what difficulties, it may be asked, could disturb such a mind as that of Jane Taylor, apart from her constitutional timidity? Her Biographer must answer this.

'The doubts that at times distressed her, took their rise, for the most part, from the high notions she had formed of the requirements of Christianity. Her frequent expressions were such as these: "I have no doubt as to the way of salvation;—it lies upon the surface of the Scriptures, and appeals with the force of truth to every heart that is humbled by the conviction of personal guilt. But those who shall receive the benefit of this free salvation, and who shall be 'accounted worthy to stand before the throne,' are those who on earth are meet for heaven, by being truly like Christ:—and am I—are the mass of those of whom we are accustomed to think well—are they like Christ?"'

In fact, her difficulties appear to have been occasioned by a high-toned sincerity and ardour of feeling, leading her to view with self-distrust what she deemed the low degree of her spiritual attainments. On a mind of less sensibility and a frame less delicate, these same difficulties and misgivings would have had no other effect than that of a salutary stimulus, producing a humility free from despondency, a solicitude never amounting to distress. Her views seem to have been altogether clear, practical, and in themselves conducive to right feeling, —such, indeed, as are held in common by thousands of sincere Christians who are but just made to move by the considerations with which her mind seems to have been overwrought. That such views should for a long time have counteracted the influence of the Christian hope, which at length triumphed over every constitutional infirmity, must be ascribed to that morbid vividness of imagination which is so often the fatal prerogative and penalty of genius, combined with an organization too fragile to sustain the force of its own emotions. 'Happily for

'herself,' says her Brother, 'my sister's imagination, which, 'throughout her life, had been too much alive to ideas of 'terror, seemed in a great degree quelled (towards the last) by 'the langours of disease. Thus her mind was relieved from 'those *unreal* fears which otherwise might have possessed her 'thoughts in the near approach of death.' For many months, she had the last enemy steadily in view, and must have been able almost to watch his approach, and hear his footstep drawing nearer; but all apprehension and distrust were gone. The last day but one before she died, she said: 'I am now quite 'happy—as happy as my poor frame will bear.'

Of her Biographer, we need say nothing, but that a large circle of friends, and indeed all who knew Jane Taylor either personally or in her works, will feel under lasting obligations to him for the well drawn portrait and valuable memorial which he has presented to them of his accomplished Sister.

Art. V. *The Rise and Progress of Religion in the Soul;* by P. Doddridge, D.D. With an Introductory Essay, by John Foster. 12mo. Price 6s. pp. 627. Glasgow. 1825.

THIS is one of the very valuable series of 'Select Christian 'Authors' now in course of publication from the Glasgow Press, and which, we believe, owes its origin to the recommendatory suggestion of Dr. Chalmers. Some of the introductory addresses, which form a distinguishing feature of the work, are of permanent worth. Mr. Erskine's, in particular, are marked by all the peculiar richness and piquancy of his style of thought and composition. But in all respects of originality and impressiveness, the 'Essay' before us must stand alone. It occupies more than a hundred and sixty pages of the volume; and exhibits, in undiminished excellence, the same extraordinary faculty of unborrowed conception, with even superior powers of vivid representation. The character of this striking production is essentially dramatic, though the forms of monologue and dialogue are not preserved; and we have been not a little reminded of Randolph's Muse's Looking-glasse, by the succession of characters and scenes which it causes to pass before the intellectual eye. A higher praise, must, however, be assigned to it, than that which belongs to the successful exertion of talent on subjects of common interest. The great concern is never lost sight of, and circumstances of slight import and unheeded occurrence are made the vehicles of profound reflection and impressive admonition.

'There are more ways to derive instruction from books, than the direct and chief one, of applying the attention to what they contain. Things connected with them, by natural or casual association, will sometimes suggest themselves to a reflective and imaginative reader, and divert him into secondary trains of ideas. In these the mind may, indeed, float along in perfect indolence, and acquire no good; but a serious disposition might regulate them to a profitable result.

'Of these extraneous ideas, the most obviously occurring, as being the most directly associated with the book, may be some recollections or conjectures concerning the author. Perhaps the most remarkable circumstances of his life and qualities of his character are well known. Some of these may come on the reader's mind, suspend his attention to the written thoughts, and draw him away into meditation on the person, perhaps now no longer on earth, who once thought them, and deliberately put them in the words just seen on the page.

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'Sometimes the conjectural reference to the former possessors and readers of books, seems to be rendered a little less vague, by our finding at the beginning of an old volume, one or more names written, in such characters, and perhaps accompanied with such dates, that we are assured those persons must long since have done with all books. The name is generally all we can know of him who inserted it; but we can thus fix on an individual as actually having possessed this volume; and perhaps there are here and there certain marks which should indicate an attentive perusal. What manner of person was he? What did he think of the sentiments, the passages, which I see that he particularly noticed? If there be opinions here which I cannot admit, did he believe them? If there be counsels here which I deem most just and important, did they effectually persuade him? Was his conscience, at some of these passages, disturbed or calm? In what manner did he converse on these subjects with his associates? What were the most marked features of his character, what the most considerable circumstances of his life, in what spirit and expectations did he approach and reach its close? The book is perhaps such a one as he could not read, without being cogently admonished that he was going to his great account; he went to that account; how did he meet and pass through it? This is no vain reverie. He, the man who bore and wrote this name, *did* go, at a particular time, though unrecorded, to surrender himself to his Judge. But I, who handle the book that was his, and observe his name, and am thus directing my thoughts into the dark after the *man*, I also am in progress toward the same tribunal, when it will be proved, to my joy or sorrow, whether I have learned true wisdom from my books, and from my reflections on those who have possessed and read them before.'

From this primary idea of the casual associations connected with the mere tangible substance of a book, Mr. Foster leads the reader forward through an ascending train of speculations,

sometimes attractive by their ingenuity, and sometimes almost oppressive by their awful bearing on actual experience, up to considerations of the most overwhelming importance in their application to life, death, and eternity. The book—its Author—his character, as contrasted or illustrated by his writings—his motives—his influence for good or evil—all these, with their collateral and incidental elucidations, pass in review, and are followed up by a lively and heart-searching representation of the process of thought and feeling which might be supposed to take place in the minds of different individuals when brought in contact with such a book as the 'Rise and 'Progress.' The 'unbeliever' is left without excuse for his contempt and gainsaying, and convicted, on his own chosen ground of argument, of weakness and self-contradiction. Ingenuous, but thoughtless and dissipated youth, is addressed in language of a different kind, but equally cogent.

'If, nevertheless, you are still positive in the resolution that you will devote your attention to religion at a more advanced period, I would represent to you, that what you are meanwhile losing, is not merely so much *time*. You deem there is a peculiar value and charm in this prime of your life, so that you rejoice you are not old, nor middle-aged. You do so even independently of any direct thought of being so much further off from the latter end. And what is this so valued peculiarity of youth? Doubtless it is the plentitude of life, the vigour and elasticity of body and mind, the quickness of apprehension, the liveliness of emotion, the energy of impulse to experiment and daring. Now consider under what signal advantage with respect to the subsequent progress, religion would commence its course in the strength of these animated forces. It would be like taking a steed of fire for some noble enterprise, instead of one already tamed with time and labour, or nearly worn down. You would thus be borne onward a greater length before the vigour of nature begins to remit, and would have acquired a principle of impulsion to advance, after that peculiar vigour should have ceased. Your youth at leaving you would seem to send its spirit forward with you. The religious career thus commencing, would have all the advantage which a stream, of vast length of course, acquires from rising and running its first stage on the slope of a lofty mountain, as compared with that which is put in motion on a tract little better than flat, and creeps heavily on for want of such an impulse from its origin. So important is it to the progress of religion, that it should have the utmost benefit from its rise.

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'Do not practise any dissimulation with yourself on the subject. In making the resolution that *sometime* (and, now, honestly, is not that a time willingly regarded as far off?) that sometime you will apply yourself to religion, you plainly intend that you will *not* be religious, that you will be estranged from religion till then. But, in resolving that it shall not command you, you necessarily must wish that neither

shall it disturb you. You wish that, during all the time, no interfering, no opposing, alarming principle may abide in your mind: because you desire to enjoy fully, and in peace, the kind of happiness which you are to exclude religion in order to enjoy. You are wishing, then, in effect, that your affections and tastes may be entirely in harmony with a system of life devoid of religion, that your judgement may accommodate itself not to condemn your proceeding, and that your conscience should either be guided to acquiesce, or repose in a long, deep, sleep. That is to say, while you are resolving that at some advanced period you will be religious, you are also resolving that, during the long preceding time, you will yield yourself to a process for consolidating those very habits which will fix your mind in a confirmed antipathy to religion. You are intending to enter at last on consecrated ground, and yet are surrendering yourself to a power, which will hold you back with the grasp of a fiend when you attempt to approach its border. You presume that the latter stage of your journey shall be an ascent to heaven, and yet, in this earlier one, you deliberately choose a track in which you can calculate how each downward step goes in aggravation of the arduousness of that ascent, if you shall indeed ever attempt it: as if a man who had to reach the summit of a vast mountain, and might do it on one side by a long, gradual, and comparatively gentle declivity, should prefer essaying it on that other side, where, descending first to a great depth to reach its base, he must then climb its precipices. Whatever I am now gaining, he might say to himself, in the way of pleasant indulgence, in this descent, is so much that I shall find to have been *gained against* me by the difficulty on yonder steep.'

If we were called upon to point out the peculiar excellence of Mr. Foster, we should be inclined to place it in that singular force and vivacity with which he urges the stern, uncompromising claims of duty, and lays open the fallacy of the various pretexts by which it is evaded, together with the vanity and danger of the pursuits which are permitted to interfere with its adequate discharge. His Missionary Sermon is a noble attestation to his skill in the management of this powerful argument; and the following extract from the essay now in our hand, is not inferior in energy and truth.

'It may be allowed to descend to still more special illustrations. We may suppose one of you to direct his look, or his walk, over a piece of ground, in which he has the rights of a proprietor—till his successor shall take them. He might reflect, that this space of earth has more occupied his thoughts and affections, has been beyond comparison a more interesting reality to him, than the author and sustainer of the whole creation. Then let him look again on the soil, exert one solemn act of thought toward him by whom, and in whom, all things exist, and judge whether this be not a horrid impiety. Another of you has gazed upon, and leaned over, the material which represents wealth, and confers the power of it; he has stood

by his god, delighted and absorbed, without thought or care respecting any other, in earth or heaven. It should be possible, when he shall find himself in this situation again, to constrain himself to one effort of serious reflection; and when he has done so, let him tell whether he did not seem to hear a voice say, "Thy money perish with thee." Some of you may be men of a more refined taste, and may have drawn into your possession a rich collection of the works of genius, in literature and art. Let them confess to themselves whether they have not contemplated the splendid and growing accumulation with a delight, a care, and a pride, of incomparably stronger prevalence in the mind, than any sentiment regarding the Divinity. To be thus environed with the productions (even though they little, in truth, consulted them) of the most vigorous and cultivated minds of many regions and ages, constituted, perhaps, a kind of heathen elysium, in which they were insensible of any necessity of converse with the perfect Intelligence, the Source of all mental light, of all beauty and grandeur. But, shall their dwelling amidst the collected results of thinking, be itself a cause to disable them for reflection? If not, let them consider what is the true quality of that passion by which they are rendering this abode the scene of a voluntary exile from "the Father of lights," raising as it were a wall constructed of the works and monuments of human intellect, to shut themselves up from his communications. And let them reflect how melancholy it must be, to go away from amidst the pomp of literary treasures, poor (and the more so for the very passion for possessing them, and the idolatry of them as possessed) in all the attainments and dispositions preparatory to an entrance on that scene where no truth, no intellectual glory, no ideas or realities of sublimity or beauty, can be apprehended separately from their Divine Original. Let the gratified possessor look again at the imposing array of the vehicles of all that has been the most powerful, admirable, and enchanting in human thought and fancy, but with a reflection with which he may never before have surveyed the spectacle. Here is the intellectual world concentrated, as is were, and embodied before me. It is but a small portion of it which the brevity of life, with its many employments and grievances, will permit to be of any avail to me for a valuable use; but I find there is a principle operating, which can turn the whole collectively to a pernicious effect. For, the more I delight myself in being surrounded with this affluence of the productions of mind, the less I am disposed to communication with Him whose living influence on my spirit can alone make me wise and happy. But can I be content to think that I shall, after a little while, retire from this proud temple to the honour of human intellect, actually doomed to take with me an unfitness acquired in it for the life of intelligence and felicity in the immediate presence of God?"

We could easily and willingly multiply extracts such as these, but we have given enough to excite a wish to possess the whole. Gratified, however, as we are with the appearance of this essay, we are not quite sure that it is the best possible

introduction to the admirable work of Doddridge. The perusal of the prefatory pages demands a very different effort of mind, from that which is required by the subsequent portion; and its effect, though equally intense, belongs to another class of sensations, or rather is suited to a distinct state of mental cultivation. Mr. Foster is not less intelligible than the Author of the Rise and Progress, but it requires a more decided effort of mind to follow his leading; and we can easily imagine two descriptions of readers, one of which shall dwell upon his vigorous and imaginative composition with fixed attention and strong emotion, while the other shall turn with more congenial admiration to the simpler eloquence of Doddridge.

A fierce caricature of Doddridge's mild and characteristic countenance is prefixed: mustachios, a banditti beard, and a Judas wig are alone wanting to make it a very satisfactory edition of the Saracen's head.

Art. VI. *The Christian Psalmist, or Hymns, selected and original.* By James Montgomery. 12mo. pp. 444. Price 5*s*. Glasgow, 1825.

WE have now a tolerable variety of collections for the purposes of religious worship, and yet, notwithstanding the acknowledged merit of some among them, there seems to be a general feeling that something in this way, both more select and more complete, is still wanting. Some of those in use are adapted to the peculiar views of different sects; others have not been compiled with sufficient regard to the affinities between verbal articulation and musical cadence. There is much excellent poetry that would make an ill figure in the hands of a composer, or the throats of a choir. In short, whatever the origin of such a sentiment may be, there does exist a prevalent opinion that a manual of devotional poetry, adapted for congregational singing, would, if selected with knowledge and practical skill, be highly acceptable to Christian churches. There are ample materials for such a compilation, and we would lay it down, as a rule never to be departed from, that nothing of inferior or doubtful quality should, on any pretext, be admitted. The neglect of this has marred many an otherwise excellent selection. Some dull favourite, some sterile lyric by an unrefusable friend, some anxiety to please, or fear to offend, certain individuals, have interfered with the symmetry of a well-arranged plan, and given it the aspect of incoherence. There should be nothing of what is technically called *balaam*, nothing to fill up an awkward gap:

where completeness might be unattainable, its absence would be preferable to bad proportion. A picturesque ruin is better than an entire, if awkward, structure. A regiment is more efficient when the poltroons are sent to guard the baggage.

No selection can ever be popular of which the hymns of Watts do not form the foundation. In particulars he has been surpassed, but, on the whole, he is without a rival; and if, in some of his productions, he has failed, in the large proportion he has combined more of the specific requisites for congregational psalmody, than any who have come after him: as to his predecessors, we are not aware of any, with perhaps a partial exception in favour of Bishop Ken, that can be considered as approaching him.

'Next to Dr. Watts as a hymn writer, undoubtedly stands the Rev. Charles Wesley. He was probably the author of a great number of compositions of this kind, with less variety of matter or manner, than any other man of genius that can be named. Excepting his "Short Hymns on Passages of Scripture," which of course make the whole tour of Bible literature, and are of very unequal merit,—Christian experience, from the days of afflictions, through all the gradations of doubt, fear, desire, faith, hope, expectation, to the transports of perfect love, in the very beams of the beatific vision,—Christian experience furnishes him with everlasting and inexhaustible themes; and it must be confessed, that he has celebrated them with an affluence of diction, and a splendour of colouring, rarely surpassed. At the same time, he has invested them with a power of truth, and endeared them both to the imagination and the affections, with a pathos which makes feeling conviction, and leaves the understanding little to do but to acquiesce in the decisions of the heart. As the Poet of Methodism, he has sung the doctrines of the Gospel as they were expounded among that people, dwelling especially on the personal appropriation of the words of eternal life to the sinner, or the saint, as the test of his actual state before God, and admitting nothing less than the full assurance of faith as the privilege of believers:—

'"Faith, mighty faith, the promise sees,
Relies on that alone,
Laughs at impossibilities,
And says—It shall be done.

'"Faith lends her realising light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye!"

'These are glimpses of our Author's manner, broad indeed, and awful, but signally illustrative, like lightning out of darkness, revealing for a moment the whole hemisphere. Among C. Wesley's

highest achievements may be recorded, "Come, O thou traveller unknown," &c. page 43, in which, with consummate art, he has carried on the action of a lyrical drama; every turn in the conflict with the mysterious being against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense, increasing interest, till the rapturous moment of discovery, when he prevails, and exclaims, "I know thee, Saviour, who thou art," &c. The hymn, page 364, "Come on, my partners in distress," &c. anticipates the strains, and is written almost in the spirit of the Church triumphant. "Thou wretched man of sorrow," &c. and its companion-piece, "Great Author of my being," &c. pages 278, 9, are composed with great strength and fervency of feeling,—feeling congenial, yet perfectly contrasted with that in the former instance; for here, instead of the society of saints and angels, he indulges lonely, silent anguish, desiring "to live and die alone" with God, as if creature-communion had ceased with him for ever. "Thou God of glorious majesty!" &c. page 158, is a sublime contemplation in another vein; solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between "two eternities." The hymn on the Day of Judgement, "Stand the omnipotent decree," begins with a note abrupt and awakening like the sound of the last trumpet. This is altogether one of the most daring and victorious flights of our Author. Such pieces prove, that if Charles Wesley's hymns are less varied than might have been desired for general purposes, it was from choice, and predilection to certain views of the Gospel in its effects upon human minds, and not from want of diversity of gifts. It is probable, that the severer taste of his brother, the Rev. John Wesley, greatly tempered the extravagance of Charles, pruned his luxuriances, and restrained his impetuosity, in those hymns of his which form a large proportion of the Methodist collection; the few which are understood to be John's in that book, being of a more intellectual character than what are known to be Charles's, while the latter are wonderfully improved by abridgement and compression, in comparison with the originals as they were first given to the public.'

Doddridge, Toplady, Cowper, Beddome are names too well known to need our eulogy, and as we are not, at present, intending to frame a hymnological code, we shall not attempt a discriminative estimate of their excellencies and defects. But there are less obvious sources from which contributions may be obtained; and one of these, which seems hitherto to have lain under a sort of ban and interdict, has furnished Mr. Montgomery with some beautiful specimens of devotional poetry.

'Give to the winds thy fears;
Hope and be undismayed;
God hears thy sighs, and counts thy tears,

God shall lift up thy head.
Through waves, through clouds and storms,
He gently clears thy way;
Wait thou his time; so shall the night
Soon end in joyous day.

'He every where hath sway,
And all things serve his might;
His every act pure blessing is,
His path, unsullied light.
When He makes bear his arm,
What shall his work withstand?
When He his people's cause defends,
Who, who shall stay his hand?

'Leave to his sovereign sway,
To choose, and to command;
With wonder filled, thou then shalt own,
How wise, how strong his hand.
Thou comprehend'st him not;
Yet earth and heaven tell,
God sits as sovereign on the throne,
He ruleth all things well.

'Thou seest our weakness, Lord;
Our hearts are known to Thee;
O, lift thou up the sinking hand,
Confirm the feeble knee!
Let us, in life and death,
Boldly thy truth declare;
And publish, with our latest breath,
Thy love and guardian care.'

These fine stanzas are from the Moravian Hymn-book, and there are other examples of equal worth from the same collection. The last section of the volume contains about a hundred 'original hymns' by Mr. Montgomery himself, and a more interesting series of compositions will not be found in the pages of the most highly favoured among the writers of sacred poetry. They are not overloaded with epithet and ornament, though there is enough of decoration to give colour to the thought and feeling. Evangelical simplicity and devotional sentiment are, however, their distinguishing characteristics; and with Mr. M.'s pure taste it could not be otherwise, since nothing can betray greater infirmity of judgement than the sacrifice to the imagination, of that which concerns the heart. The following is an average specimen.

'Thou, God, art a consuming fire;
Yet mortals may find grace,
From toil and tumult to retire,
And meet Thee face to face.

'Though "Holy, Holy, Holy, Lord!"
Seraph to seraph sings;
And angel-choirs, with one accord,
Worship, with veiling wings;—

'Though earth thy footstool, heaven thy throne,
Thy way amidst the sea;
Thy path deep floods, thy steps unknown,
Thy counsels mystery;—

'Yet wilt thou look on him who lies
A suppliant at thy feet;
And hearken to the feeblest cries
That reach the mercy-seat.

'Between the Cherubim of old
Thy glory was expressed;
But God, through Christ, we now behold
In flesh made manifest.

'Through Him who all our sickness felt,
Who all our sorrows bare;
Through Him in whom thy fulness dwelt,
We offer up our prayer.

'Touched with a feeling of our woes,
Jesus our High Priest stands;
All our infirmities he knows;
Our souls are in his hands.

'He bears them up with strength divine,
When at thy feet we fall:
Lord, cause thy face on us to shine;
Hear us—on Thee we call.'

On the whole, we feel ourselves under much obligation to Mr. Montgomery for this volume, both as an excellent manual of devotion, and a collection of delightful poetry. It is decidedly of a higher order than any other book of the kind that we are acquainted with; compiled under the guidance of better canons of selection, and printed, as far as our recollections serve, without any of that affectation of editorship and alteration which has so frequently annoyed us. There are several hymns of antique character, and remarkable for the raciness and vigour which such compositions frequently exhibit, that are new to us; and there is an admirable instance of the effect of judicious adaptation, in a hymn formed by the selection of five stanzas from one of Merrick's psalms consisting of seventeen. The collection is divided into five parts. 1. Scripture subjects.—2. Prayer and Praise.—3. Special Occasions.—4. Miscellaneous Hymns.—5. Original Hymns. The 'Introduc-

'tory Essay' is full of instruction and interest; the extract that we have given will sufficiently illustrate its general character. If the volume meet with a reception in any degree proportioned to its merits, it must become extensively popular.

We would by all means recommend the immediate expulsion of the marvellous attempt at graphic embellishment that fronts the title.

Art. VII. *Naval Records:* or the Chronicles of the Line of Battle Ships of the Royal Navy, from its First Establishment in the Reign of Henry VIII. Part I. Foolscap 8vo. pp. 334. Price 8s. London, 1824.

THE glaring discrepancies that are so unceasingly and so bewilderingly encountered in historical reading, have sometimes tempted us to the wish that all national records were restricted to the simple statement of dates and results, unless the commentary could be so ample and minute as to afford all requisite means of examination and adjustment. Prejudice, pride, and interest have a strange influence on the organs of reception and communication, and men of veracity will not only unconsciously throw over their narratives the colour of their feelings, but will actually contemplate the same occurrence with different eyes in the precise ratio of their personal concern in the event. In all cases, it is desirable to be made acquainted with the truth; but it becomes of incalculable importance when the public weal is so deeply at stake, as in the conduct and issue of military operations. Has a battle been lost?—we can only ascertain the causes of the disaster by a minute and unvarnished detail of all the circumstances connected with the plans and arrangements of the general, and with the quality and numbers of his troops. Does the tide of victory turn against England in her career of naval triumph?—it is of the last necessity that an accurate knowledge be obtained of all the facts which bear upon the inquiry, whether our failures have been the effect of relaxed discipline, erroneous system, inferior strength, or disastrous casualty. In this respect, the researches of Mr. James have been of the highest utility. If he has stripped our successes against the French navy, of the glare which incomplete statements had given them, he has abated the mortification and dismay which our reverses in the maritime war with America, were calculated to produce. If, in the former instance, his statements rebuked presumptuous exultation, in the latter, they offered a fair and reasonable counteraction of all tendency to despondency in the

apprehension of disgrace. That his strictures were productive of irritation, and, in one instance, of lamentable disaster, may be a subject of grief, but cannot invalidate either their force or their propriety.

These observations are so far applicable to the small volume in our hands, as that it contains little more than a brief summary of the history of the different line of battle ships now in the British navy, including the successive individuals which have borne the same name, from its first regular establishment down to the present time. It is not ill done; though an exceedingly wordy preface, chiefly relating to the most eligible system of giving names to ships of war, does not tend to awaken favourable anticipations. Neither can we altogether understand the advantage of prefixing to each article, a rather lengthy exposé of the meaning, historical, geographical, mythological, or lexigographical, of the nominal distinctions actually existing. The narrative, however, given in explanation of the name of the Armada 74, is written with spirit.

'It was on the ever memorable 21st day of July, 1588, that the Lord High Admiral, with his flag flying in the ROYAL ARK, had first succeeded in gaining a favourable position to windward, for attacking the enemy; and it was the DEFIANCE armed sloop that had the honour of firing the first broadside against the INVINCIBLE ARMADA. This was on the 21st of July, and from that time till the 26th of the same month, similar attacks were renewed on every practicable occasion; during which the superior skill and daring courage of the English seamen, in their fierce combats with such gigantic opponents, became every day more decisive, and had called on the Lord High Admiral for the exercise of one of the noblest prerogatives of his high office; by which the Lords Thomas Howard and Sheffield, with the captains John Hawkins and Martin Frobisher, had been knighted by him at sea, as an honourable testimony of their gallant achievements. In the mean time, the enemy, with a loss of some ships, and more of martial confidence, had arrived at the anchorage off Calais, where they expected to be joined by the Duke of Parma; and the Lord High Admiral had, on his part, formed a junction off Dover, with the fleet of reserve under Sir William Winter. By these last, on the night of the 28th, it was resolved to spread consternation among the enemy; and eight fire-ships, under the command of Captains Young and Prowse, were sent down among them, with such alarming effects, that the greater part of the Spanish ships slipped their cables and put hastily to sea; many endeavoured, on the following day, to reach Gravelines, where they were attacked and broken through by the divisions under Drake and Hawkins, aided by the approach of the grand fleet. Thus dispersed and discomfited, express after express was sent from Calais to the Duke of Parma, urging an immediate junction of his force, that they might proceed to the Thames. But the Duke of Parma was blocked up by an English

squadron, and replied by requesting for himself immediate relief. In this distressing dilemma, dreading a second attack from the English fire-ships, and finding the Lord High Admiral, with one hundred and forty ships, was boldly pressing down upon him, the Duke made an ineffectual attempt to gain time by retreating back a certain distance to the westward: for hard gales from the north-west speedily stopped his progress that way, and most alarmingly forced his large ships down towards the shoally coast of Zealand; but relieved from this situation of imminent danger, by a sudden shifting of the wind to the south-west, he immediately called a council of war, in which it was finally resolved, that as the Duke of Parma could not join them, and the English were every moment increasing in numbers and boldness, the object of the ARMADA was completely unattainable, and no choice remained for them but retreating NORTH ABOUT, back to the country from whence they came. No sooner was this mortifying resolution made known, than it was put in execution: and the whole sea became covered with the carcasses of mules and other animals, thrown overboard as unnecessary consumers of provisions, or useless incumbrances. Under these circumstances, the English fleet pursued them as far as the Frith of Forth, and then abandoning them to their fate, returned to their country covered with glory. Thus far, *man* had done, and nobly done, his part; the *Invincible* Armada had advanced through the Channel, and had been signally defeated by comparatively a force of frigates, and the glory of England was complete. But now the awful God of storms and tempests rose, and with his dreadful arm scattered this mighty host through all the hidden shoals and rocks of a perilous navigation; so that of one hundred and thirty-two large ships of war, brought out by the Duke of Medina Sidonia, scarcely sixty returned to Spain, covering the land with universal mourning.

'How much the lofty-minded Elizabeth, at this juncture, felt indebted to the unparalleled services of her navy, may be inferred from the lasting confidence she placed in the Lord High Admiral; to whom, in the decline of her life, she entrusted alone the charge of suppressing the insurrection of Essex; and of whom she was always heard to say, "*he was born to serve and save his country.*" To the ARMADA, under the special blessing of Providence, we owe the triumphant adoption of Alfred's illustrious policy, and with it the ever forcible conviction, that the *cheapest and best defence of our island is the dominion of the seas.*'

The various particulars connected with the services of the different vessels, seem to have been collected with sufficient care, and are stated in an interesting way. The following history of the Canada 74, may be taken as a fair specimen.

'On the 17th day of September, in the year of our Lord 1759, the fleet under Vice-Admiral Saunders, with the army which went out under Major-General Wolf, had completed the reduction of Quebec, after a great battle fought on the plains of Abraham, where the gallant Wolf fell in the arms of victory.

'Six years afterwards, that is, in the fifth year of the reign of his late Majesty, 1764, the CANADA of 74 guns was built at Woolwich, measuring 1639 tons; but not any thing material is recorded of her till the latter part of the American war, 1781, when she captured, after a chase of seventy leagues, the Santa Leocadia, the first coppered Spanish frigate, mounting 34 guns, with 280 men, commanded by Don Francisco de Wynthusien, a knight of St. Jago, and the same officer whose flag was flying at the mast-head of the St. Josef, when she was taken by Sir Horatio Nelson in the splendid battle off Cape St. Vincent.

'In the month of March in the same year, the CANADA, Captain Sir G. Collier, was with Admiral Darby when he relieved Gibraltar.

'Chief of thirty ships of the line, the BRITANNIA of 100 guns.

'In the following year, 1782, the CANADA, commanded by the Honourable Captain William Cornwallis,* (whose retreat off L'Orient has since covered him with glory,) fought most gallantly when Rear-Admiral Sir Samuel Hood thrice gloriously repulsed the very superior fleet of the Count de Grasse from the anchorage at St. Kitt's.

'Chief of twenty-two ships of the line, including two flags and one superior pendant, the BARFLEUR of 90 guns.

'And on the memorable 12th day of April, in the same year, 1782, that is, in the twenty-third year of the reign of his late Majesty, the CANADA, commanded by the same intrepid officer, bore a very distinguished part in the battle when Admiral Sir George B. Rodney gained his great and glorious victory over the French fleet, commanded by the Count de Grasse, off GUADALOUPE, capturing the Ville de Paris, with the commander in chief, and four more ships of the line. The CANADA was one of Sir George Rodney's seconds, and with the Formidable broke through the enemy's line; after which the Hector struck to her; but the CANADA bravely passed on to attack the Ville de Paris, a first rate; and though the Count de Grasse made it a point of honour not to strike to any thing but a flag, it was the furious little black ship (the Canada) whose name he first inquired.

'The CANADA's returns were 12 killed, 23 wounded. The fleet was thanked by Parliament.

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* 'When Captain Cornwallis first joined the CANADA at Spithead, the ship's company signed what is called a round robin, pledging themselves not to fire a single gun till their wages then due were paid. On seeing this, Captain Cornwallis instantly ordered all hands on the quarter deck, and addressed them in the following pithy style. "My lads, the money cannot be paid till we return into port. As for your not firing a single gun, I'll clap you along-side the first large French ship we meet, and the devil himself won't keep you from firing whole broadsides." The Jacks heard this in perfect good humour, and all returned to their duty. It appears, Captain Cornwallis kept his word.'

'Chief of twenty-six ships of the line, including three flags and one broad pendant, the FORMIDABLE of 98 guns

'In August, 1782, the CANADA lost her mizen-mast in a hurricane, when the Ville de Paris and other ships foundered.

'In May, 1796, the CANADA was at the reduction of St. Lucia by Rear-Admiral Christian.

'Chief ship, the THUNDERER 74.

'In July, 1798, this ship encountered a danger of a very unusual kind. While standing under easy sail, across the bay of Biscay, in such weather as a small boat might live in, there suddenly rose before her bows an immense lofty sea, which in an instant overwhelmed the forecastle, bearing down every thing before it with such violence, that two men lost their lives and several were wounded. Of this extraordinary wave there was neither warning nor repetition, nor was it felt by any other ship in the squadron.

'On the 12th day of October, in the same year, 1798, the CANADA, commanded by Captain Eyles, bore the flag of that highly distinguished officer, Sir J. B. Warren, when, off the coast of Donegal, with a squadron of nine ships of war, including three of the line, he made the important capture of the Hoche of 80 guns, Commodore Bompard, with four frigates, part of a squadron of nine ships of war, sent out for the express purpose of supporting rebellion in Ireland. The Hoche was added to our navy by the name of the Donegal.

'In the year 1800, the CANADA, commanded by the Honourable Captain M. de Courcy, was with Sir Edward Pellew, acting in conjunction with Major-General Maitland, assisting the Royalists and Chouans in Quiberon Bay.

'Chief of thirteen ships of war, including seven of the line, L'IMPETUEUX of 80 guns.

'*Summary.*—Relief of Gibraltar, three glorious repulses of the enemy's fleets, and distinguished in the memorable battle of Guadaloupe. The reduction of St. Lucia, important capture of the Hoche and part of her squadron, with other services. Once thanked by Parliament.' pp. 105—108.

We could have wished that in the little anecdotes inserted at the foot of the page, the editor had been less solicitous to preserve the impious expletives with which they are offensively interlarded.

Art. VI. *The Poor Man's Preservative against Popery:* addressed to the Lower Classes of Great Britain and Ireland. By the Rev. Joseph Blanco White, formerly Chaplain to the King of Spain, in the Royal Chapel of Seville, now a Clergyman in the Church of England. 12mo. pp. 130. Price 1s. 6d. London. 1825.

2. *Letters from Spain.* By Don Leucadio Doblado. 8vo. pp. 484. London. 1822.

IF the Irish were not Roman Catholics, the people of England would be much less at a loss on two points: the first respects what Popery is; the second, how it should be dealt with. It is really a lamentable thing, that, in the nineteenth century, the principles of Protestantism should have made so little way among us, or should be so ill understood, that one half the nation seem to consider them as no longer worth contending for, and the other half are acting in palpable opposition to them. With some persons, to call Popery by its right name, is to slander the Irish. With others, to plead for the rights of Ireland, is high treason against the Protestant religion as by law established. Put Ireland out of the question, and is there a man, in or out of the House of Commons, who goes by the name of a Protestant, that could look at France, at Spain, at Portugal, at Naples, at Austria, and doubt what Popery is, was, and ever shall be? Would all the O'Donnells, and O'Connells, and Cobbetts, and Sheils be listened to for one moment, when they presume to deny all history, contradict all existing fact, and stake the welfare of Ireland on a lie? Put Ireland out of the question again, and is there a good man, not to say a wise man, who, looking at Prussia, at Hanover, at the Netherlands, at America, could doubt how Roman Catholics ought to be dealt with by the State? Has Popery ever been put down, can it be, ought it to be, by the arm of power and policy? No, it thrives, like all other systems of faith, upon discouragements, converts penalties into bounties, acquires compactness and force by the super-incumbent pressure, becomes plausible only because it is oppressed, and under the meek form of a suppliant, is hardly recognised to be—Popery. This is why so many persons in this country are deluded into the idea, that it has undergone some marvellous transformation, — that the ten-horned beast has become a lamb. Every where but in Ireland, Popery is seen as it is. The policy of a Protestant Government has served at the same time to perpetuate and to disguise it. We have endowed it with the national feelings of a whole people, who, but for the injustice they have suffered as Irishmen, might long ere this have ceased to be Papists.

But we are not now going to speak of Ireland, but simply of Popery. What do we mean by the term? In one word, *the religion of the Court of Rome.* We cheerfully admit, that all Roman Catholics are not Papists, and many of the more enlightened of that class lament and deprecate alike the corruptions and the policy of the Papacy, distinguishing between the Church and the Court of Rome. The term Popery is to them an offensive and inapplicable one; but it is the fittest word to describe the religion of the many, by whom no such distinction is recognized. Popery is the religion of Spain: Popery is the religion of Ireland. And without entering into altercations with either Mr. O'Connell or Mr. Mac Donnell as to particular facts, we may, by studying its character in foreign countries, form a shrewd guess at its essential nature in the sister island.

The Author of this little Tract comes forward as a competent and unexceptionable witness, to supply the information that is now most wanted. He is of Irish extraction, by birth a Spaniard, regularly bred and ordained as a Roman Catholic priest, and, according to his own statement, more than fifteen years ago, on conscientious grounds, came over to this country, leaving behind every thing that was most dear to him, besides very good preferment in the Church, and the prospect of rising to higher stations of honour and emolument. Such a man has a right to speak, and every claim to be heard; he knows, by experience, whereof he affirms; and the only requisite to make his testimony valid, therefore, is, common honesty. We have no private information to communicate respecting Mr. White, but the auspices under which this Tract appears, must be considered as a voucher for his respectability. We cannot say, that the dialogue is very felicitously managed. Mr. the Reader bears too strong a resemblance to our old friend Twilight, in Mr. Sykes's Dialogues. The information, however, is of the highest interest, and may be termed original, being drawn chiefly from personal knowledge; which can be said of few modern publications on the Popish controversy. The account which the Author gives of his own history and conversion, we shall extract entire, without regarding the interlocutions by which it is broken into insipid dialogue.

'I had scarcely arrived at my fourteenth year, when, believing that the life in which I could most please God was that of a Clergyman, I asked my parents to prepare me for the Church; which they agreed to with great joy. I passed many years at the university, took my degrees, and, at the age of five and twenty, was made a Priest. It is the custom in Spain, when certain places become vacant in cathedrals and other great churches, to invite as many cler-

gymen as will allow themselves to be examined before the public to stand candidates for the vacancy. After the trial of their learning, the judges appointed by law, give the place to him whom they believe to be most competent.—I should be ashamed to boast; but so it happened, that, soon after my becoming a Priest, I was made one of the chaplains of the King of Spain, in the way I have just told you.—All had been, hitherto, well enough with me; and I thank God that the ease and good fortune which had always attended me, did not make me forget my duties as a clergyman.—Doubts, however, had occurred to me now and then, as to whether the Roman Catholic religion was true. My fear of doing wrong by listening to them, made me hush them for a long time; but all my peace of mind was gone. In vain did I kneel and pray: the doubts would multiply upon me, disturbing all my devotions. Thus I struggled month after month, till, unable to answer the objections that continually occurred to me, I renounced the Roman Catholic religion in my heart.

'I lived ten years in the most wretched and distressed state of mind. Nothing was wanting to my being happy but the liberty of declaring my opinions; but that is impossible for a Roman Catholic, who lives under the laws which the popes have induced most of the Roman Catholic princes to establish in their kingdoms. I could not say, as a Roman Catholic may, under the government of Great Britain and Ireland, "I will no longer be a spiritual subject of the pope: I will worship God as my conscience tells me I should, and according to what I find in the Bible." No: had I said so, or even much less; had any words escaped me, in conversation, from which it might be suspected that I did not believe exactly what the pope commands, I should have been taken out of my bed in the middle of the night, and carried to one of the prisons of the Inquisition. Often indeed, very often have I passed a restless night under the apprehension that, in consequence of some unguarded words, my house would be assailed by the minister of the Inquisition, and I hurried away in the black carriage, which they used for carrying dissenters to their dungeons. Happy indeed are the people of these kingdoms, where every man's house is his castle; and where, provided he has not committed some real crime, he may sleep under the protection of a mere latch to his door, as if he dwelt in a walled and moated fortress! No such feeling of safety can be enjoyed where the tyranny of popery prevails. A Roman Catholic, *who is not protected by Protestant laws*, is all over the world a slave, who cannot utter a word against the opinions of his church, but at his peril. "The very walls have ears," is a common saying in my country. A man is indeed beset with spies; for the church of Rome has contrived to employ every one as such, against his nearest and dearest relations. Every year there is publicly read at church, a proclamation, or (as they call it) a bull from the pope, commanding parents to accuse their children, children their parents, husbands their wives, and wives their husbands, of any words or actions against the Roman Catholic religion. They are told, that whoever disobeys this com-

mand, not only incurs damnation for his own soul, but is the cause of the same to those whom he wishes to spare. So that many have had for their accusers their fathers and mothers, without knowing to whom they owed their sufferings under the inquisitors; for the name of the informer is kept a most profound secret, and the accused is tried without ever seeing the witnesses against him.

'My mother was a lady whom all the poor of the neighbourhood loved for her goodness and charity; and indeed I often saw her denying herself even the common comforts of life, that she might have the more to give away. I was her favourite child, being the eldest; and it is impossible for a mother to love with more ardent affection than that she shewed towards me. Well, as I could not entirely conceal my own mind in regard to popery, she began to suspect that I was not a true Roman Catholic in my heart. Now, she knew that the pope had made it her duty to turn informer even against her own child, in such cases; and dreading that the day might come, when some words should drop from me against the Roman Catholic religion, which it would be her duty to carry to the judges, she used to avoid my company, and shut herself up, to weep for me. I could not, at first, make out why my dear mother shunned my company; and was cut to the heart by her apparent unkindness. I might to this day have believed that I had lost her affection, but that an intimate friend of her's put me in possession of the whole thing.....

'When I had in my own mind thrown off all allegiance to the Christian Religion, though I tried to enjoy myself, and indulge my desires, I could find neither happiness nor comfort. My mind was naturally averse to deceit, and I could not brook the necessity of acting publicly as the minister of a religion which I believed to be false. But what could I do? As for wealth and honours, heaven knows they did not weigh a straw against my love of manly openness and liberty. I once, indeed, went so far as to write to a friend who lived at Cadiz, and whom, after many years absence, I have lately seen in London, to procure me a passage to North America, whither I wished to escape; trusting to my own labour for subsistence. But when I looked round and saw my dear father and mother on the decline of life; when I considered that my flight would bring their grey hairs with sorrow to the grave, tears would gush into my eyes, and the courage which I owed to anger, melted at once into love for the authors of my being. Ten years of life did I pass in this hot and cold fever, this ague of the heart, without a hope, without a drop of that cordial which cheers the very soul of those who sacrifice their desires to their duty under the blessed influence of religion. At last it pleased God to afford me a means of escaping from the tyranny of the Pope, and make me willingly and joyfully submit to the easy yoke of our blessed Lord Jesus Christ. The ways of Providence for my change appear so wonderful to me, that I feel almost overcome when I earnestly think upon them. In the first place, it was certain I could not leave Spain for a Protestant country, without giving a death-blow to my parents. Could any human being have foreseen, in the year

1807, that in 1810, my own father and mother would urge me to leave my country for England? And yet, so it came to pass. You have heard how Buonaparte entered Spain with the design of placing his brother Joseph upon the throne of that country; how for a time he seemed to have obtained his wishes, when his armies advanced till they came within view of Cadiz, and threatened to extinguish the last hope of the Spaniards. I was at that time at Seville, my native town; and as the French troops approached it, all those who would not submit to their government, and had the means of removing to another place, tried to be before-hand with them, by taking their flight to Cadiz. My parents could not abandon their home; but as they abhorred the French troops, and hated the injustice of their invasion, they were anxious that I should quit the town. Here I saw the most favourable opening for executing my long delayed plan for escaping the religious tyranny under which I groaned: and pretending that I did not feel secure at Cadiz, prepared in four days to leave my country for England. I knew it was for ever; and my heart bleeds at the recollection of the last view I took of my father and mother. A few weeks after I found myself on these shores.'

* * * * *

'In this state of mind I went one Sunday to Church, out of mere curiosity; for my thoughts were at that time very far from God and his worship. The unmeaning ceremonies of the Roman Catholics had made me sick of churches and church-service. But when, in the course of the prayers, I perceived the beautiful simplicity and the warm heartiness, if I may say so, of your prayer-book, my heart, which for ten years had appeared quite dead to all religious feelings, could not but show a disposition to revive, like the leafless trees when breathed upon by the first soft breezes of spring. God had prevented its becoming a dead trunk: it gave indeed no signs of life; but the sap was stirring up from the root. This was easily perceived in the effect which the singing of a hymn had upon me that morning. It begins,

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.'

'The sentiments expressed in this beautiful hymn penetrated my soul like the first rain which falls upon a thirsty land. My long impious disregard of God, the Father and Supporter of my life and being, made me blush and feel ashamed of myself; and a strong sense of the irrational ungratefulness in which I had so long lived, forced a profusion of tears from my eyes. I left the church a very different man from what I was when I entered it, but still very far from being a true believer in Christ. Yet, from that day, I began to put up a very short prayer every morning, asking for light and protection from my Creator, and thanking him for his goodness. It happened about that time, that some books concerning the truth of religion—a kind of works in which this country excels all others—fell in my way. I thought it fair to examine the matter again, though I imagined that no man could ever

mand, not only incurs damnation for his own soul, b
of the same to those whom he wishes to spare. So
had for their accusers their fathers and mothers, wit
whom they owed their sufferings under the inquisi
of the informer is kept a most profound secret,
tried without ever seeing the witnesses against hi

'My mother was a lady whom all the poor
loved for her goodness and charity; and indee
nying herself even the common comforts of li
the more to give away. I was her favourite
and it is impossible for a mother to love wit
than that she shewed towards me. Well,
conceal my own mind in regard to pop
that I was not a true Roman Catholic in
that the pope had made it her duty to tu
own child, in such cases; and dreadin
when some words should drop from me
religion, which it would be her dut
used to avoid my company, and shut
could not, at first, make out why my
pany; and was cut to the heart
might to this day have believed t
that an intimate friend of her's pu
thing.....

'When I had in my own mi
Christian Religion, though I tri
desires, I could find neither ha
naturally averse to deceit, and
acting publicly as the minister
false. But what could I do
knows they did not weigh a st
and liberty. I once, indeed,
lived at Cadiz, and whom, aft
in London, to procure me
wished to escape; trustin
when I looked round and
decline of life: when I c
grey hairs with sorrow to
and the courage which I
the authors of my being
cold fever, this ague o
hat cordial which ch
esires to their duty
pleased God to affo
e Pope, and make
our blessed Lord
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arrowly

y the
Chri
foundati
dministrative
no other nam
ed, but that of
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Rome. "Peace b
says St. Paul. Pe
e of Rome, says the
the Lord Jesus Christ s
Whosoever believeth in his
christ. "This is a faithful
ceptation," says the former,
world to save sinners"—th
save sinners, maintains the
save unto the uttermost all that
he ever liveth to make inte
the priest is able to save to the u
the Church by him, seeing that he
and especial interest with the arm
for all good Catholics. On
every essential doctrine hinges. Tran
Confession, Indulgencies, (includ
whole system of penance and meritori
the four pillars of the whole system have
the plenary authority pretended
Rome, flowing down from its infallible hea
the Pope, to every ordained divinity in th
the other doctrines of this Church are variable
have or have not been, may be or may not
of the Church. Councils, orders, churches
their decisions respecting some material points

answer the arguments against it, which had become quite familiar to my mind. As I grew less and less prejudiced against the truth of Divine Revelation, I prayed more earnestly for assistance in the important examination in which I was engaged. I then began a careful perusal of the Scriptures, and it pleased God, at the end of two years, to remove my blindness, so far as to enable me with humble sincerity to receive the Sacrament according to the manner of the Church of England.'

We have remarked, that Popery is the religion of the Court of Rome. This is not only true inasmuch as the Romish Church is the *author* of that faith, but because it is also the *object* of faith, and that not as an abstract object, nor merely as a political head. The Church of Rome, that is, the spiritual power in the person of every priest, is as truly the ultimate object of faith to every consistent Romanist, as Christ is the object of faith to every Christian. Upon this foundation is the whole superstructure, doctrinal as well as administrative, built. As the Scripture declares, that "there is no other name given among men by which we must be saved, but that of Christ Jesus," so, Popery teaches, that there is no other Church in which we can be saved but that of Rome. "Peace be with all them that love the Lord Jesus," says St. Paul. Peace be with all them that honour the Pope of Rome, says the Romanist. "Whosoever believeth in the Lord Jesus Christ shall be saved," says the Scripture. Whosoever believeth in his priest shall be saved, says the Antichrist. "This is a faithful saying, and worthy of all acceptation," says the former, "that Jesus Christ came into the world to save sinners"—that the Church of Rome is able to save sinners, maintains the latter. "Wherefore he is able to save unto the uttermost all that come unto God by him, seeing that he ever liveth to make intercession for us." Wherefore the priest is able to save to the uttermost all that come unto the Church by him, seeing that he has the power of absolution and especial interest with the army of saints who make intercession for all good Catholics. On the power of the priest, every essential doctrine hinges. Transubstantiation, Purgatory, Confession, Indulgencies, (including under the latter the whole system of penance and meritorious commutation,) these four pillars of the whole system have for their common foundation, the plenary authority pretended to by the Church of Rome, flowing down from its infallible head, our Lord God the Pope, to every ordained divinity in the priesthood. All the other doctrines of this Church are variable accidents: they have or have not been, may be or may not be held by dutiful sons of the Church. Councils, orders, churches have differed in their decisions respecting some material points,

—as the Franciscans and Dominicans have done on the immaculate conception of the Virgin, and different opinions have in like manner been maintained respecting keeping faith with heretics. Many are the sects and subdivisions within the Romish Church, and fierce have been their contentions. But the only essential and immutable article of faith, because the foundation of every other, is the ghostly power of Mother Church as administered by all her legitimate priests, by virtue of which they can transubstantiate, absolve, remit, sell merit, dispense grace, loose from the pains of hell, and confer eternal life. In order to ensure these benefits, all that is required of the applicant is, faith in his priest and confession to him, with certain penances and payments as the fruits of repentance, that is, good works in the tangible shape of mintage. If a man profess himself a Catholic, and never confess himself to a priest, whatever else he may be, he will not be acknowledged as any better than a heretic. And if the priest never sees his money, if he never pays for a mass, or buys an indulgence, subscribes to no purgatorian society, brings no offering to the altar,—he is a heretic in heart, and is fit only to be delivered over to the Holy Office for contumacy.

That this is no misrepresentation of the fact, at least as regards Spain, Mr. White bears witness. A priest, in that country, even when raised to that office from among the lowest of the people, is entitled to have his hands kissed with the greatest reverence, even by a prince of his communion. 'Children are taught devoutly to press their innocent lips upon 'those hands to which, they are told, the very Saviour of 'mankind, who is in heaven, comes down daily.' This worship of the priest by the laity, is founded on the belief that he is able, by repeating a few words, to convert the wafer into the very body of Christ. Such is the practical and political effect of the inoffensive doctrine (as it has been deemed by some very liberal Protestant senators) of Transubstantiation! And so far does this benefit of clergy extend in most of the Roman Catholic states, that a priest cannot be tried by the judges of the land for even the most horrible crimes. 'Murders of the 'most shocking nature,' says Mr. White, 'have often been 'perpetrated by priests in my country, but I do not recollect 'an instance of their being put to death, except when the 'murdered person was also a priest.'

This doctrine of the Sacraments is also a never failing source of profit to the priesthood.

'The notion that they have the power of offering up the whole living person of Christ whenever they perform mass, paved the way to the doctrine which makes the mass itself a repetition of the great

sacrifice of Christ upon the cross. Under the idea that the Priest who performs the bloodless sacrifice, as they call it, can appropriate the whole benefit of it to the individual whom he mentions in his secret prayer before or after consecration,—the Roman Catholics are eager all over the world to purchase the benefit of masses for themselves; to obtain the favour of Saints by having the masses done in their praise; and finally, to save the souls of their friends out of Purgatory by the same means.....

'If, it is said, a mass is a repetition of the great sacrifice on the cross, and it is in the power of the priest to apply the benefit of it to any one, then, by sending such a relief to a soul in Purgatory, that soul has the greatest chance of being set free from those burning flames, and of entering at once into heaven. Who that believes this doctrine, will spare his pocket when he thinks that his dearest relations are asking the aid of a mass to escape out of the burning furnace? You will find, accordingly, that no Roman Catholic who can afford it, forgets to pay as many priests as possible to say masses for his deceased relations and friends; and that the poor of that persuasion, both in England and Ireland, establish clubs for the purpose of collecting a fund out of which a certain number of masses are to be purchased for each member that dies. Their accounts are regularly kept, and if any member dies without having paid his subscription, he is allowed to be tormented to the full amount of his debt in the other world, where the difference between rich and poor, according to these doctrines, is greater than in this life. A rich man may sin away and settle his debt with masses: the poor must be a beggar even at the very gates of heaven, and trust to his savings, properly kept and improved by a club, or to the charity of the rich, to escape out of that Purgatory which you may properly call the Debtor's side of hell.'.....

'You have only to look into the *London Roman Catholic Directory*, and will find the appointed days when every individual of that persuasion is empowered by the Pope to liberate one soul out of Purgatory by means of a plenary indulgence. These indulgences are sold in Spain by the King, who buys them from the Pope, and retails them with great profit.'

In the Spanish colonies, they formed a regular item in the ways and means, and may be found enumerated in every official account of the revenues of the Crown.

The Sacrament of Penance is a branch of the same homogeneous system, and no invention of the Romish Church equals this as regards the power it gives to the Priesthood. The political influence of a King's Confessor is receiving at this moment the most striking illustration in France as well as in Spain; and so well was it understood in former times, that a law was made in Aragon to prevent the king from choosing his own priest. But the demoralising influence of Confession is a still more serious evil. Mr. White speaks from his own expe-

rience both as Confessor and as Penitent, and he assures us that "filthy communication" is *inseparable* from the confessional. Nay, so notorious are the abuses to which it is made subservient, that the Popes have on two occasions been obliged to enact the most severe laws against Confessors who should attempt the seduction of their female penitents. As this is a subject little understood in a Protestant country, we shall cite a few sentences in further illustration of the immoral tendency of this abominable institution, from the amusing and well-written volume, entitled "Letters from Spain," which escaped our notice on its first publication, but which we have since perused with very high gratification. It contains by far the best account of the moral state of Spain and of the character of the Andalusian Spaniards, their manners, habits, and customs, that is to be found in our language. Though Don Leucadio is obviously a *nom de guerre*, he is not to be confounded with the Don Estebans or Espriellas, and other imaginary personages; and for the biographical narrative it contains of a Spanish clergyman, we have understood that the Editor of the Letters is indebted to the Author of the Tract under review. From this narrative we cite the following paragraph.

'The effects of confession upon young minds, are generally unfavourable to their future peace and virtue. It was to that practice I owed the first taste of remorse while yet my soul was in a state of infant purity.....These evils affect nearly equally the two sexes; but there are some that fall peculiarly to the lot of the softer. Yet, the remotest of all—*at least as long as the Inquisition shall exist*—is the danger of direct seduction from the priest. The formidable powers of that odious tribunal have been so skilfully arrayed against the abuse of sacramental trust, that few are found base and blind enough to make the confessional a *direct* instrument of debauch. The strictest delicacy however, is, I believe, inadequate fully to oppose the demoralizing tendency of auricular confession. Without the slightest responsibility, and, not unfrequently, in the conscientious discharge of what he believes his duty, the confessor conveys to the female mind the first foul breath which dims its virgin purity. He, undoubtedly, has a right to interrogate upon subjects which are justly deemed awkward even for maternal confidence; and it would require more than common simplicity to suppose that a discretionary power of this nature, left in the hands of thousands of men beset with more than common temptations to abuse it, will generally be exercised with proper caution.'

When the Rev. Mr. Townsend visited Spain in the year 1786, he conversed freely with several Inquisitors, who assured him, that so long as Celibacy was enforced on the priesthood, the Inquisition was necessary as a safeguard of public morals,

being the only effectual check upon the abuses of the Confessional! The Editor of Doblado's Letters remarks, in a note subjoined to the fotegoing citation:

'I must observe, that the degree of delicacy, or its opposite, in a confessor—besides the individual influence of virtue and good breeding—must greatly depend upon the general refinement of the people among whom he exercises his powers. Such is the state of manners in England, that few or none, I will venture to say, among its Catholic females, will probably be aware of any evil tendency in auricular confession. *I would not equally answer for Ireland, especially among the lower classes.*'

If it be said that these are abuses, the fact that they exist, and that no law can reach them, nothing short of a secret ecclesiastical tribunal independent of the laws, like the Inquisition, is in itself sufficient to prove what is the true character of the institution. But in cases in which auricular confession does not pollute, it enslaves. 'Let those who, in England, are 'trying every method of disguising the Roman Catholic doc-'trines,' says Mr. White, 'shew me a single pious book of com-'mon reputation in the Roman Catholic Church, which does 'not make *untimited obedience to a confessor* the safest and most 'perfect way to salvation.' Here is a fair challenge: it comes to the point on a question of fact.

'I should not hesitate,' he adds, 'to assert it in the hearing of all the world: in the same proportion as a Roman Catholic has an understanding and a will of his own upon religious matters, or matters connected in any way with religion, in that same degree he acts against the duties to which he is bound by his religious profession. The Roman Church makes the confession of every sin by thought, word, or deed, necessary to receive absolution from a priest; and teaches that, without absolution, when there is a possibility of obtaining it, God will not grant remission of sins. The most sincere repentance, according to the Romanists, is not sufficient to save a sinner without confession and absolution, where there is a possibility of applying to a priest. On the other hand, they assert, that even imperfect repentance, a sorrow arising from the fear of hell, which they call *attrition*, will save a sinner who confesses and receives absolution. The evident object of doctrines so inconsistent with the letter and spirit of the Scriptures, is, no doubt, that of making the priesthood *absolute masters of the people's consciences.* They must, some time or other, (every Roman Catholic is, indeed, bound to confess at least once a year, under sentence of excommunication,) intrust a priest with the inmost secrets of their hearts; and this, under the impression that if any one sin is suppressed from a sense of shame, *absolution makes them guilty of sacrilege.* The effects of this bondage, the reluctance which young people especially have to overcome, and the frequency of their making up their minds to garble confession, in spite of their belief

that they increase the number and guilt of their sins by silence, are evils which none but a Roman Catholic priest can be perfectly acquainted with.'

It needs scarcely be pointed out how much the evil is aggravated by the celibacy of the clergy, which removes them from the operation of all those moral checks supplied by parental feeling and the domestic relations. Fathers, indeed, a large proportion of them are, but their children are the offspring of guilt. In France, in Spain, in all the Romish states, *la nièce*, or some equivalent designation, serves only as a conventional disguise of notorious fact.

Here then is the root of the system; and the opposition of the Church of Rome and the priests of Ireland to the Bible Society,—and not less the greater part of the opposition raised against it by Protestant priests within the English hierarchy—springs from the very reasonable conviction that the circulation of the sacred volume will tend to withdraw the consciences of men from priestly thraldom. "Great is Diana of Ephesus," for "by this craft we get our wealth." The truth or falsehood of particular tenets held by the Church of Rome, is a matter of small concern to her priesthood; nay, that Church is a theological Proteus, and can assume almost any form at will to conciliate or to deceive; but touch her dominion, her spiritual authority, and she becomes in a moment bristled with anathemas. Charge her with idolatry, and she can answer with sophisms and subtilties, disclaiming what she cannot defend. Charge her with cruelties, and she can retaliate, however unfairly. Anecdotes, true or false, are a small shot which she can with ease shake off; and they prove nothing. Imputations of disloyalty and dishonesty are calumnies on the Roman Catholics, which disgrace and injure those only who have recourse to this species of warfare But the point on which the Protestant advocate ought to be prepared to close with the Romanist, is the spiritual usurpation on which the whole system hinges. We wish that this were better understood. It would shew that the only source of danger is the power of the priesthood, which the whole policy of the English Government towards Ireland has tended to consolidate and uphold. Let civil liberty be established, and from priestly thraldom the nation will not be long before it emancipate itself. Never have civil liberty and Popery been found in combination: it is impossible from their very nature, that they should long co-exist. We have seen this exemplified in Spain, and a similar struggle, but more concealed, is going forward in France. Give the Irish their civil rights, and their spiritual liberty will not be long delayed. They will then enter into the

constitutional attachments, the hereditary feelings of Britons, and say to their priests, Our swords are the king's, our consciences are our own.

Art. IX. *Cottage Comforts*, with Hints for promoting them, gleaned from Experience; enlivened with authentic Anecdotes. By Esther Hewlett. 12mo. pp. 236. Price 2s. 6d. London. 1825.

THE Author of this domestic cyclopedia (for such it might be denominated) is extensively known as the Writer of a number of popular religious tracts and other smaller works of considerable merit. But no work, if we mistake not, that she has hitherto published, will be so generally acceptable and become so deservedly popular as this comprehensive little volume. It comprises no fewer than 742 articles, arranged under the following capital heads:—Moral Character. Choosing, Taking, and Entering upon a Cottage. Income and Expenditure. Cottage Economy; including Brewing, Bread-making, Curing Bacon, Cookery, Wine-making, Washing, &c. Keeping Animals, Poultry, and Bees. Gardener's Calendar. Management of Infants. Hints on Sickness and Accidents, including Domestic Medicine and Cookery for the Sick. Education of Children. Recreations. Cottage Library. Good Neighbourhood, and Concluding Advice.

Mrs. Hewlett speaks with great diffidence of her inability to satisfy herself in the execution of her present performance, and she candidly invites any friendly suggestions which may tend to its improvement. So far as we have examined its multifarious contents, they appear to us uniformly characterised by the economical knowledge and sound practical sense which are the fruit of experience grafted on a vigorous understanding. The remarks on the management of Infants are, in particular, highly useful and judicious; and the *pharmacopeia* is kept within the proper limits of cottage practice. A few paragraphs will sufficiently shew the popular and lively style in which these hints and observations are conveyed.

'84. Needle-work is reckoned a very dead penny. I do suppose it is—but it is at any rate better than being idle, and it should be remembered that it does not wear out or dirt the clothes like more laborious work.

'85. Lace-making I do call a dead penny indeed; the poor women who *live* by it, look like walking spectres. I have been assured by a family who were all brought up to lace-making, that the whole of their diet consisted of potatoes and tea—that they never rose from their pillow even to take a meal—but that the first thing in the

morning, their mother put on the tea-kettle, and the *'tatoe pot*, and brought them some whenever they were *'a hungered,'* filling up the tea-pot as often as it became empty, throughout the day; and that by this close and ruinous application, they earned barely enough for this wretched supply of food, and just a Sunday's gown once in two years or so. The appearance and wardrobe of that family, and of lace-makers in general, confirm the statement. No wonder they are a miserable, pale-faced, puny set, the prey of hysterics, vapours, and spasms—quite helpless and notionless in common things, and utterly unfit to bear, rear, or manage a family. I do not, of course, recommend lace-making to eke out the income of the cottager's wife.

'86. Of knitting I think very differently. It is work that may be taken up and laid down in a moment. A set of needles may be bought for a penny, and a ball of worsted for another. It may be done at any light, or with a child in the arms; and when you are tired of stirring work, knitting serves very well for a rest. In summer time, you can take a walk in your garden, and knit as you go—and a pair of knit stockings, when they are done (at little odds and ends of time) are worth at least three pair of the best wove ones that you can buy. A thrifty cottager's wife has no stockings for her husband or herself but what she knits, at least until she has children old enough to do them for her. A good knitter, too, may generally get employment if she chooses to take it in. And if the scraps of time so employed add but sixpence to her weekly income, it is not to be despised. She may sit and blow the fire long enough before she finds sixpence in the ashes, or loll over her hatch long enough before she sees one roll down the street.

'87. Binding of shoes is generally performed by women, and one who acquires the habit of doing it neatly, and expeditiously, may generally get good employment at the best shops.

'88. If a young wife has an opportunity of going out for a day's work in a respectable family, I think it is a pity she should neglect it, or fancy herself above it. She is well fed through the day, has her shilling or fifteen pence clear to bring home at night, and often a supper for herself and her husband; besides, there is an advantage in keeping up a connexion with such families—you have a friend in case of sickness or difficulty.' pp. 41, 2.

The following paragraph, cautioning the good woman to let this mode of employment interfere as little as possible with the husband's comforts, contains advice not less needful than salutary. No. 720 may be referred to as another specimen, shewing an experimental acquaintance with the habits of cottagers, and great good sense. On the whole, we would strongly recommend that this little volume should be added to every vestry library and every cottage library in the country: the purchase money will soon be saved, if the Author's hints are attended to.

Art. X. *Old Friends in a new Dress*; or Select Fables of Esop, in Verse. Third Edition: to which is now added a Second Part. 12mo. London. 1826.

THE first eight and forty Fables in this pleasing little collection, were published many years ago in three small books, price one shilling each; a circumstance which will account for their not having caught our notice. Mrs. Trimmer is stated to have recommmended them strongly in her 'Guardian of Education,' and Mr. Lindley Murray speaks of the volume as the best publication he had seen of the kind. It has been the Author's object, to present the fables selected, in a simple and unadorned style, and in easy verse, with a view to their being committed to memory. For this purpose, we think them very well adapted, in proof of which our readers shall be favoured with two specimens taken at random—

'THE PEACOCK'S COMPLAINT.

'The Peacock to Juno presented
A loud and distressful petition;
He long had been quite discontented,
And thus he bewailed his condition:—
"I wish for a nightingale's voice,
My note is unequall'd for coarseness:
To hear her the people rejoice,
While all the folks laugh at my hoarseness.

'The goddess replied to the bird,
"You are very ungrateful, I take it:
Your petition is highly absurd,
And I wonder you ventured to make it.
Though the Nightingale's song is so fine,
Yet gratitude still is your duty;
For greatly superior you shine
In majesty, elegance, beauty."

'"Oh! Madam!" the Peacock replied,
"My beauty is quite unavailing;
While I with no voice am supplied,
My fate I must still be bewailing.
My beauty I hold very cheap:
People stop, just to see my tail glisten,
One minute, content with a peep;
But to *her* they stay hours to listen."

'The goddess, to end the debate,
Replied, "Be content, pretty creature!
Each bird is invested by fate
With one grand and distinguishing feature:

The eagle with strength soars above;
You are noted for gracefully walking;
Sweet innocence pictures the dove,
And the parrot is famous for talking.

'"For music the nightingale's known,
That quality *only* possessing;
And thus I think clearly is shewn,
You all have a different blessing.
This truth then must forcibly strike,
That just as you value and use it,
You may all be content if you like,
Or may all be unhappy who choose it."'

'THE FOX AND THE LION.

'When Reynard first the Lion saw,
He trembled like an aspin;
Panted for breath, and, struck with awe,
Upon his back lay gasping.

'When next he met the royal beast,
So far from being scared at him,
He was not frightened in the least,
But really stood and stared at him.

'The third time that he came in view,
Assured, and rather bolder,
He ran and said, "Sir, how d'ye do?"
And slapped him on the shoulder.

'Said he, "friend Reynard, thrice you've erred,
You *bashful*, *bold*, and *rude* one!"
Now, though 'tis short, upon my word,
This fable is a good one.'

The volume contains 116 fables. The only fault we are disposed to find with them, is, an occasional diffuseness, owing to which, their average length somewhat exceeds the limits of an easy task. In point of humour, these fables must not be compared with Esop in Rhyme; still less will they admit of being ranked with Mrs. Wolferstan's admirable translations from La Fontaine; but the volume amply fulfils its modest pretensions, and will be a very acceptable present to young persons.

Art. XI. SELECT LITERARY INFORMATION.

The Rev. H. F. Lyte, Author of The Savoyard and other poems, (an interesting volume which must be in the recollection, if not in the possession of our regular readers,) has in the press, "Tales in verse, illustrative of the Lord's Prayer."

In the press, and speedily will be published, A Practical Grammar of the French Language, illustrated by copious Examples and Exercises, selected from the most approved French Writers; designed for the use of Schools and Private Students. By J. Rowbotham, Author of a German Grammar, &c., and Master of the Classical, Mathematical, and Commercial Academy, Walworth.

In a few days will be published, Sophia de Lissau; or a Portraiture of the Jews of the Nineteenth Century: being a minute delineation of the Religious and Domestic Habits of this most interesting Nation; with Explanatory Notes. By the Author of Elizabeth Allen, or the Faithful Servant.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs and Poetical Remains of the late Jane Taylor. By her Brother, Isaac Taylor. 2 vols. 12mo. Second Edition. 12s.

Memoirs of the Rev. Stephen Morell, late of Norwich. By T. Binney. 12mo. 6s.

FINE ARTS.

The Portable Diorama; consisting of Romantic, Grand, and Picturesque Scenery, with the necessary apparatus for producing the various effects of Sunrise, Sunset, Moonlight, the appearance and disappearance of Clouds, the Rainbow, &c. on the principle of the Diorama in Regent's Park: accompanied with an entirely new work, illustrated with plates, entitled the Amateur's Assistant; or, a series of Instructions in Sketching from Nature, the Application of Perspective, Tinting of Sketches, Drawing in Water Colours, Transparent Painting, &c. The whole intended as a stimulus to young persons in the pursuit of a delightful art, by enabling them to delineate various scenes for the Diorama, as their taste may direct; thus furnishing an inexhaustible source of rational enjoyment, by blending Instruction with Amusement. By John Clark. Fitted up in a handsome box. 3l. 3s.

MISCELLANEOUS.

Is this Religion? or a Page from the Book of the World. By the Author of May you like it. f.cap 8vo. 7s.

Hebrew Tales; selected and translated from the Writings of the ancient Hebrew Sages. To which is prefixed, an Essay on the Uninspired Literature of the Hebrews. By Hyman Hurwitz. f.cap 8vo. 7s. 6d.

Thoughts on the Advancement of Academical Education in England. 5s.

POETRY.

Devotional Verses. By Bernard Barton. 12mo. 6s. 6d.

The Prospect and other Poems. By Edward Moxon. f.cap 8vo. 4s. 6d.

Osric, a Missionary Tale: with the Garden and other Poems. By Charlotte Elizabeth. 12mo. 5s.

POLITICAL.

Letters to a Friend, on the State of Ireland, The Roman Catholic Question, and the Merits of Constitutional Religious Distinctions. By E. A. Kendall, Esq. F.S.A. 3 vols. 8vo. 1l. 16s.

The Grievances of Ireland, their Causes and their Remedies: in a letter to Sir Francis Burdett, Bart. M.P. By William Sturch, Esq. 8vo.

THEOLOGY.

The Christian Psalmist, or Hymns selected and original. By James Montgomery. 12mo. 5s.

Psalms and Hymns, principally for Public Worship. Selected from Dr. Watts and other Authors, by Henry Forster Burder, M.A. 18mo. 4s.

Essays on the Evidences, Doctrines, and Practical Operation of Christianity. By Joseph John Gurney. 8vo. 10s. 6d.

A Charge delivered to the Clergy of the Diocese of Chester, at the primary Visitation in August and September, 1825. By Charles James Blomfield, D.D. Bishop of Chester. 4to.

The Memory of departed Worth: an obituary of the late Rev. John Hooper, A.M. By Jacob Snelgar. 6d.

THE

ECLECTIC REVIEW,

FOR MARCH, 1826.

Art. I. 1. *A Picture of Greece in* 1825; as exhibited in the Personal Narratives of James Emerson, Esq., Count Pecchio, and W. H. Humphreys, Esq. Comprising a detailed Account of the late Campaign, and Sketches of the principal Military, Naval, and Political Chiefs. In 2 vols. royal 12mo. pp. 704. London, 1826.

2. *The Greek Revolution; its Origin and Progress:* together with some Remarks on the Religion, National Character, &c., in Greece. By Edward Blaquiere, Esq. Author of the Historical Review of the Spanish Revolution. 8vo. pp. 362. London, 1824.

3. *Narrative of a Second Visit to Greece,* including Facts connected with the last Days of Lord Byron, Extracts from Correspondence, Official Documents, &c. By Edward Blaquiere, Esq. 8vo. pp. 360. London, 1825.

4. *A Visit to Greece in* 1823 *and* 1824. By George Waddington, Esq. Fellow of Trin. Coll. Camb. and Author of Travels in Ethiopia. The Second Edition. Crown 8vo. pp. lx. 248. London, 1825.

THESE works comprise the reports of no fewer than five independent witnesses of high personal respectability relative to the affairs of Greece. On some points, their respective statements and opinions are, as might be expected, at variance; with regard to the real character of some of the most conspicuous leaders in the Revolution, singularly so; but all concur in representing the state of the country to be in every view most deplorable, and the cause, without European interference, hopeless. The sanguine hopes of those Philhellenists who looked to see a self-regenerated nation emerge like a phœnix from the flames of war, have at length given way to despondency, and in some quarters to disgust. To some persons, we fear, the cause of the Greeks has been interesting chiefly as a popular and democratic struggle which,

it was hoped, would issue in the establishment of another free republic; and the downfall of the Turkish power would scarcely be hailed by them as a propitious event, were it to be replaced by a government formed on monarchical principles. On the other hand, the sympathy of legitimate governments seems to have been strongly excited in favour of the Turkish despotism, and the success of the Greek insurrection has been deprecated as an alarming precedent. In Italy and in Spain, the Holy Alliance has, in some measure, indemnified itself for the triumph of freedom and humanity in the western hemisphere; and it beheld with dismay a third rebellion break out in Greece, against the established order of things and the sacred rights of legitimate monarchs. Mr. Waddington states, that proofs of a correspondence between the Greek patriots and the Carbonari were presented at the Congress of Verona. It is easy to imagine what effect would be produced by such documents in the hands of Prince Metternich. The consequence was, that the Emperor Alexander, on whose favourable disposition towards them the Greek patriots so sanguinely calculated, was led to condemn the insurrection in its origin, and it appears never for a moment to have received its support. He viewed its principles as alike detestable and ominous; and 'the principles which he proclaimed at Laybach, were re-'echoed from the halls of Verona.'

'During the course of the most difficult negotiation ever conducted, many pretexts and some reasons for war were afforded him by the blind pertinacity, not to say pugnacity, of the Turkish Government; public opinion, such as can be expressed in Russia, invited him to take advantage of them; and a part at least of his cabinet was active and incessant in its endeavours to seduce him into the same feelings; religion and ambition were eloquent in the same cause, and even honour appeared sometimes engaged to provoke him to hostility. The emperor was inflexible—honour, or ambition, or religion, the intrigues of his ministers or the voice of his people, the very insolence of his adversary could not compel him to the support of a cause whose principles he continued to disapprove.'

Nor was it over the mind of the Emperor Alexander only, that the master of the Emperor of Austria and of the Continent succeeded in throwing his political spells. There is too much reason to believe that the late Lord Londonderry was either the easy dupe or the ready confederate of the wily Austrian. When, at length, after the atrocious massacres of 1821, an opportunity seemed to present itself for 'arranging the 'differences between the Turks and the Greeks on terms not 'unfavourable to the latter, a paper,' Mr. Waddington says,

'was actually drawn up, by the proposal of Lord Strangford, which

was intended to be addressed to the insurgents by the foreign ministers united at Constantinople. It awaited only the sanction of the principal courts of Europe. The refusal of that sanction was, I believe, first notified by the Cabinet of Vienna. That of St. Petersburgh is stated to have been equally violent (and with more reason) in its expressions of disapprobation; and the late minister of Great Britain is said to have subscribed, without hesitation, to the political principle which prevented the ministers of legitimate sovereigns from all interference between the established Government of Turkey and its Christian rebels.'

This 'political principle,' however, did not prevent the interference of the ministers and armies of legitimate sovereigns between the established Government of Spain and Italy, and the rebels in those countries; any more than it prevented the French Government from interfering between Great Britain and her rebel colonies during the American war. Nor would there have been any scruple, probably, on the part of Austria, to interfere for the purpose of establishing the 'Imperial Butcher' more firmly on his throne, had not the sure and speedy extinction of the Greek Revolution been confidently anticipated as the result of the unaided might of the Porte. That it has *not* been extinguished, has been owing to nothing so much as to the weakness, imbecility, and infatuation of the Turkish Government. The Greeks have had every thing else against them, except the nature of their country and the providence of Heaven. All the efforts of British diplomatists have had for their sole object, not to meliorate the condition of the Greeks, but to prevent on the one hand a Russian, on the other a Turkish war. It must be admitted, that to have taken part openly with the Greeks against Turkey, would have been an unwise and not altogether justifiable measure. It does not appear that the Greeks ever courted our aid, or would cordially have accepted it, or were capable of being benefited by such co-operation. Mr. Emerson states, that an honourable predilection in favour of England has long been manifested by the Greek Islanders. But the *Capitani* or military party, who affect to consider the negotiation of the loan as equivalent to the sale of the Morea, call themselves Anti-Anglicans. On this account, Mr. Waddington says, they are stigmatised by their adversaries with the name of Russians; but he is of opinion that there does not exist in the whole country, a party either really Russian or really English. In the first instance, it is certain, however, that the Patriots looked to Russia for aid. Since then, German, French, and American adventurers and intriguers have had no small share in the affairs of Greece. The British Government of the Ionian Isles was long regarded

Next comes Mr. Humphreys, who styles himself 'a young 'soldier,' and openly avows that not only his enthusiasm has been damped by what he has witnessed in Greece, but that their intrigues, dissensions, and singular want of spirit and activity have excited his vexation and indignation.

'Every Englishman,' he says, 'who arrived in Greece, was greatly prepossessed in favour of Mavrocordato, and we all at first thought him a princely fellow as well as a Prince; but he is neither the one nor the other. His having no hereditary pretensions to the title is mentioned in a work entitled "*Essai sur les Fanariotes.*"...He possessed at this time an unmerited reputation in other countries, facilitated by his knowledge of Europe, great tact in letter-writing, and indefatigable correspondence; though he well merits celebrity, if duplicity, intriguing talents, and total want of all rectitude of principle, be sufficient claims on notice. He might be considered at the head of the party of the Franc Greeks. Colocotroni and other military chiefs were held not only as rebels and enemies to all order and established government, but at Messolunghi, their fidelity to their country's cause was questioned.'

'Mavrocordato had been recalled from his command by the Government to resume his former post of secretary of state. But it seems his favourite ambition is, to figure as a great military commander; a strange perversion,—for, besides possessing neither military knowledge nor talent, he is utterly devoid of courage, a quality so indispensable in a general. On the appearance of danger, he loses all presence of mind; as he shewed at the battle of Peta, though he was not within five hours' march of the scene of action, and on the night of an expected attack of Lugovitza; at raising the siege of Patras, and his precipitate retreat; and, on the authority of a French officer on Mavrocordato's staff, the night of the assault of the Turks on Messolunghi, he embarked for Anatolia.'

'A sum of money entrusted to Mavrocordato by the German Greek Committee for the relief of the distressed Germans in Greece, he reserved to his own use; but he has been fortunate in receiving donations from distant countries. Lord Guilford sent him 4000 dollars from Corfu; the London Committee sent him clothes and boots from Bond Street; and the burghers of the good city of Rotterdam, addressed to his serene highness a cargo of pipkins.'

To these charges of imposture, duplicity, cowardice, and peculation, this young soldier adds, in the following paragraph, a still blacker accusation.

'A Captain Fenton, according to his own account a British Officer, a native of Scotland, and at that time a captain of Ulysses, to whom Trelawney had given the command of some artillery he had taken for him from Messolunghi, commenced an intrigue within the month of September, with Mavrocordato, in which he engaged to assassinate Ulysses and his own countryman Trelawney. Whoever first made

this infamous proposal, an argument used by Mavrocordato was, that Trelawney, as a native of Great Britain, being in the service of the Greeks, was out of the pale of his country's laws; and an American of the name of Jarvis, now a Greek lieutenant-general, was Mavrocordato's agent in the affair, and negotiated between them. The entire development of this affair is yet a mystery, but Trelawney's attempted assassination by Fenton has taken place.'

Mr. Emerson states, that this Fenton 'had stooped so low 'as to offer himself to a person in power as the assassin of 'Ulysses, for a remuneration of a few dollars;' but he does not name Mavrocordato as the individual to whom the proposal was made. He adds, that it was accepted, but a disagreement in the terms, *or some other circumstance*, had prevented its execution. This Fenton afterwards resolved to join the party of the very man he had offered to assassinate, and was accordingly received among the inmates of his strong hold. Here, after the surrender of Ulysses, who had deserted to the Turks, this exquisite villain Fenton remained as the dependant of Trelawney, who had espoused the sister and fortunes of Ulysses; till, on the death of that chieftain, he formed the desperate resolution to make himself master of the cave by murdering Trelawney. A young English gentleman, aged nineteen, was easily prevailed upon by Fenton to become his accomplice, under a 'promise that, if successful, he should be made a prince of Livadia.' One day, after dinner, Fenton proposed that himself and the young Englishman should fire at a target, while Trelawney stood umpire. As soon as the latter unsuspectingly advanced to examine the first shots, both made their attempt at the same moment. Fenton's pistol missed fire, but the young Englishman's took effect. Trelawney fell, dangerously though not mortally wounded; his attendants, alarmed at the reports, rushed forward and instantly poignarded Fenton, who died on the spot. His accomplice was placed in irons, but has since been generously let loose on society, 'in con-'sideration of his youth, and from a regard to the feelings of 'his family, who are stated to be of the first respectability.'

This strange and horrible story, which is brought forward by Mr. Humphreys for the purpose of blackening the character of Mavrocordato, only serves, in truth, to disclose the humiliating fact, that the caves and mountains of Greece contain no worse brigands than some of the adventurers who have gone forth from our own country to disgrace the English name. The attempt to implicate Mavrocordato in the assassination of Trelawney, does no honour to Mr. Humphreys. It either betrays the blindness of prejudice, or shews that he drew his information from partial and polluted sources. That Fenton

ever made the alleged proposal to Mavrocordato, requires to be authenticated. Fenton is dead, and, if living, his testimony would be worthless; and if Jarvis could be the negotiator in such an affair, he was capable of being its inventor. That the proposal was accepted, requires also to be proved. After all, Ulysses was a traitor, a dangerous enemy to the country; and if Mavrocordato did listen to any project of the kind, he might be actuated by a regard to the public interests. But it is incredible that he should have been the person to make the proposal to an Englishman, the last agent that he must have thought of employing as an assassin. The story in every point of view reflects so much more dishonour on the English name, than it can do on the object of Mr. Humphreys's spleen and invective, that he would have acted wisely in saying nothing on the subject till he had the means of clearing up the mystery. He tells us, indeed, that 'there is not a mountain village in all 'Greece where the name of an Englishman does not command 'peculiar deference and attention.' But Fenton and the young Englishman are not, we fear, the only miserable specimens which they have had of our countrymen. Another young Englishman, Dr. Millingen, who had established a dispensary at Missolunghi, has joined 'the munificent Pasha;' and Mr. Humphreys might possibly have been almost tempted to follow the example, had he not subjected himself to imprisonment on 'the frivolous pretext of having left the camp without leave.' By his own shewing, if this was only the pretext, there were other reasons for the conduct of the Government. He had resolved to quit 'the disgusting service,' as soon as the campaign was over; but, this circumstance having terminated his career, he availed himself of an opportunity of making his escape, leaving behind him an insulting letter to Mavrocordato, whom he represents as capable of any villany. It is observable, that Mr. Humphreys confesses to have been 'with Ulysses' before he joined the Turks, and he was imprisoned because he came for a surgeon for Trelawney. Acquitting him of any traitorous intention, it was perfectly natural that his conduct should appear equivocal to the Greek Government; and certainly they are as well rid of such friends.

This gentleman's abuse of Mavrocordato strongly reminds us of a publication which appeared at a time when the independence of Venezuela was regarded as still more hopeless a consummation, than the emancipation of Greece can be thought at the present moment. There was a certain Colonel Hippisley, who embarked for South America, as Mr. Humphreys appears to have gone to Greece, a young soldier, burning with military ardour and zeal in the cause of liberty; but he

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Mr. Blaquiere is as warm and earnest in his praises of Mavrocordato as Mr. Emerson is cold and contemptuous, and Mr. Humphreys malignant. In his first volume, he bears repeated testimony to his firmness, resolution, and perseverance during a period peculiarly arduous and critical, and to him all attempts at civil organization are to be ascribed. In his Narrative of a Second Visit, he thus adverts to the calumnies cast upon his 'illustrious Friend.'

'The difficulties with which the Prince has had to contend, were, in fact, such as would have weighed down the stoutest heart; yet, it would seem that privations and persecutions have only tended to give additional vigour to his mind. For, if those who have so unworthily endeavoured to depreciate his character in Greece and England, only reflected on the manner in which he has conducted the affairs of Western Greece without money or resources, and hourly assailed by a clamorous soldiery totally impatient of control, nothing but a determination to censure without cause, or the envy to which public virtue is exposed, would surely have prompted their unmerited slanders.

'It will hardly be credited, that individuals who have been notorious for the most cold-blooded cruelties and contempt of law, should have become objects of enthusiastic praise, and been even pointed out as the only men capable of saving Greece. No wonder that those who could thus deceive themselves, have represented Prince Mavrocordato as an intriguing Fanariot. His letters to Colonel Stanhope and myself will be the best reply to those who have thus attempted to vilify his name.' pp. 154. 6.'

Col. Stanhope uniformly speaks of Mavrocordato in the highest terms. The Count Capo d'Istria, he tells us, considers him as 'a man of great probity and finesse, qualities rarely 'found together, but very essential in his situation.' In another letter he says: 'The Hydriots and Spezziots are much 'attached to Mavrocordato. In short, the whole nation seems 'to look up to him as their friend.' In Letter XIII. describing an interview with the same illustrious individual, he says:

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Again, in Letter XXXVIII.

'Rumour says that Colocotroni is in a rage and preparing to attack the authorities at Cranidi. His partizans accuse Mavrocordato of being in the interest of England, and declare that he and we are its satellites.'

Lastly, Mr. Waddington, who may be considered as upon the whole the most impartial and best informed witness of all, thus speaks of 'the Prince' and his sworn enemy.

'Prince Mavrocordato took refuge in Hydra after his brutal expulsion from the Morea by Colocotroni. Every one speaks well of him, and there are some who profess to consider him as the only hope of Greece. Of the organization and consolidation of Greece, it is, I fear, but too true, that our hopes do mainly repose on him.' .....'Two causes are mentioned as having contributed to diminish his influence. The first was, his premature attack on the power of the Capitani in the person of Odysseus, which that artful partizan had the address to avert; and the second was, his assumption of the military character and departure for Missolonghi. His absence from the Morea enabled Negris and others of his own party to intrigue against him with success.'

From these concurrent testimonies, it is, we think, pretty clear, that if Mavrocordato escapes the *ataghans* of his rivals, he must be eventually, if not the sovereign, the minister,—if not the Victoria or Bolivar, the Alaman of Greece. His more immediate rival is said to be Demetrius Ipsilanti, who, in 1823, was living at Tripolizza in perfect privacy. 'I have had 'some friendly communication with him,' says Mr. Waddington,

'and believe him to be an honest, well-meaning, disinterested patriot; but he possesses, unhappily, neither wealth, nor talents, nor mere physical power sufficient to qualify him for any eminent situation, civil or military; and the magic of his name is now very nearly passed away. Besides which, he has a violent personal jealousy of Mavrocordato, which will prevent him, I fear, from any cordial co-operation with a person whose energies are proved by every collision to be so far superior to his own. It is, possibly, from this very discreditable motive, that he allows himself to be made the occasional tool of the military party. It should be mentioned, however, that this jealousy did not prevent him from making great exertions to relieve Missolonghi, when defended by his rival.'

Mr. Humphreys thus speaks of this personage.

'Prince Demetrius Ipsilanti was leading a retired life, a spectator of the dissentions around him, which he had not the power to quell. Ipsilanti, though considered deficient in energy, possesses tried personal courage, great judgement and discrimination of character, a

sincere patriotism, disinterestedness and integrity little common in Greece; and, though by descent a Fanariot, is not addicted to intrigue. His predilections appear Russian, in which country he was brought up; but I believe, no Greek has the welfare of his country more sincerely at heart. His shyness is much to his disadvantage in his intercourse with strangers; but, to his intimates, he shews an amiable character; and I have observed, the officers and dependents of his suite have never left him in his retirement.'

Count Pecchio says:

'Among those from whom we received politeness in Tripolizza, I must not forget Prince Demetrius Ipsilanti, who was as courteous to us as he is to all the travellers who visit him. He is bald, short in stature, and of a slight form; but, if nature has not gifted him with a military presence, I was assured that he had always shewn himself intrepid in war. He adopts the European habits, and speaks French well. He once served in Russia in the rank of a major, and still speaks of Russia with some sympathy. After having fought, in the first years of the revolution, for the liberty of his country, for the last two years he has been living remote from public affairs at Tripolizza. On quitting the table, which was covered with Turkish viands, some one whispered to me: "The prince has a Turkish palate, a Russian head, and a Greek heart."'

Not only has Demetrius Ipsilanti lost, by his want of energy, the confidence of all parties, but even his brother Alexander, we are told, is 'considered as an enthusiast;' and Capo d' Istria himself, who was once thought of as most worthy of being chosen monarch, lies under the disqualification of being a foreigner and a Russian. 'No Greek,' Mr. Waddington says, 'can ever be generally popular in Greece, and the sceptre 'seems destined, therefore, to the hand of no native.' In fact, a considerable proportion of the nation now rest their only hopes of organization and repose on the choice of a foreign king. Of this disposition, the French General Roche availed himself for the purpose of forming a party in favour of a plan, which, on the fall of Navarino, he at length openly laid before the Government. This was, to call the second son of the Duke of Orleans to the throne of Greece, in which event, he promised the assistance of 12,000 disciplined French troops. The proposal was rejected, chiefly through the strong opposition of the Hydriots Mavrocordato and Tricoupi, 'who 'declared that, in case any protection or interference should 'be found requisite, the most efficient power to apply to, was 'Great Britain.' The strangest part of this story is, that the French Royalist found a coadjutor in a young American of the name of Washington.

'Disappointed by the failure of his intrigues, and irritated by the open declarations of all parties in favour of England, General Roche drew up a protest, which was likewise signed by Mr. Washington, a young American officer who had arrived in Greece in June, furnished with credentials from the American Greek Committee at Boston. This production set forth, as usual, the acts of kindness and good will of the French nation and the Americans towards the struggling Greeks; and strongly censured the conduct of those members of the Legislature and leaders of the people who wished for the interference of Great Britain: terming it an insult to both the Americans and the French, that so little confidence should be placed in their professions of good will and offers of mediation and assistance in their cause. This paper was, of course, treated with its merited contempt by the Government and all parties; and Mr. Washington, the *soi-disant* representative of America in this affair, shortly after left Greece under rather awkward circumstances.'

To the French party, Mavrocordato is evidently an object of peculiar jealousy and aversion, and we cannot help suspecting that Mr. Humphreys has received some of his information through French channels. The story at page 331 is evidently of this manufacture. We should not have imagined that Mavrocordato would have spoken any thing but Greek to the Bey of Maina; but at p. 269, he is stated to have said in French to the Bey: '*Vous serez le vaisseau, et moi, je serais le timon.*' Defeated at Constantinople, and disappointed in their intrigues in Greece, the last hope of the French as regards an ascendancy in the Mediterranean, seems to rest on an Egyptian alliance. Ibrahim Pasha is attended by six or eight Frank officers. A renegado Frenchman, Major Séve, is his principal adviser, who, having embraced the Moslem creed, has now assumed the name of Soliman Bey. Mr. Humphreys pleads, that the unfortunate soldiers of fortune who have gone over to the Pasha, were left but the choice of starvation or Mahomet Ali's service; and he represents the Greek Government as shewing the greatest aversion to foreigners. It is quite clear, however, that all foreigners are not viewed in the same light, nor is the sentiment common to all the members of the Greek Government. The jealousy of foreigners has shewn itself chiefly on the part of the Capitani. Nor is this to be wondered at, when the Moreots and Roumeliots are still more jealous of each other. Xavier Mina had to encounter the same jealousy of foreigners when he engaged in the Mexican Revolution. The British had the same difficulty to contend with in Spain. This feeling, more especially on the part of irregular, undisciplined troops, is perfectly natural. Under such circumstances it is difficult for a foreigner, unless he possess plenty of money, and can speak the language fluently, to be

of efficient use. Add to which, he is apt to expect deference where, considering the habits and prejudices of the people, he draws on their forbearance. At length, however, a national guard or regularly organized army is felt to be the only force that can be depended upon.

'When Europe shall hear,' remarks Count Pecchio, 'that the Greek Government resolved last May to take into its pay 4000 foreign regular troops, and to form four regiments of regular national soldiers, she will find some difficulty in reconciling this measure with the eulogies that have been bestowed on the Greek irregulars, and the prodigies that certain writers have related of this species of guerillas. If, however, attention be paid to the difference of the periods, the impartial observer will perceive that there has not been much exaggeration in those encomiastic descriptions, and he will also perceive that there has been wisdom shewn in the recent deliberations of the Greek Government.

'At the first breaking out of the Revolution, an uncontrolled enthusiasm was most calculated to terrify, confound, and destroy an enemy, who, attacked on all sides by every species of weapons and diversity of assailant, could find no interval of quiet, no place of safety. Irregular troops are in conformity with this enthusiasm, which rises into a flame in every nation aspiring to liberty. Such troops were seen to spring up in Germany during the thirty years' war, during the revolution of North America, and during the war of independence in Spain. Every individual at the commencement of a revolution, feels an exuberance of courage and daring; he has an ardent desire of revenge, which it is impossible to subject to any control of discipline. Hence he finds a wider field, and one more in accordance with his passions, in fighting as a volunteer, and in the disorder and tumult of a guerilla warfare. But enthusiasm is in its nature fleeting: after a time it cools, and evaporates; revenge itself is satiated, and the love of glory, like every other passion, finally becomes enfeebled.

'The danger of the case demands truth. Let us be sincere. That ardour which at first placed arms in the hands of the clergy and even of women, has passed away. There is no longer any revenge to be exercised upon the enemy, no longer any booty to be seized. A large portion of the Greeks, as soon as they beheld their soil freed from the enemy, returned to their flocks and the employments of agriculture. The Capitani, who remained with arms in their hands in defence of their country, perceived the necessity there was for their personal support; and, from disinterested protectors, they became like the Condottieri of the middle ages of Italy. By turns, faithful and unfaithful to the Government, now joining one party and now another, venal and changing at the price of the factions constantly opposed to each other, they have become the dread rather of their fellow citizens than of the enemy. The Government, generally incapable of rewarding soldiers of merit, vainly lavishes the titles of colonel and general. The necessity also of diminishing the influence of certain ambitious and insolent chieftains, prompted the expedient of multiplying these ranks. Hence

we find in Greece above 300 generals, whilst the whole army does not exceed 15,000 men. These Capitani have no fixed pay; but they pay themselves extravagantly by making returns of many hundred soldiers beyond the real number. The minister of war, in the month of April, told me, that the Government issued pay for 17,000 men, though he was certain there were not more than 10,000 in the field. There is neither power nor law to remedy this disorder; there is neither inspectors of the army, nor commissaries: hence there is no legal mode of convicting the Capitani of fraud; and hence also, the Government has no means of knowing exactly the number of troops it can oppose to the enemy; a most fatal inconvenience. General Anagnostara, one of the three ministers of war, who ought to have had a corps of 2000 men, presented himself on the day of the capture of Sphacteria with only eleven! It was therefore full time to put an end to so ruinous a practice. The enemy is, perhaps, not so strong in numbers as in the first years of the revolution; but he is more formidable from his plans, his perseverance, and the discipline of his troops. The warfare of the Egyptians is not like the deluging attacks of the Turks, which lasted three or four months and then ceased of themselves. The operations of the Egyptians are carried on with a European prudence, consistency, and ardour. They encamp, they manœuvre, they obey like Europeans; besides which, they have had many years experience in a successful war against the Wachabees in Arabia, and against the Greeks themselves in the island of Candia. It is therefore indispensable that the Greek Government should oppose to them similar armies, and supply the decay of enthusiasm by skill and discipline. The national regular troops will not in the end prove more expensive than the present irregulars; and the country will no longer have to fear the rapine of a licentious soldiery, often more destructive than the enemy. The foreign regulars, it is true, will cost much more than an equal number of national regulars; but they are indispensable, to give immediate power to the Government for emancipating itself from the caprice and insolence of the Capitani, whilst, by their example, they will contribute to the formation of the national regiments.'

The character of the native troops is thus described.

'The Roumeliots and the Suliots are the finest and most robust race of men I have hitherto beheld. Their skin, always exposed to the sun, is literally the colour of bronze. Their breast is ample as a cuirass. Nature, besides, has gifted them with a rich head of hair, which they leave thick and flowing, and which would be much more beautiful if they had not adopted the practice of shaving it off the temples. The Greeks have always had a great affection for an abundant head of hair. Homer, amongst the many epithets with which he qualifies his countrymen, uses that of "fair-haired Greeks." The greater part of them are born and die soldiers. From childhood, they wear at their sides pistols and a sabre, which they never put aside. Like the other soldiers in Greece, they are obliged to provide themselves with clothing and arms. Their pay is a ration of bread and twelve paras a day for their provisions, and twenty-five piastres a month for

their other expenses. They have neither tents, nor beds, nor shelter. Their bed is the capote—a stone their pillow—their canopy a sky always serene. During the whole time of a campaign, they never undress, or change their shirts. They are therefore horribly filthy; but, on the other hand, their arms are always clean and shining. When they wake, their first thought is to polish and put them in exact order. They are extravagantly fond of handsome and rich arms, which, glittering with gold and silver, make a strange contrast with their blackened shirts. They have not besides either knapsack or bag to contain any thing. Well-made in all respects, they are strong as lions, and active as goats. I saw the noble grenadiers of Napoleon, and I know the superb English guards; but the Suliots appear to me to surpass both. Their carriage, their bearing, are quite theatrical. They always fight scattered; every one chooses his post. They are not accustomed to combat with their bodies exposed. Like the ancients, who covered themselves with their shields, they lie flat behind a stone, which protects them, and provided they have a piece of rock, they are invulnerable—so well do they know how to lie close behind it, and to load and discharge their pieces. To deceive their enemies at a distance, they usually place in sight a thin red cap, some way from the place where they are concealed. They are not accustomed to make intrenchments; when they wish to fight together and to fortify themselves, they form themselves into a *drum*, for thus they call a space inclosed with a little parapet of stones placed around it; from behind this parapet they keep up a fire upon the enemy, for the most part very destructive, as they generally aim well at their mark. General Caratazzo, on the 17th of April, posted in one of these *drums*, made many hundreds of the Egyptians who attempted to force his position, bite the dust.

'It is said, that the Suliots never make more than three discharges of their muskets, and these at very close quarters, and that they then throw down their pieces and capotes, and with their drawn sabres fall upon the enemy. For they use the sabre instead of the *ataghan*, which is the weapon adopted by the soldiers of the Morea. If, in this attack, they are unsuccessful, they lose their guns and their capotes. The Roumeliots, and still more the Suliots, think it a great misfortune to lose their captain, no matter in what way,—so that in the battle they will not sometimes permit him to expose himself much, and they guard him when at a distance from danger. They follow and abandon their leaders at their pleasure. There is no penalty, no dishonour for this desertion; because it is not really deserting, as they quit one standard only to enrol themselves under another. Whosoever should compare these bands of soldiers to the companies of the ancient Italian *Condottieri* or to the Spanish *Guerillas*, would not obtain a very exact idea of them. The resemblance is more conformable between them and the old Scottish clans; the robust limbs of these warriors, and their costume, resembling that of the Scotch, render this comparison much more perfect. In Roumelia, the command commonly resides in particular families, who have merited it by their bravery; and is generally transmitted from father

to son. The Suliots have sworn eternal war against the Turks, and have adhered more faithfully to their oath than the knights of Malta. More than a hundred and fifty of these brave men fell in the battle of the 19th of April. This was precious blood that was spilt, for, since the Suliots have lost their country, there remain only about 1000 of them scattered throughout Greece and the Ionian Islands. Their corps, however, are always numerous; as many Roumeliots, attracted by their warlike fame, love to make war in conjunction with them, and in their school become excellent soldiers. Like the ancient Spartans, they are always followed to war by a great number of Greeks, who fight under their orders.'

Of all the Captains, Colocotroni is the most dreaded, and apparently the most extraordinary character. 'When I beheld 'him,' says Count Pecchio, 'sitting amid ten of his compa-'nions, prisoners of state, and treated with respect by his 'guards, I called to mind the picture that Tasso draws of 'Satan in the council of devils.'

'His neglected grey hairs fell upon his broad shoulders, and mingled with his rough beard, which, since his imprisonment, he had allowed to grow, as a mark of grief and revenge. His form is rugged and vigorous, his eyes full of fire, and his martial and savage figure resembled one of the sharp, grey rocks which are scattered throughout the Archipelago.'

There is something not a little amusing in the self-complacency with which this hoary klepht drew the comparison between himself and Wellington, and in the simplicity with which Mr. Humphreys has reported it. In a conversation at Prince Demetrius Ipsilanti's, 'he remarked, that the Duke of 'Wellington is decidedly the first general of the age; but he 'thought that if his Grace had, like himself, to do the duty at 'once of Commissary, Soldier, and General, he would not do 'it so well.'

'I found this fine old chieftain,' says Mr. H., 'quartered in a small village near Tripolizza: his hut was but partly roofed in, had no boarded floor, and one slip of carpet, which the poorest hamlet in Greece is seldom without, was its only furniture. He welcomed me with great warmth. He declared himself most anxious for union, but that the existing Government, under the influence of Mavrocordato and the faction of the Primates, sought his total ruin. He said, "Let me be judged by my country, and if found guilty, let death be my punishment; but not by a faction, who seek my destruction, and that of all the ancient captains. We, who alone have ever been free; we, who alone in the hour of danger were not found wanting; after clearing our country of her invaders by our swords, when those who would lord it over all of us sought safety in flight, and only return to enjoy the security we have purchased with our

blood; are they to be our sole rulers?—are they alone to have a voice and a will in the land we have won and kept with our swords? Are Fanariots from the Turkish courts, are adventurers without a name, to root out of its soil its ancient preservers?" There was some truth in his appeal. Colocotroni is eloquent, and to that owes much of his influence over the soldiery. The only terms on which the Government would treat with him, were his going to them with an escort of not more than fifty followers; which he considered equal to a surrender of his liberty, or his life. The leading trait in Colocotroni's character is avarice; a vice from which few of the Greeks are exempt, and to which he justly owed his loss of power. As an able General he possessed, and deservedly, the confidence of the soldiery and people.'

* * * * *

'He said, that the majority of the people of the Morea were in their favour; but that the Government was averse to any amicable adjustment, and was supported by foreigners, to whom they held out the prospect of large pay from the English Loan; as Bulgarians, Albanians, and many of the Roumeliots, who having no longer a home, formed themselves in small bodies as soldiers, electing a Captain, and were ready to enter any body's service who would best pay them: and that the views of his party were misrepresented, as their adversaries, having the advantage of education, employed the power of the pen against them, while they only knew the use of arms.'

Vol. II. pp. 222—6.

On his reconciliation to the Government, Colocotroni was received at Napoli with all due honours, and a speech was addressed to him by a member of the legislature, to which he replied without premeditation. He was standing in the square, where, it seems, the inhabitants had been making an excavation in the hope of finding some hidden treasure. Alluding to this circumstance, he said,—'In coming hither from Hydra, 'I have cast all rancour into the sea; do you do so likewise; 'bury in that gulf all your hatreds and dissentions. *That* 'shall be the treasure which you will gain.'

Mr. Waddington states, that he presented himself three or four times at the levees of Colocotroni, and that he received from him repeated assurances of his peculiar respect for the English nation and his attachment to its individual members.

'These professions,' he adds, 'amuse me the more as the old hypocrite is notoriously anti-Anglican, and is continually and publicly accusing the British Government of designs to occupy and enslave the Morea. His manners, however, to do him justice, are utterly devoid of urbanity, and, like his countenance and dress, are precisely those which best become a distinguished captain of banditti. His court seems to consist of about fifteen capitani,.....as filthy a crew as I ever beheld, and for the most part ill-looking and very

meanly attired; but the most miserably starving wretch that I have observed among them is a papas, or priest, bonnetted and bearded, but still military.'

Such is the man who, during the first years of the insurrection, possessed, we are told, 'in spite of the *name* of Ipsilanti, 'almost unlimited influence in the Morea,'—'the idol and 'leader of the Klephtic or Robber party,' the candidate for the Grecian monarchy. But were the Campbells and Argyles, the Græmes and Macdonalds of other days one whit more respectable?

Captain Panos Colocotroni, his son, appears to have been a much more engaging and even brilliant person,—of very prepossessing manners, abundant talents, graceful, polite, gay and animated. Mr. Waddington surprised him one day earnestly engaged in the study of Telemachus. But this fine young man, whose talents, under proper direction, might have been of infinite service to his country, has fallen in a civil broil!

Ulysses, the brother in law of the Englishman Trelawney, and the favourite chieftain with Mr. Humphreys, is also no more. 'It is singular,' says Mr. Emerson, 'how long this 'crafty chieftain was enabled to maintain unsuspected his 'specious show of patriotism; but those alone were his dupes, 'who were strangers to himself and his country. All who 'dwelt beneath his rule too well knew him to be selfish, 'mercenary, rapacious, and cruel.' This is the same person as the Odysseus of whom Colonel Stanhope appears to have formed so very favourable an opinion. He earnestly recommended, in 1824, that he should be placed in the executive body, Ipsilanti being made president of the legislative body, Colliopulo minister of war, and Negris secretary of state. By this means, he thought, the force of contending factions might be broken, and 'the *traitors* be confounded who were for a 'foreign king.' The father of Odysseus was a Thessalian, a freeman and a robber Odysseus himself was born at Ithaca, and brought up by the famous Ali Pasha of Yannina,—a bad school, and he is said to have learned there how to play the tyrant; 'but he is now persuaded,' Col. Stanhope says, 'that 'the road to fame and wealth is by pursuing good government. 'He therefore follows this course, and supports the people and 'the republic. Negris, who once signed his sentence of 'death, is now his minister.' Mr. Waddington, after citing some expressions of Col. Stanhope's still more strongly in favour of the 'good heart' and liberalism of this chieftain, adds:

'The fact is, that Odysseus, to gain any end, will profess any

principles; and as the Colonel was believed to be the dispenser of the good things collected at Missolonghi, and to possess influence in the future distribution of the loan, he was obviously a person to be gained. Behold, then, the Robber Odysseus, the descendant from a race of robbers, the favourite pupil of Ali Pasha, the soldier whose only law through life had been his sword,—suddenly transformed into a benevolent, liberal, philanthropic republican. It is true, indeed, that, in 1821, Odysseus signed his name to a constitution, *dictated* at Salona by *Theodore Negris*, in which there is one article expressly specifying a wish for a *foreign* constitutional *monarch*; but circumstances, I suppose, and principles are now changed. However, it is not at last impossible that Odysseus may be sincere in his desire that Greece should be left to govern herself. The little kingdom of Eastern Hellas suits him very well; and in the probable anarchy of the Hellenic Republic, he may foresee the means of securing that independence which, in fact, he possesses at present. I have lately learnt that the Central Government, probably dreading some such intention on his part, are now elevating Gourra in opposition to his master. Their hopes, indeed, of re-establishing any legal authority in that province, rest a good deal on the disunion of those two chiefs.'

This Gourra is described by Mr. Waddington as a 'brave, 'rough, faithful, unlettered, uncivilized gladiator,'—an *elève* of Ali Pasha's, and employed by him as an assassin. His conduct towards his *quondam* master, Ulysses, is perfectly Turkish. He is supposed to have been bought over by the Government. Negris is styled by Colonel Stanhope 'the 'ablest man in Greece.' He appears to have been a sort of Greek Abbé Sieyes. But he too is reported to be dead, having been carried off by a fever at Napoli, and Mavrocordato has thus been delivered from a powerful rival. Some other leading personages are grouped together in the following account, taken from Mr. Emerson:

'The Vice-President, Botazi, a good-natured honest Spezziot, not overstocked with intelligence, but bearing a high character for honour and principles, had taken Conduriotti's chair in the executive body. Christides, an intriguing, active man, acted as secretary, and the other members remained at their posts as usual. Of these, John Coletti, a physician by profession, and, as such, formerly in the pay of Ali Pasha, is by far the most clever and intelligent: of his sterling patriotism, however, there are few in the Morea, or even among his own countrymen, who are not rather sceptical. The exactions which have been carried on in Roumelia by his agents, and with his approbation, have rendered him odious to the people whom he represents; and his intriguing spirit, forbidding countenance, and repulsive manners, have gained him, both with the Moreots and foreigners, a character for cunning, avarice, and dangerous ambition. Nevertheless,

his acknowledged abilities have given him such an ascendency with the President and the executive body, that he may be considered the spring of its movements. Of the other two, Speliotaki is a mere nobody, who would never be heard of, were it not for the attaching his name to the proclamations of the government; and Petro Bey, the Maniote, is a good-humoured, round-faced fellow, who seems remarkable for nothing more than his appetite and epicurism Amongst the members of the legislative body, none seem to make any prominent figure except Spiridion Tricoupi, son to the late Primate of Messolounghi, representative of that town. Having been secretary to Lord Guilford, and a few years resident in England, he adds to an extensive information, a good knowledge of English. The meetings of the legislative body, though containing about fifty members, are usually taciturn, or enlivened only by colloquial discussion, Tricoupi being the only member who ever attempted "a speech." It was lately proposed to publish their proceedings in the Hydriot Journal, but the motion was immediately negatived by the overpowering majority of the silent members. Of the other ministers connected with the administration, by far the most promising is Adam Ducas, Minister of War, a young man descended from one of the most ancient and honourable Greek families. I say promising, because, though at present almost ignorant of the duties of his office, he seems well aware of his deficiency, and is anxious on all occasions to remedy it.

'But, perhaps, the most singular character amongst all the Greek legislators is the minister of the Interior. His name is Gregorius Flessa, by profession a priest; and having, in the early part of his life, been steward of a monastery (δικαιος), he is now generally known by the two names of Gregorius Dikaios, and Pappa Flessa. A naturally vicious disposition had early given him a distaste for his profession, and on the commencement of the revolution, he joined the standard of his country as a military volunteer. Having manifested his bravery on many occasions, he was at length promoted to a command, and in several actions conducted himself with distinguished courage. He now totally abandoned the mitre and the robe for the more congenial employments of the army and the state; and at length, after a series of active and valuable services, he was appointed by the government to be Minister of the Interior. Here, with ample means, he gave unbridled license to his natural disposition. His only virtue is an uncorrupted patriotism, which has all along marked his character, and has gained him the confidence of the government, while they despise its possessor. Such a character, though in an office of trust, is by no means a popular man. The scandal which the open commission of the most glaring immoralities has brought upon his original profession, has entailed upon him the contempt of all parties, though his diplomatic abilities, if artifice and cunning may deserve that name, added to his patriotism and bravery, have secured him the good will of the government.

'Of the minister of justice, Teotochi, little more is known than that he was obliged to abscond from the Ionian Islands, for some fraudulent practices. The name of the minister of the police I have

never heard, and from the abominable filth of the city, and the dilapidated condition of its streets, I fancy the office must be a sinecure.'
Vol. I. pp. 86—91.

Botazi, Mr. Waddington informs us, is since dead; and Pappa Flessa, or Flescia, has fallen in a conflict with the Egyptians, after performing prodigies of valour.

One of the finest fellows in Greece, decidedly, is old Admiral Miaulis, whose portrait is thus given by Mr. Emerson.

'Miaulis is a man from fifty to sixty years old, his figure somewhat clumsy, but with a countenance peculiarly expressive of intelligence, humanity, and good-nature. His family have been long established at Hydra, and he has himself been accustomed to the sea from a child. Being intrusted at nineteen by his father with the management of a small brig which traded in the Archipelago, his successes in trade were equal to any of his countrymen, and about fifteen years ago, he was amongst the richest of the islanders; but the unfortunate loss of a vessel on the coast of Spain, which, together with her cargo, was his own property, and worth about 160,000 piastres, reduced his circumstances to mediocrity. A few years, however, in some degree recruited his fortunes, so far as, at the opening of the war, to enable him to contribute three brigs to the navy of Greece. He had at one time been captured, with two other Spezziot vessels, by Lord Nelson; his companions, after a strict investigation, still maintaining that their cargo was not French property, were condemned; whilst his frankness in admitting the justness of the capture, notwithstanding that circumstance evidently convicted him, induced the British Admiral to give him his liberty. I never met any man of more unaffected and friendly manners. He seems totally above any vaunting or affectation, and only anxious to achieve his own grand object—the liberation of his country, alike unmoved by the malice and envy of his enemies, or the lavish praises of his countrymen. The bravery of his associates is mingled with a considerable portion of ambition; but with him there seems but one unbiassed spring of steady, sterling patriotism.' pp. 178—175.

Among the brulotiers, or captains of fire-ships, who have nobly distinguished themselves, Constantine Canaris is the most illustrious. Captain Pepino, his companion in the daring exploit of burning the vessel of the Capitan Pasha at Scio, is worthy, we are told, of equal honour. The names of Giorgio Potili, Alexander Dimama, Giorgio Capa Antoine, Anastasius Calloganni, Demetrius Raphaella, and John Mondrosa are also celebrated in the popular songs of the Island for their undaunted bravery. Of the naval captains, Anastasius Psamado was one of the most intrepid: he has fallen as became a hero. Of those who survive, Georgio Sokini is the most remarkable. His ship is the cleanest and in the best order of any

that sail under the national colours, and his bravery has been repeatedly put to the test. Antonio Kreisi is one of the most active and intelligent captains in the fleet, and Panagiota the most desperately fearless. The exertions of the vice-admiral Saktouri, the brothers Alexander and Antonio Raphaella, John Lullaho, Anargiro Libeschi, the Ipsariot Admiral Apostoli, and the few leaders of the same island, are 'above all praise.' 'It 'is a sufficient commendation,' Mr. Emerson adds, 'to say, 'that all the actions attributed to "the Greek fleet" are solely 'the result of the bravery and patriotism of these few noble 'Greeks, whose actions and courage are sufficient to vindicate 'for them the proud title of the descendants of Themistocles.

'The vessel of Miaulis is a Hydriot built-brig, of about three hundred tons; carrying fourteen twelve-pound carronades, and four long eighteens: the crew are about ninety in number, and are almost all the remote relatives of his own family. His son Antonio is the second in command, a young man of pleasing manners and distinguished courage; and the secretary, Hiccesios Latris, is a student of Scio, and a member of one of the most honourable Greek families of Smyrna. The cabin is fitted up very neatly, and ornamented with drawings of some of his distinguished battles, and furnished with a divan, for the accommodation of the constant crowd of captains who form his council: behind it is a small chapel, furnished with numerous paintings of the Virgin and Saint Nicholas, before which an ornamented lamp is kept constantly burning. This, however, is not peculiar to the Mars; as every ship in the fleet has its Virgin and lamp, before which the captain and cabin officers pay their morning and evening devotions; and at every sunset, a censer of myrrh is borne round the deck, the perfume of which is inhaled by every individual of the crew, whilst he devoutly crosses himself, and repeats his vesper to the Virgin.' pp. 190, 1.

The total want of discipline which prevails among the Greek troops, extends also to the naval force: it is with the concurrence, not through the obedience of the crew, that the captain accomplishes his object. Even Miaulis himself has no power to control or punish the disgraceful irregularities which have occurred; and his office is replete with anxiety on account of the thwartings and annoyances to which he is exposed. He is understood to be sincerely desirous of English aid. Unlike those of his countrymen who clamour only for money, and are jealous of foreign coadjutors, he is convinced of the necessity of a more efficient system, and has intimated his anxious wish that Lord Cochrane should join them, were it only in a cock-boat. Should his Lordship but succeed in obtaining ships and ammunition, without which it would be the height of rashness for him to attempt any thing, Mahomed Ali will soon have

cause to repent of his ambition. The mountaineers of Roumelia proclaim among their rocks, the inutility of a naval force; but the Islanders naturally and justly consider their wooden walls to be the only hope and safeguard of their country. In fact, if Greece ever rises into importance and prosperity, it will be by means of her shipping, her harbours, and her commerce; and it is not difficult to foresee that the Islanders must eventually obtain a considerable degree of ascendancy.

Of the national character of the Greeks, Mr. Emerson says:

'The general impression is undoubtedly bad, and seems to be countenanced by the circumstance of their most violent detractors being those who have lived longest in close connection with them in Greece, the Ionian republic, and Smyrna. For my part, I speak as I have found them: during my residence amongst them, I never met with an insult nor an injury from a Greek. I have travelled unmolested, through the wildest parts of their country, without a guard; and with a quantity of luggage, which in Southern Italy, or even in more civilized states, could scarcely have escaped pillage. I have never asked a favour of a Greek that has not been obligingly granted: in numerous instances, I have met with extreme civility, kindness, and hospitality. Others, it is true, may have been less fortunate; but when they state the Greeks to be constitutionally unmindful of kindnesses, I ask, for what have they been taught to be grateful? If they are eager for gain, it is a necessary attendant on poverty; if they are cunning, their duplicity must be the offspring of a long slavery, under which every pretext was necessary for the protection of their property from the ravages of their despots; if they are depraved and savage, it is the effect of a barbarous education; if cruel and ferocious in their warfare, it is only against their enemies and tyrants, and merely the natural yearnings of the heart after vengeance for a series of crimes, injuries, and oppressions. Let us only calmly contemplate for a moment, the long course of slavery from which they are just emerging; where, under the most galling despotism, their lives and properties seemed but held in tenure for their tyrants, before whose nod every virtue was made to bend; and where their families and children seemed merely born as subjects for the lust of their barbarous masters. Let us compare all that has been urged to the disadvantage of the miserable Greeks, with the causes that have produced their degradation; and the result must be, not hatred and abuse, but pity, mingled with astonishment that they are not a thousandfold more perverted than we find them. Far, however, from coinciding with this sweeping condemnation of the race *en masse*, I will maintain that, on an examination of the traits of character peculiar to each district, we shall find the seeds of numerous virtues, however slightly developed, still discernible under a mass of vices; and which, when properly cultivated, under an equitable Government, cannot fail to raise the Greeks high in the scale of nations.

'By their Southern neighbours, the Albanians have long ceased to be considered either Mussulmans or Greeks: their submission to Mahomet the Second, and subsequent embracing of Islamism, would naturally stamp them the former, whilst their country and warlike habits bear no resemblance to the luxurious, sedentary habits of the Turk. They may, in fact, be considered as the connecting link of the two religions, embued with all the treachery and duplicity of the followers of Mahomet, but still retaining the spirit of hospitality, bravery, and minor virtues of the Greeks. To those succeed the Roumeliots, the inhabitants of what is now termed Eastern and Western Greece, comprising Attica, Livadia, and the territory South of Epirus and Thessaly: still mindful of their contests for freedom and religion, under their immortal Scanderbeg, they cling closely to that faith for which their fathers bled. And, though subject to the galling yoke of the Ottoman, they have still enjoyed a comparative freedom, amidst their rocks and mountains: nor have they ever submitted to enslave their souls, by a base concession to his creed. Brave, open-hearted, and sincere, their valour is their slightest recommendation; and the traveller who has claimed their hospitality, or the wretch who has thrown himself on their protection, has ever met with succour and security, beneath the arm of the Roumeliot Klefti.

'In the Morea, a closer connection with the Turks, and various minor causes, have produced a character less amiable and exalted. The greater weight of their chains has rendered them crouching and servile; and no where are the traces of slavery more visible, or more disgusting, than in the cringing, treacherous, low-spirited Moreot; who is, nevertheless, not totally divested of affection, gratitude, and a hospitable wish to share his mat and humble meal with the stranger. In the Messenians, or natives of the South-western coast, the traits of debasement are peculiarly perceptible. It would appear that, from the earliest period, these unfortunate people had been doomed to be the scape-goats of the Peloponnesus, formerly ravaged by the Lacedæmonians. They have, in later times, fled to the mountains of Sparta, for protection from the Turks. Slothful and indolent by nature, they treat their wives with a want of feeling unequalled in Greece: and, whilst the sluggish master squats at his ease, to smoke his pipe and sip his coffee, the unfortunate females perform all the drudgery of agriculture, and all the weightier domestic duties. Two singular exceptions are, however, to be found in the Morea; the inhabitants of the district of Lalla, in Elis, and those of Maina, in the South-eastern promontory. The former are a colony of the Schypetan, or bandit peasantry, of Albania; who, for many ages, have been settled in this spot, and, during the reign of the Venetians, rendered them important service against the Turks; but in general were as prejudicial to the Greeks as the Mussulmans. After the failure of the Russian expedition in 1770, they were joined by a fresh party of their countrymen, who had likewise abjured Mahomedanism; and, though they turned their attention, in some degree, to agriculture, were principally maintained by their ravages on the properties

and crops of their neighbours; with whom they never mingled, either in marriage or even common interest. Thus, to the present hour, they have lived a pure Albanian colony in the very heart of the Morea; retaining all the ferocity and predatory habits of their forefathers, and a valour which has been often conspicuously proved in the scenes of the present revolution.

'Of the Mainotes, the descendants of the ancient Spartans, much has been written, and yet but little is known: the difficulty of penetrating into a country inhabited by a bandit peasantry, pirates by profession, has opposed an insuperable bar to the investigation of travellers. Those, however, who have succeeded in becoming acquainted with their habits, represent them as possessed of the common virtue of barbarians—hospitality, and an unconquered bravery, but disgraced by numerous vices; and all, without exception, robbers by sea or land. The portrait drawn of them by Mons. Pouqueville, represents them in the very worst point of view; not even giving them full credit for their courage: but it is most likely overcharged, and more the estimate of reports than the fruits of experience. Of their piracies, and the bravery displayed in the pursuit of plunder, every one has heard; but in this, their duplicity equalled their courage. All were engaged alike in every expedition; even the women bore their share of the toil, and every boat received the benediction, or was honoured by the presence of a priest. Yet, even here, their faith was not honourably preserved; and, it was no unusual thing to force the absolution of their priests, after sacking and dividing the plunder of their monasteries. The piracies of the Mainotes have not, however, always passed with impunity; and the events of the two expeditions of the celebrated Hassan Pasha against them, in 1779 and the subsequent year, are well known. Even *his* conquests, however, though aided by internal treachery, did not extend over the entire district of Maina; and its inhabitants, to this day, are fond of boasting that their territory has never fallen beneath the arms of any conqueror.

'Of the Hydriots and Spezziots, sufficiently ample details have been given in the foregoing extracts. Among their higher orders I have always found much to admire and to esteem; but of the lower classes I have not formed by any means so favourable an opinion. The other inhabitants of the Archipelago present different traits of character in almost every Island, as they have come more or less in contact with the Turks or Europeans; but in general they present the same peculiarities which every where form the leading features of the Greek character—lightness, versatility, great natural talent, many virtues, and all the numerous vices inseparably attendant on despotism and oppression.'

Mr. Waddington is disposed to estimate the Moreots, or, as he terms them, Moraites, somewhat more favourably.

'I had been prepared,' he says, 'at Athens and in the islands, to expect in the Morea, should I dare to venture thither, nothing but

villany, lawlessness, and brutality: and in fact, I had some difficulty in prevailing upon an Æginetan servant to accompany me into the land of savages. My short experience induces me to believe that the Moraites (with the exception, perhaps, of the Mainotes) are at least as honest and as orderly as their brother Hellenes, and I mistake if they be not rather more civilized. The peasant of Attica is, indeed, proverbially respectable and inoffensive; but I perceive in the native Moraite soldier, drawn also from the peasantry of the country, an anxiety to oblige, expressed with such natural politeness as to contrast him most favourably with the surly vagabond adventurers who keep guard at the gates of Athens, or the insolent and unmannerly sailor of Hydra or Spezzia.'

Such are the Greeks; and if this picture be adapted to dispel the enthusiasm which their very name, their country, and the interest of the struggle have tended to excite, it leaves undiminished their substantial claims on our sympathy and humanity. We have all along deprecated the attempts which have been made to rest those claims on false pretences. The religious pretence for a crusade against the Turks, we have endeavoured to expose as utterly hollow and delusive; and the classic interest attaching to the Greeks, relates to the soil, not to the race who occupy it. It is Greece, not the degenerate Greeks, to which any thing like enthusiasm must attach itself. As for the Utopian projects and romantic dreams of German and English Philhellenists, the would-be regenerators of Greece, we are not sorry that their schemes have terminated in the mortifying conviction that Greece is not to be Jeremy-Benthamized. Many persons of this party, we believe to be high-minded, honourable enthusiasts; but it is doubtful whether they have done more good or harm by their meddling. Lord Byron appears to have had penetration enough to perceive the untimely and mischievous character of their proceedings. Col. Stanhope was instrumental in setting up a republican newspaper at Missolonghi, which Mr. Waddington thinks to have been 'nearly harmless;' but Lord Byron represents it as having done great mischief both in the Morea and in the islands, as, he says, he warned both Prince Mavrocordato and Colonel Stanhope that it would do, unless great caution were observed. His Lordship foresaw, that the only effect of such a publication would be [illegible] the spirit of party, and conve[illegible]rmation to [illegible] of Greece, while for any pra[illegible]pose it [illegible] those who impart [illegible] princi[illegible] the West,' [illegible] to perceive, that [illegible] of the country [illegible] hospitals, [illegible]

papers and printing-offices will be of infinite service by and by; but those who were introducing them during the disorganized state of the country, sadly mistook the moment for their well-meant exertions. Colonel Stanhope was asked by Gourra, what he thought of the contending parties. His reply was: 'Your captains are for plunder and liberty: your government are for order and a mild despotism. I am for and against you both. I am for order and liberty.' This frank avowal comports with the manly and open-hearted character of the writer, by far the most honourable man of his party. But is it not strange that Colonel Stanhope should have thought to serve the cause of social order by opposing the Government, and the cause of liberty, by setting up Odysseus as a 'Bolivar?' For to speak of a Greek Washington is ridiculous. He tells us, in one place, that the Captains lean to democracy, 'from a love of their wild liberty, from a jealousy of the primates and Fanariots, and from a dread of being put down by a foreign king;' adding: 'Their passions on this last subject have been *well heated*.' And to men in this state of passionate excitement, which the Colonel did his utmost to stimulate by denouncing all as black-hearted traitors who inclined to a monarchy, this apostle of republicanism addressed his exhortations to peace and unity; telling them, that 'if the chiefs of Greece will not lay aside their prejudices, their envy, and dissentions, and endeavour to form a wise and virtuous union of all parties, it will be impossible to establish in Greece a powerful and permanent government.' The zeal of the Colonel appears, however, at length to have carried him too far. On one occasion, he quarrelled with Lord Byron for making sport of that wisest of jurists, and most daring of blasphemers, Jeremy Bentham, the oracle and idol of the liberals. His Lordship appears to have grown utterly sick of liberalism, and Col. Stanhope accuses him of apostacy and turning Turk. At the time that the Colonel was opportunely recalled, he seems to have quarrelled with Mavrocordato. A letter is given in the Appendix to Col. Stanhope's volume, addressed by the Prince to Captain Blaquiere, in May, 1824, which throws not a little light on the true character of the proceedings of Messrs. Stanhope, Trelawney, Humphreys, Parry, and the rest of this party. After very mildly defending himself against some insinuations thrown out by the Colonel, Mavrocordato writes:

'I have just learned that Mr. Trelawny is quite enraged against me, perhaps on account of the brigade. I laugh at his rage. This conduct on the part of these gentlemen, is well worthy of the love of liberty of which they wish to make their boast. Can there be a

more cruel despotism than that of a foreigner, who, without any right whatever, wishes to command, without the least regard to the existing laws? Does, then, the first comer think that he can tread us under his feet, or are we thought capable of being led by the nose by the first intriguer? Have we shaken off the Ottoman yoke, only to fall beneath another? Oh no! It has been said, that I have sold Greece to England. Greece still exists, and those who were the bearers of my letters to England, know well what they contained, and whether I have sold my country. I believe that I have been of service to her: it was my duty. It is now said, that I wish for a despot; no, it is just because I do not want one that I am accused. I wish that the laws may reign, and that they may not be at the mercy of a hundred despots, who trample them under foot. I have always given, and I am still the first to give, an example of obedience; but if Greece is fated to fall at the feet of a military despotism, of a hydra, not with seven, but with a hundred heads, I will neither be the blind instrument, nor the very humble servant of these new tyrants.'

Will it be credited that, by some of these flaming Phil-hellenists, the English Press has recently been made the vehicle of the most malignant representations, designed to lower, and, if possible, ruin the Greek cause in public opinion? that the Greek deputies have found in these false friends of Greece, the basest enemies? Yet such is the fact. And were the secret history of the Greek Loan unravelled, we suspect, that some of the parties alluded to, would not appear in the most honourable light. Its gross, if not wilful mismanagement involves a high degree of guilt or folly in some quarter or other. Whoever has profited by it, Greece has not been much the gainer.

Upon the whole, we feel disposed to congratulate the Greeks, and to augur well for the future. If they have lost Botzaris, they have been delivered from Lord Londonderry, their most formidable enemy, and from Sir Thomas Maitland. If Lord Byron is no more, Odysseus is dead to counterbalance that loss. They have lost ground before the Egyptians, but they have got rid of General Roche and Mr. Washington, of Colonel Stanhope and Mr. Parry, of the French monarchy party, and the Russian monarchy party, and the Jeremy Bentham party; and among the Klephtic party, old Colocotroni is the only man, apparently, to be feared by to the constitutionalists. The dissolution of the charter of the Levant Company promises to deliver the Greeks from a powerful class of enemies among our own countrymen. What may be the consequence of the death of the Emperor Alexander, it is not for us to speculate. Mr. Blaquiere, who seems at the bottom one of the most honest and rational of all the friends of Greece, bears honourable

testimony to the conduct of Sir Frederick Adam since he has held the vice-royalty of Ionian Greece.

'While it will be the business of the future historian,' he remarks, 'to condemn the apathy of the Christian world towards the struggling Greeks, he will be bound to confess, that *without the possession of the Ionian Islands by England, they might have remained much longer in bondage.* So convinced were the legislative and executive bodies of the paramount importance of cultivating a good understanding with this country, when I left the seat of Government, that no measure was left untried to profit by it, and improve a connexion on the stability of which they felt convinced their final success so mainly depended.'

On this feeling on the part of the Greek Government, taken in connexion with what appears to be the obvious and imperative policy of the British Government as sovereign of the Ionian Islands, we are disposed to calculate much. Those Englishmen have not acted as the true friends of Greece, who have endeavoured to instil into the minds of its leaders a distrust of our own Government. We rejoice that this distrust is giving way. Greece may be considered as having already achieved her freedom: it can be secured, and placed on a secure basis, only by a British alliance. Under Russian protection, she would still be ecclesiastically enslaved. Under a native monarch, there is reason to fear that civil freedom would be a name. If they would have a true Greek sovereign, they should offer the crown to Lord Guilford,—a far more eligible person than either Lord Byron or the Duke of Sussex. But Greece may dispense with a king: it can ill afford to support one at present. It has two princes; and if they could be brought cordially to agree, the one might do passing well for a sovereign, with the other for his vizier. We are chiefly anxious to hear that the Porte has been brought to reasonable terms. Mahomed Ali, we commend with some confidence to the care of the Marquis of Maranham. These preliminaries being adjusted, we trust that it will not be found impossible to reconcile the contending factions, and to establish a permanent government. The introduction of English laws, Cefalonian roads, Lancastrian schools, and Protestant Bibles, may then consolidate the organization of emancipated Greece. May we not indulge the hope that, ere long, the English tongue, which is at present unknown throughout the country, will expel the French; and that the language of Shakspeare, and Milton, and Byron will be the only one pronounced, except the Greek, by the inhabitants of Athens and Corinth, and the islands of the Ægean sea?

Art. II. *The plenary Inspiration of the Scriptures asserted*, and the Principles of their Composition investigated; with a View to the Refutation of all Objections to their Divinity. By the Rev. S. Noble. pp. lxxx. 631. 8vo. Price 13s. London. 1825.

AS the authority of the Bible depends upon the Divine origin of the writings which it comprises, the Inspiration of the Scriptures is an article of the first importance in theological inquiry. No one is either bound or invited to receive implicitly any books as Divine, the authenticity and inspiration of which are not attested by proper and sufficient evidence; and the New Testament, ever in accordance with the most reasonable principles, enjoins all who receive it, to 'believe 'not every spirit,' but to 'try the spirits whether they are of 'God; because many false prophets are gone into the world.' The entire subject then of the Inspiration of the books of Scripture may be discussed, not only without offence, but with great advantage to the cause of truth; and an author who should furnish us with a perspicuous and comprehensive statement of the proofs which establish the Divine authority of the Bible, would entitle himself to our thanks by the performance of so useful a service.

We regret to state that the work before us, has no such claims upon public gratitude. Its title is full of promise, and the Author appears most confident as to his ability to satisfy the expectations which the title of his work may have excited; but he is, we think, wofully mistaken in imagining that he has been successful where others have failed, or that, by the application of newly discovered principles, he has established the plenary Inspiration of the Scriptures to the satisfaction of any serious and cautious inquirers. Nor is he to be any more applauded in respect to the methods which he has adopted to silence the cavils and to remove the objections of unbelievers. These, we are well persuaded, he has neither abated nor diminished, but has rather supplied them with additional occasions of cavilling, and fresh materials for their objections.

The most popular Christian advocates have been accustomed to treat of miracles as the proper evidences of a Divine Revelation, and, in our humble opinion, with reason. Admitting that miracles have not in themselves that convincing effect which has sometimes been ascribed to them, and that, 'when 'they were wrought by the first teachers of Christianity, the 'conversion of opponents does not appear to have been their 'chief intention;' still, the evidence from miracles must be considered as of primary importance in proof of a Divine mission, and as one of the proper credentials of a Divine

Revelation. Mr. Noble thinks, that Christians should hesitate to affirm so confidently, that miracles constitute a highly important evidence of the truth of Revelation. But the declaration of our Lord himself as to the purpose and object of the miracles which He wrought, may reasonably be thought to justify the view which they have been accustomed to take of them.

The benefits which Revelation has conferred on mankind, apart from its direct and highest purpose, and the obligations which even those persons are under to its communications, who are opposed to its pretensions, we appreciate as highly as Mr. Noble does; the following passage, however, is far from being in accordance, either in principle or taste, with our sentiments and feelings.

'To what cause can be attributed the wonderful superiority in literature and the arts, which the inhabitants of Christendom have so long maintained over all the other nations on the globe, but to their minds being more receptive of light of all kinds, in consequence of their admitting the light of Revelation? How extraordinary too is the power which they derive from this source! See how they have covered the whole western world with their colonies, and how the aboriginal inhabitants have faded from before them! Behold what an empire they have established in the east, almost without colonization, by the pure force of moral superiority. It is not meant to be asserted that they have always made the best use of their superiority, but only that it unquestionably exists. Superiority in arms is, undoubtedly, the offspring of superiority in arts and science; and these are the products of natural light, which is the offspring of spiritual; and thus Christians are the arbiters of the destinies of the world, because they are the depositaries of the word of God.'

pp. 22, 23.

Mr. Noble's proof of the plenary Inspiration of the Scriptures is deduced from the 'Mutual Relation which exists by 'creation between things natural, or material, spiritual, or 'moral, and Divine; which is such that the lower order of ob-'jects answers to the higher, as certainly and immutably as 'the reflection in a mirror answers to the substance producing 'it.' (p. 132.) A book written under a plenary Divine Inspiration must, he maintains, be composed in a style of writing constructed in agreement with the Relation of Analogy, established by the laws of Creation, between natural things and spiritual.

'To construct such writings, or to impart such inspiration, the Divine Speech, or the Divine Word, which is the same thing as the Divine Truth, must have emanated, as a sphere of spiritual light, from the bosom of Deity into the circumference or lowest base of creation,

which is the world of nature, and, filling the prepared minds of the human penman, must there have clothed itself with natural ideas, or with images taken from the natural world, before it could be presented, in natural language, to mankind at large.' p. 241.

Should this passage appear to any of our readers obscure or savouring of the schools, they will be able, from some extracts which we shall now lay before them, to perceive the principle of the Author's doctrine. Divinely inspired Scripture, he means to say, as he repeatedly states in almost every part of his work, must contain a spiritual sense distinct from the literal expressions, the literal expressions being employed only as the vehicle of the spiritual sense. From among many illustrations of the principle which his book contains, we cite the following.

'We will briefly state what appears to be implied by the circumstances of the present history. (1 Sam. chs. v. and vi.) The ark, under the Israelitish Dispensation, was a symbol of the Divine Presence, which none but the truly good can endure, and they not too near; and which causes the lusts cherished by the wicked more openly to become their tormentors. The Philistines represent those who exalt faith above charity, making the former every thing, and the latter of no account; which was the reason of their continual wars with the Israelites, who represent the true church, or those who cherish faith with charity. The idol Dagon is the religion of those who are represented by the Philistines. The emerods with which they were smitten, are symbols of the appetites of the natural man, which, when separated from spiritual affections, as is done by those who do not apply their faith to the purification of their lives, are unclean. The mice, by which the land was devastated, are images of the lust of destroying by false interpretation the spiritual nourishment which the church derives from the Word of God, as is done by those who separate faith from charity. The emerods of gold exhibit the natural appetites as purified and made good. The golden mice symbolize the healing of the tendency to false interpretation effected by admitting a regard to goodness; for of this, as we shall see in the next example, gold is an emblem. The cows are types of the natural man, in regard to such good qualities as he possesses. Their lowing by the way expresses the repugnance of the natural man to the process of conversion. And the offering of them up for a burnt offering, typifies that restoration of order which takes place in the mind, when the natural affections are submitted to the Lord.' p. 195.

Again,

'The great neighbour of Israel—the type of the spiritual part of the mind,—on one side, was Egypt: which represents what belongs entirely to the natural man, but, specifically, the science or knowledge of the natural man, with the faculty for acquiring it; and the powerful state which bordered upon Israel on the other side, was Assyria, which represents the Rational Faculty, and the Reasoning Powers in

general. Now as Science and Reasoning, when separated from all regard to religion, or to true religion, and placed in opposition to it, are two of its most dangerous enemies, therefore we read so much of the troubles which these two nations brought upon the Israelites; but as, nevertheless, they are capable of being rendered extremely serviceable to true religion, and are themselves exalted by being submitted to its influence; therefore we meet with predictions of a state in which this union should be effected Thus it is said in Isaiah, "In that day, there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord;"* words, which plainly indicate the complete submission to a divine influence, of the principle, power, or faculty, represented by Egypt, from its inmost essence—"the midst"—to its last extremity—"the borders thereof." &c.' p. 279.

Again.

'Jericho was situated just at the entrance to the land of Canaan; and as the land of Canaan represented the church, Jericho, in a good sense, would represent the first state experienced on full admission into it, and, indeed, the principle by which such admission is effected; which is, instruction in doctrinal truths, accompanied with obedience of life. But while the land of Canaan was occupied by idolatrous nations, every place in it had a signification opposite to its genuine one: and, in this sense, Jericho represented the disposition to resist instruction, by opposing to it such sentiments as the corrupt tendencies of the human heart incline the understanding to invent in their excuse. The city itself, then, was the *type of such doctrinal sentiments* as resist or profane the pure doctrines of the Church; and its wall signifies such false persuasions and confirmations by fallacious arguments as defend such false doctrine, and prevent those who hold it from discerning the evidence of truth. The marching round the city, denotes the explanation of the quality of the principle represented by it; and the action upon it of the sphere of Divine Truth from the Lord was represented by the carrying round of the ark, and the sounding of the trumpets before it by the priests. The sounding of trumpets, in the representative dispensation of the Jews, was a symbol, by an obvious analogy, of the revelation, manifestation, communication, or bringing down of the Divine Truth, from a higher region towards a lower: the priests were representatives of whatever in man truly worships the Lord, which is all that belongs to the true love of his name, and which, of course, is the medium by which divine communications are received from him; the shouting of the people expresses consent and confirmation on the part of the inferior faculties, &c.' pp. 465, 6.

In this manner does Mr. Noble proceed to deal with other passages of the Bible, resting the plenary inspiration of the Scriptures on the typical and representative character belong-

* Isaiah xix. 19.

ing, as he insists, to its verbal expressions, a spiritual sense being included in the letter of Scripture. Such is the criterion by which, according to his method of determining the case, the proper word of God is to be distinguished. It is, however, glaringly manifest throughout the volume, that the spiritual sense which Mr. Noble exhibits as the proof and criterion of Inspired Scripture, is nothing more than the fanciful suggestion of his own mind. There are unquestionably many important parts of the Bible which are of a figurative and symbolical character; but what serious and sober interpreter would ever dream of establishing the claims of the Scriptures to the character of a plenary Inspiration by such a process as Mr. Noble has adopted! To discover 'the law 'which governs the relation between natural objects and spi-'ritual essences,' is an undertaking of far too difficult a nature for him to have achieved; nor is it to a mind of his order that the application of that law to such analogies, were its infallibility made known, could be entrusted. The theory which he advances is wild and visionary in the extreme, not defined by any intelligible principle, and limited by no controlling laws. Instead of removing, it increases the obscurities of Scripture, multiplies its difficulties tenfold, and transforms the rule of faith and duty into a book of enigmas. Before Mr. Noble's method, it is true every difficulty must give way, every obscurity must vanish. His explanations belong to his assumptions, and his assumptions are prepared for his explanations; and by similar means the hieroglyphics of the Egyptian pillars and temples might themselves be with facility deciphered.

The professed object of this strange hypothesis of Inspiration is, the refutation of all objections to the divinity of the Scriptures; and the Author commences this part of his labours by severely reprehending the labours of those advocates who adhere to the literal interpretation of the Bible. There cannot, he maintains, be a greater mistake than to imagine, that the first chapter of Genesis is intended to be an exact description of the process of the Creation of the world; nor are all the events which follow, down to the time of Abraham, intended to give the history of mankind as to their outward transactions, but a history of mankind as to the state of their minds, and their reception or perversion of divine gifts or graces.

'——The early chapters of Genesis treat of the people who were of this character and genius,—both of those who had an intuitive perception of spiritual things in natural objects, and of those who enjoyed the knowledge of them by science and study; and therefore that part of the book is written in a style similar to that which those

people used; that is, spiritual and interior subjects are described in language borrowed from the appearances of nature,—in the form of apologue and allegory,—in a narrative that appears in the letter to relate only to natural and ordinary facts.' p. 570.

This view of the subject, we are told, (p. 575,) solves all difficulties, and is, itself, absolutely unattended by any. The literal history was never intended to be understood as such; it therefore can contradict nothing, (p. 576.) Such is Mr. Noble's confidence in the perfection of his rule! Doubtless, having performed such a service to the world, by putting it in possession of his notable discovery of the true and only *rationale* of Biblical interpretation, he is fondly anticipating the gratitude of every Christian, and the surrender on the part of unbelievers of all their objections to the truth of Revelation. Our readers may judge from the following examples, how far the application of Mr. Noble's theory affords a probable means of convincing and satisfying any class of objectors. An unbeliever may, indeed, from Mr. Noble's representations, be induced to believe that 'Divine Wisdom deems it of no im-'portance whatever, if an impression be left of transient events 'different from the true one;' (p. 577.) and *he* may readily accept the Author's explanation of such a case as the following. In the gospel of St. Matthew, Chap. xxvii. 9, 10. the name of the prophet Jeremiah occurs in connexion with the citation of a passage which is found in the prophecy of Zechariah. The mistake of an early scribe might be imagined to be a probable source of the *erratum*. But let us hear Mr. Noble.

'If the Word of God be the Word of God indeed, it is a mere truism to affirm, that the Spirit which dictated it cannot possibly regard it as the work of men: consequently, that Spirit can never mean to ascribe any of its books to the men whose names they bear. Every prophet who was commissioned to deliver any portion of the Word of God, became, *ipso facto*, a representative type of the Word of God itself; specifically, of that portion of it which he was the instrument of writing. When, therefore, a prophet is cited by name in the inspired writings, it is not that prophet, personally, that was in the mind of the Spirit of God; nor even the specific book that bears his name: but his name is used as a symbol of all that portion of Scripture which is of the same character as belongs generally to the writings of the prophet named, whether occurring in his book or in any other. The weeping prophet, Jeremiah, we have noticed, though a real character, is a striking personification of that species of Divine Truth, or of that portion of the Divine Word, which treats of the utter corruption of the Jewish Church, and its mal-treatment of the Word: the latter is precisely the character of the divine declaration which is here cited as from him. And whilst this passage is so decidedly of the same character as distinguishes the writings of Jeremiah,

it as evidently does not at all belong to the general character of the book of Zechariah, which is mostly composed of a cheering strain;—wherefore the Spirit of Inspiration designates the statements which even Zechariah delivers on the former subjects, by the name of its proper type, Jeremiah.' pp. 603—5.

How satisfactory and how beautiful, exclaims Mr. Noble, is this explanation! 'It is a perfectly easy solution of a difficulty which, upon every other theory, is insurmountable.' But is Mr. Noble able to produce the sanction of the Scriptures for this 'beautiful' explanation? Can he point out a single instance of the kind in the Bible? In the entire absence of all such examples, and of all other evidence, the presumption of the Author is equal only to his marvellous self-complacency. Such a theory is adapted to produce effects on the minds of unbelievers very different from the removal of their prejudices. Here is another specimen of the application of his theory.

'—Most certainly, none but such views as we have offered of the nature of the Israelitish dispensation, can meet the objections of the Deist on the score of the immoral conduct, and the acts of wrong and outrage, committed by those who, if we refuse to look beyond the letter, were the personal favourites of heaven. You deny (most of you) a typical character to any persons or actions which are not expressly recognised in that capacity in the New Testament. You deny then such a character to Jael and her slaughter of Sisera: then how justify or excuse them? It is in vain to say, as some have done, that this was a transaction for which the performer alone was accountable, it not being owned by the God of the Scriptures; whereas it is expressly eulogized by the voice of prophecy. With what sort of feelings do you read of a woman's killing her guest in his sleep, while you believe that it was the act itself, and not something represented by it, which was really agreeable to him who hath said, "Thou shalt not kill?" Beautiful and impressive does the narrative become, when we read in it the manner in which wicked persons of the specific character represented by Sisera, endeavour to escape detection, by lurking behind the assumed appearance of that species of good of which Jael is the type: and how, when they have thus filled up the measure of their iniquity by adding hypocrisy to their other vices, they sink into a merely natural state, of which sleep is the symbol, and thence pass, unconsciously, into complete spiritual death; nailed to the earth,—to earth-born feelings,—for ever. Jael is thus seen as the representative of goodness of a genuine kind, which does not suffer itself to be prostituted by being made a cover to vice. Here is something on which the Divine approbation cannot but rest; but without it, how vindicate the transaction?' pp. 620, 21.

Now, how beautiful soever this may appear to Mr. Noble, there are some considerations belonging to the subject, which he would find to require his attention before he could

procure the admission of his explanation by an objector, even if he had been successful in establishing the solidity of his theory. Is there, it may be asked, any reality in the narratives detailed in the book of Judges? Whether they be typical or not, whether they be symbolic actions and descriptions or not, if they are real transactions, then, the facts being as they are stated, the theory of Mr Noble cannot make the slightest possible difference in respect to the character of the facts as approveable or blameable; and if the transaction cannot be vindicated without Mr. Noble's theory, it is equally indefensible with it.

Art. III. 1. *Popular Tales and Romances of the Northern Nations.* In Three Volumes, small 8vo. pp. 1010. London. 1823.

2. *German Popular Stories.* 12mo. pp. 252. Price 7s. London. 1823.

3. *Peter Schlemihl:* from the German of Lamotte Fouqué. 12mo. pp. 165. Price 6s. 6d. London. 1824.

4. *The Magic Ring;* a Romance, from the German of Frederick, Baron de la Motte Fouqué. In Three Volumes, small 8vo. pp. 1010. London. 1825.

CIRCUMSTANCES very remote from habits of romance or novel reading, have recently made us acquainted with these whimsical volumes; and we are willing to give up a few paragraphs to some of the speculations which have been suggested by their perusal. We might, perhaps, even in a common way, be more profitably employed; but it is our business to take a general view of the field of literature, and we shall avail ourselves of the little excursion that we have just made, to describe some of the prospects we met with in our tour. And, after all, if the *belles lettres* are worth cultivating, their history must be worth investigating; and if this be done with any regard to accuracy and completeness, the annals of fable must be carefully traced. What are the drama and the epopee, but fictitious narratives of a higher order, with a more artificial arrangement, and with decoration more varied and more vivid? In short, the fictions of a nation are to a great extent illustrative of its history, and characteristic of its tastes and feelings.

We are not quite expert enough in these matters to enter on a specific discrimination of the marking features of romantic invention and fictitious composition, as observable in the literature of different and distant countries; but we have been struck, so far as our knowledge reaches, with the general supe-

riority of German tales in the very important particular of morality. We are aware that this opinion may be considered as somewhat hazarded, and we admit that it is only to be admitted in a qualified and comparative view; but a brief explanation will at once make the matter clear, and include such incidental criticisms as the subject may seem to require.

The Tales of the East are, as might be expected in the regions of Harams and Zenanas, deplorably tainted with impurity and intrigue. The 'Arabian Nights,' though, in their European dress, they appear to have undergone a partial expurgation, are by no means sufficiently innoxious to justify indiscriminate perusal. There exists among us by far too much of a matter-of-course feeling with respect to general reading; and there are not a few books unhesitatingly put into the hands of the young, which those of more advanced age can scarcely read with impunity. The manners, the costume, and the modes of thinking prevalent in the East, are, indeed, vividly portrayed in the 'Thousand and One' stories of Scheherazade; and there can be no question of the advantage to be derived, in this view, from an acquaintance with these spirited inventions; but, in the case of youth at least, we should prefer conveying the instruction in a different form. The Bahar-Danush is disgusting from its grossness, and furnishes strong condemnatory evidence against that state of society in which it is not merely permitted but popular. These two collections may be fairly taken as characteristic of the eastern school of fiction; and unhappily, their relaxed morality has extended itself to the story-tellers of the West. The Italian novelists were the *con amore* continuators of Arabian and Persian ribaldry. Spirited, inventive, and clothing their licentious details in the attractive drapery of a beautiful and harmonious writing, they bequeathed to after-times the pestilential legacy of alluring vice and seductive obscenity. The same debasing character is but too conspicuous in the fictitious literature of the other nations of Southern Europe, and it seems to have infected all the department of imaginative composition. Our fine old English drama, with its perfect nature and its matchless style, is a school of lust; and that which would, but for this, be a most wholesome and invigorating exercise of the intellect, becomes a nauseous and contaminating contact. The writers exhausted themselves in the chase of double entendres, impure allusions, and broad obscenities. The reek of a lewd imagination obscured the brightness of their genius, and works of unrivalled ability are rendered unsafe and injurious by the obtrusion of this wayward and degrading spirit of uncleanness. Without meaning to convey the idea that there

are no slips in this respect, to be detected in the old Teutonic fictions, it may be safely affirmed that they are not merely of more rare occurrence, but of a far more venial kind. There is no hot scent of a debauched imagination, no revelry in unchaste phrase, no elaborate exhibition of immodest circumstance; there may be occasional indications of coarse manners, but we are not annoyed either by a running fire of indecent allusion, or by the systematic operations of a prurient imagination.

The modern school of German novelists is, in this respect, of a mixed character. One, at least, of the number has distinguished himself by productions of glaring immorality. The Wilhelm Meister of Goethe is disfigured by much grossness and vulgarity, while in a notorious drama, Stella, he has offered inexpiable insult to the decorums of society and the laws of the marriage compact. In a general way, however, we should say, from our limited knowledge of these branches of German literature, that instances of this kind are but few, and that the far larger proportion of Teutonic tale-writers are too honestly and indefatigably in search of the extravagant and horrific, to have either leisure or inclination for indulgence in the sensual and impure. Judging from the specimens before us, the *diablerie Tudesque* is in no danger of extinction. Demons of all genera and species, ghosts of all forms and dimensions, brownies and fairies of all colours and tempers, wizards and weird-sisters, both white and black, caverns, caldrons, spells, storms, mists, shadows of all densities, flashes, explosions, with the accustomed harlequinade of necromancy, keep the mind in a state of unceasing bewilderment. Independently, however, of the absurdity of the thing, the bustle is, in general, well kept up, and there is, sometimes, a display of considerable talent in the management of unmanageable materials. La Motte Fouqué seems to be the master-genius in this way among the wonder-workers of Germany, and he really gets up his pantomimes in a very creditable way. We are unhappy enough never to have seen 'Mother Goose,' but we should imagine that the Baron's achievements beat that celebrated triumph of 'Tomfoolery' quite hollow. The Magic Ring is a piquant olio of knighthood and enchantment, entangled and disentangled with much dexterity, and containing passages of considerable interest. The knot of the intrigue lies in the identity of half-a-dozen chieftains, all alike valiant and amorous, who figure as Hygies of Greece—the Italian Uguccione—the renowned Sir Huguenin of Normandy—the stern Sir Hugur of the North—and who all turn out to be one and the same individual—'like Cerberus, three gentlemen at

'once'—Sir Hugh von Trautwangen. Uncommon tact is displayed in first of all 'making pie'—to borrow a phrase—of his materials, and then 'distributing' them with perfect regularity. The Baron is an admirable story-teller; reminds us at times of Count Anthony Hamilton, whose whimsical extravaganza, *les quatre Facardins*, and Magic Ring, there is some resemblance. Fouqué has indeed, the inimitable charm, the gracefully sportive humour the keen-edged sarcasm of the brilliant Irishman, but he rates with much vivacity, describes with good effect; and without decided originality, has so much of its semblance as pass well for an original writer. His great peculiarities first, the clever way in which he constructs and develops plot, and next, the very striking and uncommon character his descriptions. He seems to have taken the magic lantern as his optical medium, and the rainbow as his theory of colour. There are in his grouping, his light and shade, and his tints a richness and mistiness, a want of definite outline, a mingled brilliancy and uncertainty, that have an effect of undefinable attraction. A singular melange, half-fairy-tale, half-phantasmagoria, translated in the popular Romances under the title of 'the Tale,' is, we imagine, by Fouqué, and may afford a fair illustration of his *eye for colour*. His Undine contains some beautiful passages, and his Sintram is made up of a series of pictures that seem copied from Durer, Spranger, Goltzius, or Cranach. But he deserves a higher praise than any that is derived from accidental circumstances, since his wildest excursions seem, almost invariably, to have some moral end in view. The 'Magic Ring' seems intended to illustrate the superiority, both intellectual and religious, of Christianity over Paganism; and its heroine, Bertha von Lichtenried when considered as a personification or a leading character, is a lovely and attractive portraiture. From this romance we will borrow, as a general specimen, the following conjuration scene.

'On the evening of that day when Sir Folko de Montfaucon had been carried as a dead man into the royal cemetery, behold! there came some one late in the night, disguised in such a manner that the sentinels could not distinguish his features; but they heard him smite three times as with an iron glove, or something else that rang, and rattled in his hand, against the iron trellis-work by which the vault was secured. On hearing that sound, they thought of rushing from their posts, and demanding of the stranger what was his purpose there at such an hour; but in the same moment weariness and sleep fell heavily upon them, so that, one by one, they dropped down powerless, and as if fainting and insensible, on the ground.

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ll at length there was a strange noise of heaving and
ı the vault, as if the dead were starting into life. This
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clothes in which he had been wrapt, and said in a
oice, "Good Heavens, how cold and dark is this
:er a pause of recollection, he began again. "Or if
ıg the dead, how comes it that I yet feel such burning
n? And wherefore am I not relieved from this
and floating through the wide realms of the blue
ight," said the disguised man without, "you are in-
you are not yet recovered from your fever and your
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Beware of dreams, knight of Montfaucon! beware

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physician beheld the merchant Theobaldo."'

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'once'—Sir Hugh von Trautwangen. Uncommon tact is displayed in first of all 'making pie'—to borrow a printer's phrase—of his materials, and then 'distributing' them with perfect regularity. The Baron is an admirable story-teller: he reminds us at times of Count Anthony Hamilton, between whose whimsical extravaganza, *les quatre Facardins*, and the Magic Ring, there is some resemblance. Fouqué has not, indeed, the inimitable charm, the gracefully sportive humour, the keen-edged sarcasm of the brilliant Irishman, but he narrates with much vivacity, describes with good effect; and without decided originality, has so much of its semblance as to pass well for an original writer. His great peculiarities are, first, the clever way in which he constructs and develops his plot, and next, the very striking and uncommon character of his descriptions. He seems to have taken the magic lantern as his optical medium, and the rainbow as his theory of colour. There are in his grouping, his light and shade, and his tints, a richness and mistiness, a want of definite outline, a mingled brilliancy and uncertainty, that have an effect of undefinable attraction. A singular melange, half-fairy-tale, half-phantasmagoria, translated in the popular Romances under the title of 'the Tale,' is, we imagine, by Fouqué, and may afford a fair illustration of his *eye for colour*. His Undine contains some beautiful passages, and his Sintram is made up of a series of pictures that seem copied from Durer, Spranger, Goltzius, and Cranach. But he deserves a higher praise than any that is derived from accidental circumstances, since his wildest excursions seem, almost invariably, to have some moral end in view. The 'Magic Ring' seems intended to illustrate the superiority, both intellectual and religious, of Christianity over Paganism; and its heroine, Bertha von Lichtenried, whether considered as a personification or a leading character, is a lovely and attractive portraiture. From this romance we shall borrow, as a general specimen, the following conjuration-scene.

'On the evening of that day when Sir Folko de Montfaucon had been carried as a dead man into the royal cemetery, behold! there came some one late in the night, disguised in such a manner that the centinels could not distinguish his features; but they heard him strike three times as with an iron glove, or something else that rung and rattled in his hand, against the iron trellis-work by which the vault was secured. On hearing that sound, they thought of rushing from their posts, and demanding of the stranger what was his purpose there at such an hour; but in the same moment weariness and sleep fell heavily upon them, so that, one by one, they dropped down powerless, and as if fainting and insensible, on the ground.

'Meanwhile the disguised man continued to ring and rattle against the iron bars, till at length there was a strange noise of heaving and struggling within the vault, as if the dead were starting into life. This was indeed Sir Folko de Montfaucon, who now raised himself from amid the bloody clothes in which he had been wrapt, and said in a strange hoarse voice, "Good Heavens, how cold and dark is this bed!" Then, after a pause of recollection, he began again. "Or if I am really among the dead, how comes it that I yet feel such burning and feverish pain? And wherefore am I not relieved from this earthly prison, and floating through the wide realms of the blue sky?" "Sir knight," said the disguised man without, "you are indeed alive, only you are not yet recovered from your fever and your wounds. Only be of good courage, and beware of falling into dreams. I shall be with you anon, and will make you sound and well." Thereafter, as the strange man continued to beat upon the iron bars, the Chevalier de Montfaucon felt his senses more and more bewildered, and saw the strangest phantoms floating around him. He felt indeed as one who struggles with sleep and frightful visions, and could have fallen once more into death-like slumbers, had not the mysterious stranger ever and anon repeated in a loud voice the same words,—"Beware of dreams, knight of Montfaucon! beware of dreams!"

'At last the iron wickets no longer resisted; slowly and solemnly they rolled asunder, and the disguised man stept into the house of death. "My wounds are become cold," said the chevalier, shivering with fever, "and yet are very painful." "Ere long you shall be better," said the stranger, who thereupon drawing forth a light that he had in a dark lantern under his cloak, began to examine the wounds, and poured into them a healing balsam from a vial that he had brought with him. Moreover he gently touched and rubbed them with a glittering gem in the fashion of a ring, and while the knight of Montfaucon felt his pains appeased as by the resistless spells of enchantment, and new strength poured through every limb, he recognized the ring to be the long-contested property of Gabrielle, and in his kind physician beheld the merchant Theobaldo."'

'Peter Schlemihl' is, as we understand it, specifically a 'moral tale,' intended to exemplify the sacrifice of reputation to the desire of obtaining wealth, and the consequent temptation to regain character by plunging deeper in crime. Peter, while dancing attendance on a rich *parvenu*, a Mr. Jones, is surprised by a singular series of prodigies, effected by a personage as mysterious as the wonders themselves. A large party was rambling in Mr. Jones's gardens.

'We reached the rose-grove. The lovely Fanny, the queen, as it seemed, of the day, was capricious enough to wish to gather for herself a blooming branch; a thorn pricked her, and a stream, as bright as if from damask roses, flowed over her delicate hand. This accident put the whole company in motion. English court-plaister was

instantly inquired after. A silent, meagre, pale, tall, elderly man, who stood next to me, and whom I had not before observed, instantly put his hand into the close-fitting breast-pocket of his old-fashioned grey taffetan coat, took out a small pocket book, opened it, and with a lowly bow, gave the lady what she had wished for; she took it without any attention to the giver, and without a word of thanks.'

This useful gentleman seems to be present for the mere purpose of supplying all the requirements of Mr. Jones and his intimates. As occasion offers, he produces from the same *depot*, a telescope, a Turkey carpet, a sumptuous tent, and three saddle-horses! Of course, Schlemihl's curiosity is awakened, but he can find nobody who seems to have observed any thing extraordinary in this ready waiting of fortune's gifts on fortune's favourites. At length, appalled by the presence of this strange being, he leaves the company, but after an interval perceives that he is followed by the grey-coated unknown, who, with much humility and hesitation, proposes to purchase Peter's 'beautiful, beautiful shadow!' The bargain is struck, and the apparently useless appendage is carefully folded up, and committed to the side-pocket, while the shadowless Schlemihl walks off with Fortunatus's inexhaustible purse in his hand. He soon, however, finds that he has made a bad bargain in bartering his indispensable attendant for gold. He becomes bankrupt in fame, in love, in all but miserable pelf, and the demon takes advantage of his wretchedness to ply him with persuasions to repurchase his shadow by the forfeiture of his soul. Peter, however, resists, though his temptations are singularly well imagined: the last scene of this kind is very striking.

'Visions of old time floated in my soul. I enquired hastily: "Did Mr. Jones give you his signature?" He smiled:—"With so good a friend it was not necessary."—"Where is he—where? By heavens I will know!" He put his hand slowly into his pocket, and drew out by the hair the pale and ghastly form of Thomas Jones. Its blue and deadly lips trembled with the dreadful words: "*Justo judicio Dei judicatus sum; justo judicio Dei condemnatus sum.*" I was horror-struck—I dashed the clinking purse hastily into the abyss, and uttered these last words: "I conjure thee, in the name of God, monster, begone, and never again appear before these eyes." He rose up with a gloomy frown, and vanished instantaneously behind the dark masses of rock which surrounded that wild and savage place. I sat there shadowless and pennyless, but a heavy weight had been removed from my bosom, and I was calm.'

He still finds his want of a shadow so inconvenient that he determines to seek employment in a mine, and wholly to

take leave of the light of day. His intentions are changed by the following adventure, which strikes us as admirably told.

'A couple of rainy days helped me far on my way, but at the cost of my boots, whose soles were made to suit Count Peter, and not a running footman: I soon walked on my naked feet, and was obliged to procure another pair of boots. The next morning I attended earnestly to this affair in a village, where a fair was held, and where old and new boots were exposed in a shop for sale. I selected and bargained for a long time. I was obliged to abandon a new pair which I wished to possess—I was frightened by the extravagant price, and satisfied myself, therefore, with old ones, which were yet firm and strong, and which the fair and light-haired shop-boy handed to me for my ready cash with a smile, while he wished me a prosperous journey. I put them on immediately, and went away through a door which lay to the north.

'I was lost in my own thoughts, and hardly observed where I put my foot—for I was still planning about the mine whither I hoped to arrive by the evening, and hardly knew how I should manage to introduce myself there. I had not advanced two hundred paces ere I discovered that I had lost my way; I looked around, and found myself in an antique and desert wood of firs, to the roots of which it appeared the axe had never been laid. I still hastened onwards a few steps, and perceived I was among dreary rocks, surrounded only by moss and stones, between which lay piles of snow and ice. The wind was extremely cold, and when I looked round, the forest had wholly disappeared. Yet a few paces forward, the stillness of death possessed me—the ice on which I stood stretched boundlessly before me—a dark mist hung over it—the red sun looked from the edge of the horizon. The cold was intolerable—I knew not how it had happened, but the benumbing frost forced me to accelerate my steps. I heard the roar of distant waters—another bewildered step, and I was on the icy borders of the ocean. Countless herds of seals dashed splashing into the stream. I followed the sea-shore, and saw again naked rocks, land,—forests of birch and pine-trees. I moved forwards a few minutes—it was burning hot—around me were richly cultivated rice-fields under mulberry-trees,—in whose shadow I sat down, and looking at my watch, found it was less than a quarter of an hour since I left the village—I fancied I was dreaming—I bit my tongue to awake myself, and I was aroused most thoroughly. I closed my eyes in order to assemble my thoughts. I heard strange nasal sounds—I looked around—two Chinese, whose Asiatic countenances I could not mistake, were saluting me according to the custom of their country, and in their own language. I arose, and walked back two steps. I saw them no longer—the landscape was wholly changed; trees and woods had succeeded to the rice-fields: I looked pensively on the trees and plants which were blooming around me, and saw that they were the productions of South-eastern Asia. I went towards a tree—and all again was changed—I walked forwards like a drilled recruit, with slow paces. Wonderful varieties of countries, fields, meadows,

mountains, wastes, and sandy deserts, rolled along before my astounded sight; doubtless I had the seven-league boots on my legs.'

The remainder of his life is occupied in the pursuits of science, aided by his preternatural powers of locomotion.

We have no leisure to analyse the three volumes of romances. Some of them are good of their kind. 'Wake not the dead,' is an appalling and well-told tale. 'The Fatal Marksman' is the 'Der Freischutz' of melodramatic notoriety. The Bottle Imp, the Treasure-Seeker, and the Spectre-Barber are good specimens of old wives' stories. 'The Collier's Family' pleases us much, and must, we think, belong to La Motte Fouqué. The wood-cut prefixed to the first volume, by way of vignette, representing the Treasure-seeker in the enchanted caverns, is a fine specimen both of design and execution.

The 'Popular Stories' are a selection of nursery tales, and possess much of that sort of interest that is to be found in Jack the Giant-killer and Cinderella. They were chiefly collected from the oral traditions of different parts of Germany by Messrs. Grimm, and they are now translated for the benefit of all who may feel inclined to employ themselves in similar pursuits.

Two of these volumes are decorated with etchings by George Cruickshanks. Those to Peter Schlemihl are, with one exception, rather common-place, and that one exhibits the apparition of Thomas Jones is a very appropriate way. Mr. C. has succeeded better in his graphic illustration of the 'Popular Stories.'—The laughing fire-side,—The disenchantment of Jorinda,—Heads off!—The dancing Elves,—Rumpel-stiltskin with his foot in the floor,—are designed with great spirit, and etched with consummate mastery.

Art. IV. *Devotional Verses;* Founded on, and Illustrative of Select Texts of Scripture. By Bernard Barton. 12mo. pp. 252. Price 6s. 6d. London. 1826.

IT is with us a sound canon of criticism, that every work ought to be judged of by its adaptation to the design of the Author; which design, if it be a good one, he has the best right to choose for himself, although a good-natured public may sometimes be disposed to choose it for him. Now the design of a Writer in putting forth a volume of poetry, more especially of religious poetry, may admit of being viewed in very different lights. We have several volumes of this description now lying before us, the titles of which we had proposed to ourselves to

place together at the head of this article; but, on second thoughts, we have determined to notice them singly, because they have little in common except their consisting of devotional verse. The Christian Psalmist, noticed in our last Number, which unites the character of a selection of hymns to that of a partly original work, appears to have been designed to furnish a manual of devotion,—'for prayer, meditation, thanks-'giving, and every other purpose which, as Scripture auxiliaries, 'hymns are calculated to answer.' This comprehensive design it is admirably adapted to answer, although, as a selection for public worship, we could not pronounce it unexceptionable. Mr. Montgomery seems, however, to intimate his intention, which we shall be well pleased to see fulfilled, to shew, by a selection of devot onal poetry that shall take a wider range, that Dr. Johnson's assertion respecting the incompatibility of poetry and devotion, is amply refuted by existing fact. Hymns, properly so called, form but one class of sacred poetry. The names of Spenser, Milton, Young, Herbert, Quarles, Blair, and many more will immediately occur to the reader, among those who have largely contributed to the stock of religious poetry, but whose compositions, lyrical as well as didactic, do not class with hymns. The volume before us is chiefly of a didactic character. It does not rest its claims to the attention of the Christian public on the same grounds as the Author's former volumes,—composed of miscellaneous poetry; nor is it meant as a hymn-book, or as a new set of Hebrew Melodies Mr. Barton seems rather to have taken for his model, if not in point of style, yet, as regards the character of his work, writers of elder times, such as the admirable Author of the Temple, and to have aimed less at giving to the work the attractions of poetry in the eyes of general readers, than at securing the higher objects and reward of a religious writer, who adopts verse as the most natural vehicle of his thoughts. But he shall speak for himself.

'One of his chief aims, in his selection of passages from the Old Testament, has been the devotional illustration of such as appeared to him to harmonize with the New, by reference or allusion to the gracious and glorious scheme of man's redemption by and through a crucified Saviour. Should he, in his desire to inculcate, enforce, and magnify this sublime and consoling truth even to iteration, have been somewhat negligent of minor points, inattentive to minor graces, careless of the seeming vantage-ground afforded by circumstance or scenery; he trusts that such of his readers as may vitally feel the all-absorbing importance of this fundamental doctrine, will forgive what he has *not done*, for the sake of what he has been *desirous* of *doing*; so far, at least, as his humble means and limited opportunities have enabled him.

'In the Author's view, indeed, the very title he has assumed for these little pieces, ought, in common candour, to exonerate him from the imputation of lofty pretence. He has entitled them *devotional*, because such, he hopes, their spirit and tendency will be found and felt; but the expression of devotional feeling is by no means necessarily descriptive, nor is its strongest appeal either to the outward sense, the fancy, or the imagination, but through the Spirit, to spiritually awakened and spiritually enlightened hearts. Where his language may be unintelligible to these, the Author must regret his own darkness and deficiency: where such can fully appreciate and approve his meaning, he wishes no higher praise. Nor has he even ventured to designate his brief and simple records of thought and feeling by the name of poetry, but has preferred claiming for them the less aspiring appellative of Verses, as more appropriate, not only to what they are, but to what he wishes them to be.

'He candidly owns, that the gratification of the mere lover of poetry in the abstract, has been a very subordinate aim and end with him in the composition of the following pages; nor is he much more sanguine in his hopes of interesting those whose admiration of the Sacred Volume is rather matter of critical taste, than founded on a more grateful and spiritual appreciation. By those, and those alone, who read the Scriptures with a devotional spirit, and for devotional ends, can the Author wish that his feeble efforts in the following pages should be regarded as worthy attention; and for them only has he written.'

Now if, after this explicit and manly avowal, any of the admirers of the Quaker Poet, who would sicken at the names of Quarles and Watts, Wesley and Newton, should take up this volume in defiance of the Author's caveat, and then quarrel with its flatness, insipidity, unintelligibleness, or *Methodism*, they ought only to blame themselves. The Editor of the Christian Psalmist is correct in remarking, that 'the language of 'devotion, whether in prose or rhyme, cannot be relished, be-'cause it is not understood, by any but those who have experi-'enced the power of the Gospel.' But there is this difference between a religious work in prose, and one in rhyme; that no one thinks of judging of the former on the ground purely of its literary merits as a composition, and those who have no taste for such subjects, never care to form any opinion about a work so far out of their line of reading; whereas a volume of devotional verse is brought into the court of criticism, to be judged of according to its poetical merits. Thus, while such works as Doddridge's Rise and Progress, and Owen on Spiritual Mindedness, are suffered quietly to circulate under the protecting name of theology, Quarles and Watts have been made the subjects of sneer and ridicule; and religious poetry has been treated as a sort of lay preaching, a theology out of orders, not to

be endured. Now we must protest against the unfairness of this proceeding. Religious readers can alone be competent judges of that which is avowedly and prominently a religious work, even though it be poetry; or rather, especially if it be poetry, because all poetical compositions depend for their effect on the power of exciting trains of thought and associations in the reader's mind, which cannot be excited by the most exalted verse of a devotional nature in the mind of an undevout person.

To the class of readers for whom this volume is exclusively designed, we are confident it will afford a high degree of pleasure and satisfaction; and as a devotional manual, an auxiliary to religious meditation, it will be extensively acceptable and useful. The poetical merit of the verses must be expected to vary as widely as in other works of the same kind, —such as Herbert's Poems, or the Olney Hymns. But many of them are equal in genuine merit to any thing that Mr. Barton has written, and as a whole, it will bear a comparison with any volume with which it can fairly be classed. We shall take for our first extract the poem on Jacob's Dream. Gen. xxviii. 12.

'Why are such splendid glimpses given no more,
Such dreams by night, such visitants by day,
As blest the patriarchs and the seers of yore,
Cheering the pilgrim on his heaven-ward way?

'Oh! were our eye anointed and unseal'd
The wonders of redeeming grace to view,
Our mental vision would behold reveal'd
Glories beyond what seers or patriarchs knew.

'What though bright glimpses of angelic things
At times might grace the old world's early prime,
Not then had risen, with healing on its wings,
The Sun of Righteousness in light sublime.

'Our day and dispensation would make known
Visions as glorious, truths sublimer far,
And hope would render them through faith our own,
Did not our worldliness devotion mar.

'Surpassing all the holy patriarch dream'd
Of steps of light by hosts angelic trod,
Would be the beauty of a heart redeem'd,
A heart the temple of the living God.

'To such the house of God, the gate of heaven,
Is limited to no peculiar spot,
At Bethel, or at Marah, proof is given
Their Lord is with them when they know it not.'

The next is, in our opinion, still more striking and original.

' " Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven."—Daniel iv. 15.

' Hath not the vision now
Its sure interpretation ? Are there not
Roots, bearing trunk nor bough,
Yet living in the earth, unseen, forgot?

' Is there not, known to Thee,
Saviour and Lord, the church's living Head!
Full many a goodly tree
Whose early shoots by Thee were nurtur'd, fed ?

' But when thou hadst a right
To look for fruit, on these no fruit was found:
Their beauty thou didst blight;
With brass and iron thou their root hast bound.

' Such are existing yet,
Permitted in thy boundless love to live.
May heavenly dews still wet,
And tender grass its nourishment still give.

' That so each hidden root
Spared by Thy mercy thus to live unseen,
In days to come may shoot,
And once more wave its branches fresh and green.

' Thy hand, which did not spare
The barren beauty of its earlier days,
May cause it yet to bear
Immortal fruit to thy eternal praise.'

There is a quaintness about the versification of the following pleasing little poem, which will call to mind the style of our elder writers.

' " Is it any pleasure to the Almighty, that thou art righteous?"—Job xxii. 3.

' Think not that righteous acts of thine,
Done in thy might,
Can God delight;
The source of good is grace divine;-
And thou must be
Content to see
Thy deeds with borrow'd lustre shine.

' Imagine not, poor child of clay?
Without His grace
Thy skill can trace

A perfect path to endless day;
Or, were it trod,
That gain to God
Could rise from man's most perfect way.

'The proud, the impious thought disown:—
And know thou this,
When bale or bliss
Evil or good to thee have shown,
Thine still remain
The vice and pain,—
Good, and its joy, the Lord's alone.'

These extracts will, we are persuaded, sufficiently recommend Mr. Barton's volume to devotional readers. The most prominent feature in the poems is the decidedly evangelical character of the sentiments; and there is an intrinsic value in his verse, derived from its enclosing something more precious and imperishable than the setting. The Author's aim has evidently been, to exhibit Scriptural truth in a striking light, but with little artificial decoration. He has been solicitous, he says, to use "great plainness of speech,"—'not only in accordance with 'his own taste in devotional verse, but in compliance with an 'imperative principle of duty.' We are not sure that his theory on this subject will bear investigation, any more than Wordsworth's poetical doctrine, which he has so happily disproved by his own writings. Purity of taste must of necessity produce a love of simplicity, which is the truest elegance; but simplicity, in composition, is nothing but *thought having worked itself clear.* It is not a raw produce. It is a much more recondite thing than finery of diction. When, therefore, Mr. Barton speaks of the 'elaborate and recondite efforts of poetic 'art,' as opposed to that purity and simplicity of style, that Doric plainness, which befits devotional writing,—he appears to us to mistake the matter. If we have any fault to find with his verses, it is that, in some instances, he has departed from the severity of the rule we should lay down, by versification too ingenious. Some of his double rhymes, happy in themselves, (as portress and fortress at page 11; father and rather at page 27, and *tribulated* at p. 116.) are open to this objection; they are too recondite, and savour of artifice. Nor can we reconcile ourselves to the rhythm of some of the poems, on similar grounds: the second in the volume is singularly deficient alike in harmony and gravity. The lines seem maimed, and disappoint the ear like an imperfect peal of bells. Even the Trochaic line of seven syllables palls and wearies, unless exquisitely managed. If the cadence and the meaning do not keep pace, if the verse become more emphatic than the meaning,

an air of singular feebleness is imparted to the poetry, more, perhaps, than in any other measure. The verses at page 69 are faulty in this respect; and the reader needs only compare them with the noble stanzas at p. 124, to perceive at once the widely different effect of the mere measure. We wish that Mr. Barton had more frequently employed this stately metre. His versification, in general, is singularly smooth, easy, and varied, indicating great facility of talent, while the very variety he has studied, and which will not a little add to the attraction of the volume, shews that he is not insensible of the importance of availing himself of the legitimate resources of poetic art. Beauty of versification, terseness and pithiness of expression, and thoughts at once simple and striking, are, in fact, the only qualities by which didactic poetry can be made to please. The Author's plan has necessarily led him to treat many of the passages selected, in a didactic style, and sometimes he has been extremely happy. The verses entitled, 'Signs and Tokens,' are of this cast, and they cannot fail to please by the force and justness of the sentiment, added to the remarkable terseness and neatness of the verse. In general, however, the writers of sacred poetry most often fail—Watts, and Newton, and Doddridge, and even Cowper have failed—in their didactic hymns. 'The most neglected of their hymns,' Mr. Montgomery has remarked, 'will be found to be generally 'inferior in literary merit to the more hackneyed ones, which 'are in every body's mouth and every body's heart;' and this inferiority of literary merit attaches chiefly to the class of hymns alluded to. This was the grand danger and difficulty attendant on his very plan, which Mr. Barton had to contend with, and which, when we saw the title of his volume announced, excited our anxiety lest he should be misled by the desire to convey instruction, into a departure from the true design of poetry. We congratulate him on having extricated himself so successfully. A large proportion of the pieces are characterized by the fervour of devotional feeling; and these must interest. The office of poetry is, not to teach, but to warm and elevate the mind. Many, however, of the pieces which are purely didactic, are, as we have intimated, of a very pleasing character. But the least attractive and the least successful are of this description. Some are of a mixed nature, and among these, there is a very beautiful one at page 18, on 'the 'Type of the Atonement.' The closing stanza winds up the whole with admirable effect. There is, however, a grammatical inaccuracy in the third line, (the use of the third person for the second,) which we are fastidious enough to wish obviated, though we are aware that it will cost the Author some trouble.

On the whole, if these Devotional Verses cannot be expected to raise or extend Mr. Barton's fame among that large class of his admirers who have hitherto endured his Quakerism for the sake of his poetry, but who have little relish for hymn-writing of any kind,—and this he seems to anticipate,—it will entitle him to the cordial regard of every devotional reader,—to the gratitude of many, to whom his verses will be a source of spiritual instruction or solace,—to the plaudits of the good, and to a reward still higher, the approbation of Him whose praise he seeks. In this volume, we cannot but consider him as having nobly dared to risk some portion of his laurels for Christ's sake, and as coming forward to lay his talents and his fame, as a willing sacrifice, on the altar which sanctifies the gift. The honour to which he has thereby entitled himself, is of a higher and more valuable kind than even poetic fame; but he will occupy no mean rank among our sacred poets; and some of the pieces in this volume will, perhaps, obtain the widest popularity of all that he has written. We shall make room for one more extract,—a soliloquy written at a time when the composition of the volume was suspended, which is in a noble strain both of poetry and of feeling.

'Once more, lov'd solace of my lonely hours,
Would I renew my intercourse with thee,
Suspended for a time—while Spring's gay flowers,
Her bursting foliage, and her songs of glee
Allured me from my task to budding bowers,
To shady lane, green copse, or blossom'd lea;—
In the fond hope, but not more fond than vain,
Their charms might lend fresh vigour to my strain.

'Mistaken thought! To me shall come no more
The once blithe impulse of a vernal day;
Nor can fair nature's countless charms restore
Aught of congenial freshness to my lay;
The sanguine flush of youth's bright morn is o'er,
The fairy dreams of fancy pass'd away;—
And were they still my own, they could not lend
One living charm with thy deep truths to blend.

'Not that I darkly view, or lightly prize,
The beauties and the harmonies of Spring;
Yet is there what green earth, nor laughing skies,
Nor blooming flowers, nor song of birds can bring
Over the spirit;—hid from human eyes
Deep in the heart, like a far holier thing
Than outward nature's richest stores can yield,
The fount of thought and feeling is unseal'd.

'And he who writes of themes which must endure
When times and seasons shall have run their course,
Whose song is TRUTH, unchangeable and sure,
If he aright would feel its truest force,
Must drink of streams unperishing and pure
Which issue from a deeper, holier source;
Looking beyond the fading things of time,
To those which are eternal and sublime.

'O! may I now, with no misgiving dread,
Resume the task of many a winter night;
Nor deem devotion's purer influence fled,
Because no inly-answering flood of light
From Spring's young glory on my soul is shed.
The just shall walk by faith, and not by sight!
And he who seeks to frame a heavenly song,
Through conscious weakness may be render'd strong.

'Strong in the might and strength of Him, alone,
Whose spirit down the vale of vision swept,
What time the seer beheld around him strown
Bones dry and lifeless which in silence slept;
These, at the word divine, His power made known,
And on their feet a living army leapt;
So may the spirit He vouchsafes to raise,
Revive as from the dead to sing His praise.'

Art. V. 1. *Five Years' Residence in the Canadas:* including a Tour through part of the United States of America, in the Year 1823. By Edward Allen Talbot, Esq. In 2 vols. 8vo. pp. 835. Price 1l. 1s. London, 1824.

2. *The Emigrant's Note-Book and Guide;* with Recollections of Upper and Lower Canada, during the late War. By Lieut. J. C. Morgan. Small 8vo. pp. 371. London, 1824.

PERHAPS the most extraordinary aspect in which Great Britain can be considered, is that of her colonization. An insular region, comparatively of small extent, but strong in her position and her liberal institutions, has become, through her commercial enterprise and her naval superiority, the *magna mater* of the most extended and flourishing colonies on the surface of the globe. In North America, though we have lost an empire, we still retain one. Extensive territories own our sway; and we own that we feel very little anxiety respecting their future destiny. Whether the striped flag or the royal standard wave over their ships and fortresses, it matters not: the great principles of civil government and religious verity have taken root in the soil, never to die. Our American

islands are a weight upon our revenue, a restraint upon our commerce, and a blot upon our fame. In Asia, our history is a tale of romance, and the very existence of our wide dominion is more like the illusions of enchantment, than the sober realities of common experience. Nations of warlike men bow to our supremacy, while numerous and well appointed armies move in implicit obedience to our bidding; and yet, withdraw but a few thousands of Englishmen, and every thing lapses at once into darkness and confusion,—a scramble among the resolute, a lottery of kingdoms and satrapies among the bold and fortunate. Nothing, clearly, but direct colonization can give stability to our magnificent but unstable empire in the East; and nothing but the temporising and inefficient system of our administration could have prevented the removal, long ago, of the absurd restrictions that inhibit the beneficial settlement of European emigrants. In Australia, a tainted and scattered population will increase, concentrate, and improve into a mighty and, ultimately, an independent nation. We have a strong holding, too, on Africa; but there are many disadvantages and more uncertainties connected with our establishment at the Cape of Good Hope, and the progress of improvement and of population must be proportionably slow.

In the mean time, circumstances which we need not specify, make it expedient for many who want comfortable elbow-room at home, to seek it abroad; and of such the attention is, of course, turned in the first instance to our own outposts and dependencies. It is with a view to this state of things, that we have made the passing references contained in the preceding paragraph, for the purpose of putting the question as to the most eligible direction in which to turn the tide of emigration. Asia, at least India, is out of consideration, since no permanent settlement can be obtained under the protection of British law, and in association with our own countrymen. Liability to expulsion by arbitrary mandata, and the impossibility of securing or enjoying real property, are very sufficient barriers against the intrusion of emigrants from England, seeking a free country, a cordial welcome, and an unincumbered soil. The Cape colony might seem to hold out strong attractions. Convenient distance, frequent and easy communication, the countenance and aid of Government, are advantages by no means to be overlooked; but notwithstanding all, the fate of such as have made the essay, has been too disastrous to afford much encouragement to future adventurers. Not that we think the experiment has been fairly tried. It is palpable, that much of error pervaded the whole of the proceedings, and that if this had not been the case, the notorious circum-

stance of injudicious location was of itself fatal. Setting aside, then, Asia and Africa, the question seems to lie between America and New Holland—*utrum horum*—Canada or Botany Bay. The latter seems to be, at present, the place of fashionable resort; it is no longer a mere reservoir for the overflow of starving Irishmen and felonious cockneys, but discontented farmers and discarded clerks, decayed milliners and threadbare gentlemen, are moving off in that direction to form the higher circles of Australian society. And there are not a few who have gone forth under the influence of different and more elevated motives. Under the strongest influence of home attachment, with sentiments of heartfelt preference for all that belongs to their native land, with all its faults and all its burdens, and anxious to abide by its fortunes for weal or woe, they have yet sacrificed their own feelings to their conviction that *here*, nothing but privations awaited their children, while *there*, seem ample field and verge enough for present maintenance, and the firm foundation of future prosperity. We believe that they have done wisely, and that amid all the varieties of choice, those who have decided for New Holland and Van Diemen's Land have made the soundest election. Yet—though we more than suspect that we are wrong—we should, for ourselves, prefer Canada. Climate and soil are, we imagine, decidedly in favour of the more distant sojourn; but 'there's the rub'—the *distance* turns the scale. It is not that we should miss the Morning Chronicle at breakfast, the New Monthly at our after-dinner's lounge, or the Eclectic at our evening fire-side; but we should feel an unconquerable depression at the thought of final separation from the land of our birth, and from all that it contains of moral and intellectual attraction—from the hands that have grasped ours in cordial amity—from the minds that have met ours in keen but courteous contest—from the scenes of early life and ripened years—from the unrivalled landscape of *Old* England, with its bright verdure and its peculiar distinction, the waving hedge-rows which at once give it beauty, attest its high cultivation, and mark the long continuance and the frequent division of property. This would be intolerable enough even in Canada, and the zig-zag lines of piled logs that shew the demarcations of land, would be a frightful aggravation of misery; but we should be, comparatively, within hail of the 'white cliffs;' a few weeks would land us among our old associations, and we might reckon on a six months' holiday, now and then, without, as in the alternative, consuming twice that time in the homeward and returning passage. Not that we have any inordinate inclination to effect a lodgement in a land where you are way-laid

in your path by bears and rattlesnakes, and tormented in your chamber by the musquito and the black-fly.

'Of all the creatures that disturb the peace of man and beast, the musquitoes are the most insupportable. They are "your days' companions and your evenings' guests" for at least four months in the year; during which time, an inhabitant of Canada might as well hope to reverse the current of the St. Lawrence, as to secure himself a moment's relief from the insatiable stings of these unwearied tormentors. No spot, however sacred to repose, can fix a barrier to their entrance; and the reign of disquietude and pain is, during summer, absolute and universal. The wolf, the bear, and the rattlesnake,—names which are sufficient to intimidate the stoutest European heart,—are gentle and innoxious when compared with the musquito. If you never walk the woods without company, you will avoid all danger from the two former; and, by remaining within doors, will sufficiently secure yourself from the deadly sting of the latter. But neither your house nor your bed affords you any refuge from those long-legged destroyers of your comfort, the musquitoes. Go where you will, they will find you out; and, by continually darting their vein-piercing proboscis into your legs, face, and hands, they will render your existence a burden as long as you are thus infested. You will therefore pray for the speedy removal of these mischievous insects, as for a blessing of no ordinary magnitude.'

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'Children suffer more, if possible, than adults, from the musquito and black-fly. Their heads and necks swell to such a degree, as to render them not only the greatest sufferers, but the most wretched spectacles of afflicted humanity.

'Though the sting of the black-fly, at the moment of infliction, produces little pain, it is nevertheless equally as poisonous as that of the musquito, and, of the two, is rather more to be dreaded. The musquito, like a true warrior, disdaining assassin-like attempts, does not seek concealment for the accomplishment of his designs, but makes an open and an honourable attack at the peril of his own life, and leaves you every opportunity of self-defence; while the black-fly, like the midnight murderer, lies in wait all day, and as the night draws near, steals from his hiding-place: but still afraid to meet you face to face, he seeks an ambush in your hair, and executes his dark designs in perfect safety; for you seldom feel his bite, until after he decamps satiated with your blood. From the bite of the musquito, a white swelling, not unlike that caused by the sting of a nettle, is immediately produced; in a short time, it becomes exceedingly painful and itching, notwithstanding which, if you had only to endure a single, or a dozen bites, it would signify very little. But when your hands and arms, your face and neck, your legs and thighs, are literally covered with bites,—and that not only once a week or once a day, but every minute of your life during the months of June, July, August, and September,—it signifies more than words can express.'

Mr. Talbot's book is on the whole well written, but its readableness is somewhat impaired by his indiscreet wordiness. 'Facts, not comments,' might, in its rigid observance, be a caution too strict for convenience or expediency; yet, it is an excellent general rule, and would serve as a useful drag-chain when a young author felt himself going rather too fast down hill. He has, however, been successful in his endeavour to bring together a considerable mass of important information; and his book, though ineligible for analysis, will be read profitably and with pleasure. It was in the summer of 1818 that Mr. Talbot, as part of his father's family, left Ireland for Canada, with a considerable party of settlers. The destination of the emigrants was for Upper Canada, but the Deputy Quarter-master General, Colonel Cockbourne, strongly urged the preference of the Lower province, and failing in this object with Mr. T., persuaded a large detachment of his companions to separate, and to fix their settlement at Perth, where, if we understand the matter rightly, the Colonel himself was an extensive proprietor. The district of London, in the vicinity of Lake Erie, was the spot finally chosen by Mr. Talbot and his sons, who became the occupants of twelve hundred acres of excellent land. There appears to be a strange and unaccountable propensity in administrations, to interpose paltry vexations and hinderances where its acts are professedly gracious and beneficent. In the case before us, grants of land are ostensibly gratuitous; but the miserable system of official fees is so vigorously acted upon, that an estate may positively be purchased at a cheaper rate than by getting it from Government for nothing! Under the present Lieutenant Governor, the fees have been enormously advanced, and the following observations are spirited and just.

'I do not question the right of the Government to charge such enormous fees on lands which it has fairly purchased, and is of course entitled to dispose of in such way and manner as may most effectually accomplish the objects which it has in view. But if it be the wish of England to increase the population of Canada, and thus render it of some value to the parent country, I very much doubt the policy of those measures which the Canadian Government is now pursuing. Since the increase of the fees, I have known many emigrants, who came here with a determination of settling in the country, but who, on finding that the Government, instead of freely GRANTING land to the unfortunate among its subjects, was actually in the habit of SELLING IT *at an extravagant rate*, turned their backs on the British Colonies, and immediately went over to the United States, to add strength and numbers to our already formidable rivals. I can very confidently state, that, since the new scale of fees was adopted, there have not been five hundred-acre lots of land taken up for the one hundred which were previously granted. The object of increasing

the fees, whatever it might have been, must therefore have defeated itself; unless, indeed, it were to retard the settlement of the country. Some persons, perhaps, in the plenitude of their loyalty, may, for the honour of the thing, prefer dealing with Government on these terms, to dealing with private individuals on much more advantageous terms. But these persons, if I may be allowed such plainness of speech, have much more money than wit. For land, in townships which have been long settled, and whose contiguity to navigable rivers gives them a decided superiority over government lands, can now be *purchased* for less money than is required in accepting a *grant* of an equal number of acres from Government.

'You must not, however, suppose, that I mean to represent the Lieutenant Governor and Council as a company of land-speculators, who dispose of their forests in the same manner as private individuals. Far from it! There is a very particular difference in the method which they adopt. For instance, if you feel disposed to accommodate the Government with your cash, you must humbly petition for its value in land, and be particularly attentive to the manner in which you receive their munificent gift, taking especial care, in look and word, to express no other sentiments than those of unfeigned thankfulness.

'But if your inclination should lead you to trade with private land owners, you find yourself quite differently circumstanced. Instead of being the suppliant, you become the supplicated. In the one case, you must obtain a royal *fiat* for the disposal of your cash: in the other, you are presumed to possess a legitimate right to do so of your own accord. In dealing with the former, you must relinquish your own judgement altogether, and allow the Lieutenant Governor and Council to select for you, in such places as they may deem expedient, the article which they may be graciously pleased to *grant* you. Whereas, if you treat with the latter, you are at perfect liberty to exercise your own judgement, and to make such selection of land as may appear most likely to conduce to your future welfare and respectability. The honour, however, of an interview with his Excellency and the different members of the Executive Council, and the pleasure of contemplating an enormous seal suspended from your deed, with the Royal Arms thereon impressed, are considered, by some persons, advantages sufficiently substantial to counterbalance the paltry saving which is effected by dealing with men in the humbler walks of life. Who is there so vile, that would not give four or five hundred dollars more for a deed with half a dozen honourable signatures and the imposing seal of Chancery thereto annexed, than for a title with the signature of an obscure individual, and the simple impression perhaps of a steel-bottomed thimble?'

It is stated that, under the present management, after all the sacrifices and expenses connected with the voyage and outfit, twelve hundred acres, under a government grant, will cost the settler, in fees and necessary outlay, 550*l.*; while the same

sum would purchase from private individuals, twice the number of acres 'in situations where land is one hundred per cent. more valuable than in the new townships.'

'It is only a few weeks,' writes Mr. Talbot, 'since I saw one of the provincial surveyors sell to an English gentleman two thousand acres of land in a most desirable part of the country, for the sum of one thousand dollars—two hundred and twenty-five pounds.....I have already observed, that, since the great increase of fees, the waste lands of the crown settle very slowly. Those emigrants who, on leaving home, had resolved on settling in Upper Canada, when they arrive in York, and find it impossible to procure land without paying its full value, generally determine either to purchase from private individuals, or to rent cleared farms.

'It is very impolitic, for those who can afford to pay for land, to pursue the latter course; but, in the case of poorer emigrants, I consider it much better to do so than to accept of a grant of fifty acres from the Government. To persons acquainted with America it would be unnecessary to say, that fifty acres are insufficient for the support of a moderate family. Allowing twenty acres for fuel, which would only be reserving a quantity sufficient for the same number of years, and dividing the remaining thirty into pasturage, meadow-land, and tillage, it might, if well managed, barely maintain a family. But a man who is in the possession of this small quantity of land, is in a situation little superior to that of the Irish peasant. Like him, he is compelled to toil hard all day, and to find at even-tide that he has earned what is hardly enough to prolong his existence,—a sort of prison-allowance, which prevents him from dying of hunger, while at the same time it removes him very far from repletion. Like him, he has no hopes of improving his circumstances, or of attaining to that independence for which he braved the dangers of the deep. His field is too contracted, and the means of extending it are not within his reach.' Vol. II. pp. 179, 180.

Mr. Talbot's remarks on the negligent system of administration, in respect to Canada, are acute and important. In fact, it is obviously absurd to leave a colony like Canada to its own resources, when a very slight extension of patronage would enable it to make rapid advances in prosperity. If it be intended to retain our North-American possessions, the greater the benefits we may be enabled to confer, the stronger will be the hold we shall secure on their affections; but neglect, selfish measures, or the sub-administration of interested and reckless men, will in time wear out the most devoted allegiance. If Mr. T.'s information be accurate, the system of government is defective and injurious, both root and branch. The magistracy is badly selected, ignorant, rapacious, and regardless of veracity. It appears, indeed, difficult to ascertain the principle of promotion, if the fact be, as stated, that the

most respectable individuals are passed by, while persons are 'appointed who would not add to the respectability of a gang 'of pig-jobbers.' The members of the executive government are charged with looking, not to the efficiency or integrity, but to the subserviency of their subalterns, and with exercising the most impolitic tyranny in the exaction of unhesitating acquiescence in the wisdom and morality of their measures. We must not omit to state, that these charges are the language of a man who is neither a radical nor a reformer; he is a very sufficient votary of the powers that be, and loses no opportunity of expressing his conviction of the decided superiority of Monarchies over Republics. The following statement has all the appearance of correctness and impartiality; and if it be accurate only in part, enough of weighty matter will be left to call for consideration and remedy.

'When the notorious Gourlay made his first appearance in the Province, he gained so great an ascendancy over the minds of the inhabitants, as to induce almost every one to believe, that he had the interests of the country sincerely at heart. He suggested several plans of general improvement, and successfully endeavoured to persuade the people that they were labouring under insupportable grievances, many of which, I am sure, can only have existed in his own imagination. For the promotion of his schemes, he held meetings in different townships, and assured those persons by whom they were attended, that he had an extensive scale of emigration under contemplation, through which, if they would but favour his designs by affording him whatever information he required, they might shortly expect to behold another "Land of Goshen" rise up in the midst of the Canadian wilds.

'The respectable connections of Gourlay in the province, convinced the people of his sincerity; and his own distinguished talents were thought sufficiently adequate to the accomplishment of his benevolent designs. Possessing little acquaintance with such characters, and having but an imperfect knowledge of mankind in general, they looked upon him as a real philanthropist and as the disinterested advocate of their invaded rights. He was the constant theme of their discourse; every mouth was filled with his praises, and he occupied a large share in the affections of every man's heart. In short, he was idolized by the Canadians, as much as ever Bonaparte was by the French. When I arrived in the country in 1818, he was abiding his trial at the Brockville Assizes for a libel on the Government. On hearing of his conduct in the province, I was fully satisfied that he had plans in view of a more important nature than any he was willing to develop to the people of Canada. I recognized in him a link of that radical chain, with which in England the democrats were endeavouring at that time to fetter the honourable exertions of a ministry, whose wise and patriotic measures have conferred greater lustre on the British name, than ever had been before acquired in the field or in the senate. Whenever I had an opportunity, I represented

Gourlay as the man whom, I thought, I had discovered him to be; but every person with whom I conversed on the subject, rejected my insinuations with disdain, and would hear nothing against this "great public benefactor." He was in truth, the idol of the people; and I do not doubt, that any imputation upon the character of our blessed Saviour would have been much more favourably received, by several of them, than the slightest objection to that political madman. The consequence of this universal infatuation was, that many of the most respectable persons in the province cultivated an intimate acquaintance with Gourlay; in which, I am convinced, they were not under the influence of any disloyal or disaffected views. When, therefore, he was banished from the country, in a very unconstitutional manner, his acquaintance, most of whom were officers in the militia and justices of the peace, were to a man deprived of their commissions, for the simple crime of having associated with Mr. Gourlay. All these men, as it is generally allowed, were, before this event, as faithful subjects of his Majesty as any in the country, and had given ample proof of their loyalty in the recent combat with the United States. This, however, is a character which, I venture to predict, they will not continue to maintain. Oppressive treatment will alienate even the affections of a child from its parent; and the arbitrary measures of a government professing to be free, especially when such measures are directed against innocent and unoffending individuals, must infallibly weaken the loyalty of a spirited and independent subject. If another war were to break out between Great Britain and the United States, I greatly fear that these discarded officers, with many thousands of the people in Upper Canada, would warmly resent the indignity which they have suffered, by "shewing a pair of fair heels" to the British Government, and enlisting under the banner of the hostile power. Among other very unpopular acts of the present Lieutenant Governor, this is one which is the most revolting to the Canadians.'

pp. 416—419.

After all, however necessary military commanders may be to the defence and warlike preparations of a province, they are not the men to whom its civil administration should be committed. They are accustomed so exclusively to habits of peremptory command, they are so jealous of interference with their authority, and they view every thing in so technical a light, that they are, in a great number of instances, at least, utterly unfit for all command except in the field or in a fortress. In the machinery of war they may be expert, and as individuals they may be amiable and respectable, but when they intrude on the civilian's office, they betray their breeding.

Lieut. Morgan's little volume is lightly and pleasantly written, but beyond this, we cannot say much in its behalf. It is too brief for specific information. The decorations of the volume—two small views of Quebec and the falls of la Chaudiere—are good specimens of lithography on a small scale; they beat Mr. Talbot's miserable frontispieces hollow.

It is rather singular that both these gentlemen should hallucinate egregiously in the matter of local and individual names. Lieut. M. gives us *l'Arcadia* and *l'Arcadie* for *Acadia* or *l'Acadie*—the *Nemisses*, for the *Nemesis*—the *Diamede* for the *Diomede*. Mr. Talbot has *Anticosta* for *Anticosti*, and commemorates a 'Duchess *d'Anguillion*, sister of Cardinal Richelieu,'—a lady of whom we cannot recollect to have heard. There was, indeed, a *niece* of the Cardinal, who became Dutchess *d'Aiguillon* in 1631, and we presume that this must be the benevolent person to whom Mr. T. alludes as the foundress of the Hotel Dieu at Quebec.

Art. VI. *Sermons*. By the Rev. Robert Gordon, D.D. Minister of Hope Park Chapel, St. Cuthbert's, Edinburgh. 8vo. pp. 478. Price 10s. 6d. Edinburgh, 1825.

THE Author of this volume, we have understood, is one of the most impressive and powerful pulpit-orators of the present day in the Church of Scotland; and these sermons bear the stamp of no ordinary mind. They display a vigour and originality of thought which it is truly refreshing to meet with in printed sermons, and are at the same time boldly explicit in the enunciation of every part of the Gospel system. The time, we rejoice to think, has gone by, when Blair's Sermons were esteemed the *ne plus ultra* of excellence, the model of pulpit eloquence. Perhaps, we are in some danger of a contrary extreme in the present day. The topics of many of Blair's Sermons are admirable, were they but apostolically handled. The morality of the Gospel does not stand less in need of powerful illustration, than the doctrines on which it is built; and the most useful preacher is the one who, following the Christian professor into all the relations of life, plies him at every step with the high and peculiar motives of his heavenly calling, bringing every article of his creed to bear upon his practice. There is an intellectual pleasure derived from perusing or listening to the philosophical or eloquent exposition of truths, repulsive in themselves, by an accomplished advocate, which no doubt contributes to crowd the pews of our churches and chapels in which the doctrines preached are decidedly evangelical. But practical preaching, by which we mean apostolic preaching, will be relished only by the spiritual man.

The volume before us contains two and twenty sermons on the following subjects. I. The Ungodliness of the Heart. II. The Ungodliness of worldly Pursuits. III. The Tendency

of Moral Evil to perpetuate itself. IV. God Manifest in the Flesh. V. The Reward of the Redeemer's Sufferings. VI. The unsatisfying Nature of Worldly Enjoyments. VII. Danger of Delaying to seek the Lord. VIII. The Nature and Necessity of Repentance. IX. God's Ways not Man's Ways. X. Necessity of Repentance. XI. Means of Regeneration. XII. Peace of Mind necessary to cheerful Obedience. XIII. and XIV. Effects of Faith exemplified in the Character of Gideon. XV. The humblest Believer an Instrument of Good. XVI. Free Grace illustrated in the History of Naaman. XVII. and XVIII. Daniel's Prayer. XIX. God knoweth the Heart. XX. Iniquity in the Heart a Hinderance to Prayer. XXI. Our Salvation wrought out with Fear and Trembling. XXII. God working in us a Motive to Perseverance.

We have been the most struck with both the subject and the composition of the third sermon, founded on Kings xiv. 16. "And he shall give up Israel, because of the sins of Jeroboam, who did sin, and who made Israel to sin." After illustrating the nature and consequences of the sin of Jeroboam, so repeatedly and pointedly referred to in the sacred history as that in which the fatal defection of the ten tribes from the worship and favour of Jehovah originated, Dr. Gordon thus proceeds to apply his general principle,—the tendency of moral evil to perpetuate, or rather, to propagate itself.

"I doubt not, it will readily occur, that the principle by which the sin of Jeroboam was thus perpetuated, is in reality a principle of our apostate nature, that must ever be in active operation, and that the subject of these remarks, therefore, admits of a very obvious, as well as a very extended application. There were, it is true, many peculiar circumstances in his case, which served to render his sin more flagrant, and its consequences more palpable, than it is possible they can be with a great proportion of mankind; and in these respects, therefore, no parallel can be drawn between his character and that of any individual in ordinary circumstances. The place which he occupied was one of power and extended influence; the practice which he introduced, from the moment that it was acquiesced in, became a national delinquency, involving thousands in its guilt; the covenant that was thereby violated was a covenant, on the stability of which depended the very existence of Israel as a nation: and the judgements with which their sin was visited were temporal judgements, and therefore open to the inspection of the world. But, after excluding or making allowance for all these peculiarities, enough still remains to exemplify the natural tendency of moral evil to extend and perpetuate its debasing influence, and enough to suggest to the sinner many a serious and alarming reflection. Though it might be utterly impossible for us to trace the guilt of any individual through all its remote consequences—though we might not be warranted directly to charge him

with any definite portion of the sins of those whom he has been instrumental in corrupting—and though we might be altogether unable to estimate the extent to which he has contributed to the amount of abounding iniquity; yet, to God, who is intimately acquainted with every possible combination of events, and can assign to every separate cause its precise share of the influence by which these events are brought about, every action of every individual must be perfectly known, both as it is in itself, and as it affects those who may be directly or indirectly subjected to its influence. And who does not perceive that His all-seeing eye may be tracing the consequences of a guilty deed, at the distance of ages from the moment at which it was committed, and connecting the ruin of multitudes with an action which the perpetrator himself perhaps dismissed from his recollection with as little concern as he did the worthless gratification that led to it? The man who, in the pride of his fancied intellectual superiority, awakens in the mind of another, one serious doubt on the subject of divine truth, or he who, in the pursuit of ungodly pleasure, allures a fellow-creature into a participation of his own profligacy, thereby opens a flood-gate which Omnipotence alone can shut; and were a prophetic eye to take a survey of the future consequences of one such action, it might see there the commencement of a train of evils, as appalling in their nature, and as interminable in their duration, as those which Ahijah foresaw when he uttered the prediction in the text. The instant such a man has succeeded in effacing the religious impressions, or corrupting the moral principles of another, he has put a principle of evil in operation, which it is utterly beyond his power to control; he has inflicted an injury which the wealth of worlds, if it were at his command, could not repair, and an injury too, of which he can neither see the termination nor calculate the extent. The victim of his own artifice is prepared to perpetrate the same crimes, and to entail upon others the same ruin; and thus may the effects of his sin continue to be perpetuated and felt when he himself is forgotten, or when his memory lives only in the book of that remembrance, where his guilt has been recorded in connexion with its consequences. To the truth of these remarks, the experience of every day bears melancholy and decisive evidence; for who has not known them exemplified, and to a fearful extent too, even within the sphere of his own observation? Yet, how little, how very little of these consequences can come under our notice, compared with what they really are, and must appear, therefore, in the sight of God! And how fearful must the judgement-seat be to the man who is there to be reckoned with for unforgiven guilt like this,—who shall then be compelled to read the faithful record, not only of his personal offences, but of their pestilential effects,—who shall be made to see the full extent to which the withering influence of his crimes has affected the moral well-being of his fellow-men,—and shall be confronted with the multitudes whose impenitence he was instrumental in sealing, and to whose ruin, therefore, he has in reality contributed!'

pp. 57—58.

Dr. Gordon remarks, that one of the bitterest and most ago-

nizing reflections of a mind awakened to its guilt will be, that the individual has contributed to corrupt or to harden others, without the possibility of repairing the injury that he has done them. We believe that this will be found, moreover, a consideration best adapted to awaken a sense of guilt. In dealing with the heart that is dead to the enormity of sin as an offence against God, some effective use may often be made of what good feeling may yet remain, by attacking this vulnerable point. The idea which keeps back men from real repentance, is the mistaken notion that sin is reparable, that repentance can atone for it, that a simple act of mercy on the part of God can do away all the consequences of disobedience. This is not the fact, as respects the individual himself; but it is much easier to shew, that repentance can avail nothing as an atonement or reparation with regard to the consequences of sin on others. This thought, Dr. Gordon has very forcibly pressed home upon the conscience.

'But neither is the application of the subject to be confined to such as have, either by deliberate attempts, or the influence of a vicious example, succeeded in corrupting others, and have thus given a new impulse as it were to the strength of prevailing iniquity Upon the principle which is laid down in the text, and which we have now endeavoured to illustrate, it is evident that from every unholy action that is performed, and every unsanctified expression that is uttered, there must be going forth a corrupting and debasing influence; that though the effects of this influence may not be immediately perceived, it may, nevertheless, have left impressions that will never again be effaced; and that if it has once taken effect, no human wisdom can estimate or foretell the consequences. And if this principle be admitted, then where is the man, let his past life have been as free from flagrant transgressions, and the sphere of his influence as limited as it may, who will venture to allege that he has never contributed to the moral and spiritual injury of his fellow-men—that none have ever imbibed from him an unholy sentiment—or that none have been encouraged by his example to persevere in the ways of sin! So long as he is a stranger to the power of the gospel, there will be something in his character, which, in spite of all the decencies of an external profession, will indicate a spirit of hostility to vital godliness; and though the symptoms of this hostility may seldom or never be perceived by those with whom he holds only a slight or occasional intercourse, yet they will manifest themselves in a thousand ways to his more intimate associates, and may be exercising an influence over them which, though unseen by others, and scarcely felt by themselves, will as effectually estrange them from divine things, as if they were exposed to an apparently stronger and more dangerous temptation. The very tone and manner in which divine truth is spoken of, may weaken the impression of reverence that was once felt for its authority. One expression of levity, or a single profane allusion, may

lessen the abhorrence that was entertained for the deformity of sin —and a conversation, which to him might appear too trifling to be remembered, may have made a fearful inroad on the moral principles of others, and loosened the salutary restraints which conscience imposes on the sinful propensities of the heart. In all this, indeed, he may see nothing wherewith to upbraid himself; and while he is not chargeable with having deliberately attempted to draw others into the actual commission of gross and flagrant immoralities, he may flatter himself that he has never incurred the guilt of injuring the spiritual interests of any. Very different, however, is his character in the sight of God, and very different will it be in his own estimation, should he ever be awakened from his dream of self-security. He will then see that it is no light thing to have ministered to the delusion of a fellow-sinner, and contributed to strengthen him in his alienation from God; that the life, which he once thought so blameless, has not only been unprofitable but positively mischievous; that every day which he spent in a state of estrangement from his Maker, was productive of injury to others as well as to himself; and that the amount of this injury is such as he cannot estimate, and never will be able to repair.

'These, I think, are reflections which can hardly fail to occur to the Christian, on looking back to that period of his life when he was living without God and without hope in the world; and though he may never have made any deliberate effort to corrupt or mislead a fellow-sinner, yet he will still have enough to lament on the retrospect of that period, and enough to remind him how unprofitable it was to himself, and how injurious it must have been to others. He knows that in all the intercourse which he then held with his fellow-men, he was as little inclined as he was qualified to attempt advancing their spiritual interests; and though it is but comparatively little of that intercourse that he can now remember, he cannot doubt that much of it was calculated to efface, rather than to strengthen, their impressions of divine things; and that the influence of many a sentiment and action which he has long ago forgotten, may yet be operating on the life and character of those with whom he associated. And while these reflections awaken feelings of the deepest humiliation and self-abasement, need I urge upon believers the powerful motive which they suggest, to be active and diligent in labouring to counteract that principle of evil which is so fearfully prevalent, and which they themselves have been instrumental in strengthening? Were their own unaided efforts, indeed, the only agency that is to be to looked for to give success to such an attempt, it would assuredly prove a very hopeless enterprise, as the very subject which we have been considering does abundantly testify; and they might be ready to resign themselves to the desponding reflection, that while every sinful action of their lives may have contributed to strengthen the opposition of others to the government of God, they will never be able to effect any thing in the way of disarming that opposition. They are not abandoned, however, to the feebleness of their own strength, nor left to dwell with unavailing complaints on their own

helplessness. The Spirit of God has himself undertaken to counteract this malignant principle: their own deliverance from the dominion of a depraved heart is itself a proof that his agency is at work; and if sinners, in their unregenerate state, do mutually minister to one another's spiritual debasement, they are employed as instruments also in effecting one another's spiritual regeneration. And can believers reflect on the unsearchable wisdom and the marvellous condescension of such an order of things, without feeling, and habitually acting under a sense of the obligations hereby laid on them, to labour for the spiritual welfare of others? Though the infectious example of moral evil among creatures already depraved, is more than sufficient to resist the efforts, and counteract the influence even of the holiest of the children of God, yet, the Spirit can impart to the latter a power and an energy before which that resistance will give way. The Christian is encouraged to believe that through this divine influence he may carry with him a purifying, as he once did a corrupting influence among his brethren around him. Opportunities are thus afforded him of redeeming the time that he misspent, and remedying, in some measure, the evils which he occasioned; and while the Scriptures tell him of the retribution that awaits those who have not only sinned but also made others to sin, they tell him likewise that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."'

The twelfth sermon is an admirable vindication of the practical tendency of the doctrines of grace. The general principle might have been followed out with advantage, in its application to the several parts of Christian obedience, and in its bearings upon different stages of religious experience and diversities of character. There is, perhaps, more breadth and vigour than discrimination in Dr. Gordon's style of treating his subject. He fixes upon one simple prominent idea, and he pursues it without turning to either the right or the left, without pause or flagging; by which means he succeeds in concentrating the attention on a single point, and in giving to his sermons a singular unity. Still, we could sometimes wish for more of detail and illustration. Or if we are disposed to dispense with this in Dr. Gordon's sermons, we must guard against their being considered as, in this respect, any more than precisely in their construction, an unexceptionable model. Pulpit-teaching is an experimental science, the object of which is less to prove the truth of general principles, than to instruct men how to make use of them. It is made up, like medical science, greatly of practical cases, the knowledge and study of which is to the full as important as an acquaintance with system. It is one great defect in the writings of many estimable divines, that they seem to overlook the almost infinite modifications of which

the common facts and general course and order of religious experience are susceptible in individuals. They dwell upon faith, repentance, peace, and other exercises and dispositions of mind in general terms, as if they not only were substantially the same in their nature and source in the heart of every man, but as if, too, the minds of men were less variously constituted than their bodies,—as if moral health and disease did not respectively assume a character and complexion altogether different in individuals of various temperament,—and as if the history of religion in the soul of man were not as full of anomalies contradictory to all system, of exceptions and varieties, as the history of bodily disease. It is of the highest importance never to lose sight of the grand scriptural distribution of mankind into the two classes,—believers and unbelievers,—the justified and the unjustified. On this broad distinction, salvation hinges; and it can never be made too prominent. But still, it should be remembered, that the sinner, or the believer, is not a *specific* character, but a generic one; and preaching, we feel persuaded, while it clearly upholds as all-important the broad generic distinctions of religious state and character, must be specific in order to be practically efficient.

But we have wandered from the immediate subject of the sermon which suggested this train of remark, and which we have already intimated to be an able and striking vindication of the Author's thesis. We transcribe the concluding paragraphs.

'It has sometimes indeed been alleged, that the doctrines of free grace have a contrary tendency, and that, instead of giving an impulse to new obedience, they are calculated to lull the sinner into indolence and sloth. But the assertion is as palpably at variance with the known principles of our constitution, as it is calumnious towards the gospel itself. It was the experience of the Psalmist, that when his heart was enlarged, he ran the way of the divine commandments; and such also has been the experience of believers in every subsequent age. Nay, we do not hesitate to appeal to these, whether it is not true, that till they understood and believed the gospel proclamation of a free remission through the blood of Christ—till they saw that full permission was given them to repose on his finished mediatorial work—and till they began to taste the blessedness of being reconciled to God, they never knew what it was to perform one act of cheerful or willing obedience; that till they felt something of that change of relation towards their maker, whereby the dread of a slave was displaced by the reverential and affectionate fear of a child, they were perpetually haunted by certain suspicions and misgivings which were utterly incompatible with filial obedience; and that every effort which they had till then made in the way of compliance with the requirements of divine law, was little else than a constrained act of

external homage which they might have been afraid to withhold, but which it afforded them no pleasure or satisfaction to pay? All this, we are persuaded, they will readily admit, nor will they hesitate to acknowledge, that if they have in any measure known what it is to walk with God—if they have been conscious of any thing like a growing conformity to the divine image—and if they have ever felt it to be as their meat and drink to do the will of their Father in heaven, it has been exactly in proportion as they have experienced peace and joy in believing.

'In proof and illustration of these remarks, we might appeal to the nature of the gospel itself, and to the effects which it must necessarily produce wherever it is understood and believed. Its first and immediate object is, to remove from the minds of sinners those unworthy suspicions of God, which constitute the strength of their enmity against him—to convince them that he loves and pities them—and to persuade them to lay aside their unreasonable hostility to his government, and their infatuated unwillingness to hold with him any spiritual intercourse; and wherever the Spirit of God gives it power and efficacy to accomplish this object, it will present the divine law to those who are so influenced by it, in a light entirely new. Formerly they regarded that law as the authoritative mandate of a sovereign who was too powerful to be resisted, and too just to be offended with impunity; and, viewed in this light, it generated the spirit of bondage. From the moment their eyes were opened to the love of God manifested in Christ Jesus, that law appeared to them as the expression of the will, a transcript, so to speak, of the perfections of their heavenly Father—a Father whom they had learned to love and revere, and into whose image they longed to be transformed; and from that moment, therefore, conformity to his law was identified in their minds with the perfection of their nature, and the consummation of their blessedness. It thus appears that the belief of the gospel has a holy tendency, not merely by presenting the sinner with new and powerful motives to obedience, and laying upon him a stronger obligation to comply with the requirements of the divine law; but also and especially by exhibiting that law in a light entirely new to him: and in illustration of this remark, I might refer to any one of the precepts which have been there inculcated. As an example, let us consider the command given by our Lord to his disciples, whereby he enjoined them to love their enemies; and let us suppose that this commandment is inculcated on one who is still a stranger to the constraining power of the love of Christ. Such a man might be told that it was the authoritative injunction of the sovereign of heaven and earth—that he was required to comply with it on the pain of God's righteous displeasure—and that, if he failed to do so, the forfeiture of eternal life should assuredly be the consequence. But you will venture to say, that even if he believed all this, and knew that his everlasting well-being depended on his obedience, it would not awaken in his mind one feeling of affection or regard towards one who was before the object of his displeasure and dislike. Let us suppose, however, that the same individual were awakened to a sense

of his own obstinate and unreasonable hostility to God; that he were brought to see the malignity of that ingratitude, which none but a divine compassion could have so long and so patiently endured; that he were melted into godly sorrow and contrition by the contemplation of the Saviour's love; and that he turned from this contemplation to review the injuries that he had himself received at the hand of a fellow sinner: and what would be the effect of this change of character on the feelings which he formerly cherished towards his offending brother? Would he not feel humbled and ashamed that he should have for an instant entertained one angry or vindictive feeling? would not his dislike give way to a sentiment of pity—pity that would approach indefinitely near to a feeling of affectionate concern for his welfare? and the more vividly he should retain the impression of the Redeemer's love to himself, would he not the more easily exercise that love towards another? It is thus that the divine law, which to the natural man is a painful and most unreasonable restraint, becomes to the renewed man a law of love; and the more that he experiences enlargement of heart, the more cheerfully will he run the way of the divine commandments.

In the following two sermons, the connexion between the peace of conscience which is the fruit of justification by faith, and Christian obedience, is further illustrated; and in the second of these, we meet with the following just remarks on a case by no means uncommon.

'Nor does this hold true with those merely who are vainly endeavouring by their own righteousness to avert the holy displeasure of an offended Judge, or, as it is in such cases sometimes expressed, to make their peace with their Maker. The unhappy effects of an indistinct or mistaken idea of the way of reconciliation, may be seen in many who have honestly relinquished, as they believe, every such ground of hope, and, under the conviction that Christ is the only mediator between God and sinners, manifest an earnest desire to be interested in the blessings of his salvation. Such persons will often be heard to employ the language of deep and heartfelt contrition on the review of their past disobedience; they will speak of their unworthiness in terms which leave no doubt of their being convinced, that it is by free grace alone they can ever be saved; and, to judge from their whole manner, we should infer, that their spiritual concerns have assumed too momentous an appearance in their eye to leave them at peace or rest, till they have arrived at a clearer assurance than they yet have of their ultimate safety. And yet, with all this, they may in reality be acting on a self-righteous principle; they may be wasting their strength, as it were, in unavailing complaints about what they are, and fruitless wishes about what they ought to be, as if they were not yet warranted to put their spiritual interests into the Redeemer's hands; and, instead of believing on the simple testimony of God, that the gospel makes to them personally a free offer of a full salvation, they may be seeking a confirmation of this truth in a cer-

tain undefinable evidence derived from something in themselves. If the question were directly and undisguisedly put to them, whether they believe that any qualifications are required in them, in the way of righteousness or merit, before they are authorized to believe on Christ for salvation, they would probably reject such an idea, as utterly repugnant to the whole scope and tenor of the gospel. And yet they may at the very moment be acting as if such qualifications were necessary; they may, under the semblance of humility and self-abasement, be laying restrictions on the overtures of the gospel, which the gospel itself has not imposed; they may be refusing to enter into a state of reconciliation with God, on the ground that it is presumptuous in them thus to treat with the high and the holy one of Israel; and instead of experiencing the animating hope of ultimately triumphing in their warfare with sin—the hope which a sense of the divine favour never fails to impart—they may have been long laboriously struggling to reach the point, at which they may think themselves waranted to close with the proposals of pardon tendered to them in the gospel. It is thus, as the experience of many can testify, that error on the subject of the sinner's justification is identified with unbelief; and it is thus that a conflict with sin, even when some degree of hatred against it has been awakened in the mind, will always be a discouraging or a hopeless one, so long as the sinner has not come to something like a decision on the question of his reconciliation and acceptance with God.' pp. 292—294.

The concluding address to the young is extremely solemn and impressive.—Sermon the fifteenth is a sort of companion one to the third in the series. It appears to have been preached with a view to the recommendation of Sabbath-schools, and is in every respect a very interesting and useful sermon. But no part of the volume has afforded us higher gratification than the seventeenth, eighteenth, and twentieth sermons, which treat, in a very original and masterly manner, of the nature and *rationale* of prayer, the place which it occupies in the economy of grace, and its practical influence on the character. The following extract is a long one, but we cannot persuade ourselves either to omit or to abridge it.

'Were the question put to a believer, why he prays, or how he can hope that his prayers can have any efficacy in determining the will and the procedure of him, all whose purposes are unchangeable, and all whose works are known to him from the beginning; he might satisfy himself with replying, that God has authorized and commanded him to pray, with the express promise that the prayer of faith, offered up in the name of Christ, shall be heard and answered; and that he can safely leave it, therefore, with God himself, to provide for the fulfilment of his promise, in perfect consistency with the immutability of his counsels. But though he may hold this to be a satisfactory answer to every such question, and on this ground decline entering on the discussion of any difficulty that may be suggested, about

reconciling the efficacy of prayer with the unchangeableness of the divine will; yet there is enough in Scripture to enable him to go much further towards the solution of such difficulties, and, what is unspeakably more important, to elevate his conceptions of the nature and privilege of prayer. He is there warranted to maintain, that prayer is most deeply concerned in the determination of all the purposes of God concerning his people; that every believing supplication that has been, or ever will be offered up, was as much the subject of the divine foreknowledge as any other action or event that was to take place in the moral world; and that the same infinite wisdom which so arranged the constitution of things as to provide for what we would call contingencies, and to determine the bearing and the effect of every one event upon another, did, by that same arrangement, make provision also for meeting every prayer of faith with a special and determinate act of his will.

'In support of this doctrine, the believer may refer, among many other passages of Scripture, to the statement made in our text. The event for which Daniel had been praying, namely, the restoration of his captive brethren to their country and their privileges, had been the subject of many a prediction variously expressed, and of special promises frequently repeated; he had been himself personally employed as an agent, and a very efficient one too, in bringing about a combination of circumstances most favourable to the accomplishment of his wishes: he had just witnessed a variety of events which had been expressly foretold, as the forerunners of the liberation of Judah, and which were so many distinct intimations, therefore, that God would neither forget nor falsify his promise; and every circumstance conspired to give him the assurance, that the event which he longed for was infallibly secured. But though the state of things was such as apparently to place the hope of Daniel beyond the possibility of disappointment, and though he might seem to have nothing to do, but quietly to wait till the moment arrived when, according to the determinate counsel and foreknowledge of God, it was to be realized; yet he gave himself to prayer, obviously with the conviction that, in order to give efficiency to all the subordinate causes that were conspiring to bring about the deliverance of Judah, there was required an immediate determination of the divine mind—an act of the will of him "who speaks and it is done, who commandeth and all things stand fast;" and it is equally evident from our text, not only that this prayer of the prophet formed an essential part of the plan, by which God was graciously pleased to carry his purposes into execution, but that the place which it occupied in that plan was a very distinguished one—that it had to do only and immediately with the determination of the divine mind—and that there was suspended on it, so to speak, that act of the divine will that was to give efficiency to every other agency whereby the desired event was to be brought about. With respect, indeed, to the divine mind itself, there could be no contingency in the event which the prophet prayed for, and no suspense, therefore, about God's own determination regarding that event; inasmuch as the supplication of Daniel was as certain a thing in the divine foreknowledge, as

pared fairly to exercise his judgement, in the hope that, while doing so, the considerations that lie on the side of truth will be made to his mind clear and convincing; he may have allowed his inclinations so to influence and bias his judgement towards the side of error, or in favour of the line of conduct which he wishes to pursue, that when he asks counsel, it may only be in the hope that his previous opinion will be confirmed, and when he seeks direction, it is in reality on a point about which he was previously determined. And is it wonderful, therefore, if, in the former of these cases, the blessings which he professedly sought are withheld, or if, in the latter, he was permitted, notwithstanding his supplication for divine direction, to be entangled in error, or overtaken by sin? "He was regarding iniquity in his heart, and therefore the Lord would not hear him."

'But the principle stated in our text may be still further illustrated by referring to another case, which I fear is also but too common; and in which the believer may be still more directly chargeable with regarding iniquity in his heart. It is possible that there may be in his heart or life, something which he is conscious is not altogether as it should be—some earthly attachment which he cannot easily justify—or some point of conformity to the maxims and practices of the world, which he finds it difficult to reconcile with Christian principle; and yet all the struggle which these have from time to time cost him, may only have been an effort of ingenuity on his part to retain them without doing direct violence to his conscience—a laborious getting up of arguments whereby to shew how they may be defended, or in what way they may be lawfully gone into, while the true and simple reason of his going into them, namely, the love of the world, is all the while kept out of view. And as an experimental proof how weak and inconclusive all these arguments are, and at the same time how unwilling he still is to relinquish his favourite objects, he may be conscious that in confessing his sins, he leaves them out of the enumeration, rather because he would willingly pass them over, than because he is convinced that they need not be there; he may feel that he cannot and dare not make them the immediate subject of solemn and deliberate communing with God; and after all his multiplied and ingenious defences, he may be reconciled to them at last, only by ceasing to agitate the question whether they are lawful or not. Now, in such a case, the sin with which he is chargeable is not to be measured by the amount of moral delinquency which attaches to the practices themselves. They may not be very flagrant in their nature, or very palpably at variance with any express requirement of the divine law. But if they be such as that he dares not ask permission of God to go on with them, or that he would not willingly abide by the decision of God's word concerning them, from a secret misgiving that this decision might be against them; then, upon this single ground alone, independently of every other consideration, he stands self-condemned. If, in this condition, then, he betakes himself to prayer—if he feels anxiety and doubt concerning his spiritual state, and seeks to have his conscience pacified by the application of the blood of Christ—if he is conscious that his desires after spiritual

things are feeble, and asks divine influence to strengthen and sustain them—and generally, if he is sensible that his soul, with regard to its eternal concerns, is not in a healthful state, and prays that he may be quickened and revived, is it at all unaccountable that such prayers should go unanswered—that he should fail to be delivered from the depressing sense of sin on the conscience, while he is deliberately surrendering himself to the power of sin in the heart—or that there should be withheld that divine consolation which, in his case, would go to sanction the violation of the divine law? He may feel, indeed, and he may deeply lament the depression of his hopes, and the decay of his spiritual comfort; and in order to recover it, he may laboriously give himself to the observance of religious ordinances. But should they all successively fail to bring him relief, as in such circumstances they must do, it is not difficult to assign the reason. There is in his own heart a root of bitterness whereby he is defiled; he is himself the Achan that troubleth the host of Israel, and has given his spiritual adversaries the advantage over him; he carries about with him the accursed thing that blights and withers his spiritual strength; he "regards iniquity in his heart, and therefore the Lord will not hear him." ' pp. 425—430.

Art. VII. *Hebrew Tales;* selected and translated from the Writings of the ancient Hebrew Sages: to which is prefixed, an Essay on the uninspired Literature of the Hebrews. By Hyman Hurwitz, Author of Vindiciæ Hebraicæ, &c. &c. 12mo. pp. xxiii. 212. Price 7s. 6d. London, 1826.

THAT the Israelites of Germany and Holland are beginning, as Mr. Hurwitz states, to distinguish themselves by a rapid advancement in literature, science, and the arts, must be a subject of very high satisfaction to every friend of that despised race. He ascribes it in a great measure to the labours of the celebrated Mendelsohn, and his learned friend Hartog Wesely. To effect their great object, and 'to wean their brethren from 'the corrupt jargon they had adopted in the days of tribula-'tion,' the former published his excellent German translation of the Pentateuch and the Psalms; and the latter wrote several tracts on the proper methods of instruction. This was adopting the most direct and efficient means,—recalling the Jews to the study of their own Scriptures. Mr. Hurwitz is anxious to revive the study of the Talmud also, to which we see no objection, since, with all its errors and absurdities, which have perhaps been magnified by misconception, it is a curious and authentic record of ancient opinions; and though, as an authority, it is entitled to no more deference than the [illegible] of Rome, its illustrations of ancient manners are [illegible] uninspired literature of the Hebrews furnishes

no unimportant proof of the inspiration of the writings to which it forms a foil. There is some justice in the following remarks, making due allowance for the national partiality of the Writer.

'To conclude: I lament with *Schelling* (in the words of my esteemed Friend,) "that the learned should have turned their backs on the Hebrew sources; and that, whilst they hope to find the key of ancient doctrine in the obscure, insolvable riddles of Egyptian hieroglyphics; whilst nothing is heard but of the language and wisdom of India: the writings and traditions of the Rabbins are consigned to neglect, without examination." Still more do I lament to observe this general apathy amongst my own brethren. True it is, that the short period generally allotted for the education of Jewish youth—a period hardly sufficient to furnish them with an ample knowledge of the Hebrew Scriptures—must exclude the Talmud from forming a branch of early instruction, were it even advisable. But admitting this, I really do not see why persons of riper years, blessed with competence and talents, should entirely neglect it; unless they choose blindly to follow the dictates of men, and imagine that the essence of religion consists in the mere observance of a few rites and ceremonies.

'Nor is this attainment so difficult as is generally supposed. A knowledge of the Hebrew language will enable any person, with the assistance of a commentator, to understand the Talmud. But whoever peruses that ancient work, must bear in mind that it contains the religious and philosophical opinions of thousands of learned and highly-gifted men, who lived during the long extent of nearly a thousand years, in different countries, various situations, and under the most variegated circumstances; and that above a thousand years have elapsed since those opinions were collected. The piety of its authors is unquestionable. Its morality, with the exception of a few isolated opinions, is excellent. To believe that its multifarious contents are all dictates of unerring wisdom, is as extravagant as to suppose that all it contains is founded in error. Like all other productions of unaided humanity, it is not free from mistakes and prejudices, to remind us that the writers were fallible men, and that unqualified admiration must be reserved for the works of divine inspiration, which we ought to study, the better to adore and obey the all-perfect Author. But while I should be among the first to protest against any confusion of the Talmudic Rills with the ever-flowing Stream of Holy Writ, I do not hesitate to avow my doubts, whether there exists any uninspired work of equal antiquity, that contains more interesting, more various, and valuable information, than that of the still existing remains of the ancient Hebrew Sages.' pp. 82—84

Mr. Coleridge, in his Friend, had made us acquainted with some curious and interesting specimens of these Hebrew apologues, which are by permission inserted in this collection. All the rest have been drawn from the original sources, being

:ted from the writings of Hebrews who flourished in the five centuries after the destruction of Jerusalem. The fol-ng specimen is very striking and characteristic.

'*The Value of a Good Wife.*

that hath found a virtuous wife, hath a greater treasure than costly pearls.

Such a treasure had the celebrated teacher Rabbi Meir found. at during the whole of one Sabbath day in the public school, and ucted the people. During his absence from his house his two , both of them of uncommon beauty and enlightened in the law, . His wife bore them to her bed-chamber, laid them upon the iage-bed, and spread a white covering over their bodies. To-s evening Rabbi Meir came home. "Where are my beloved ," he asked, "that I may give them my blessing?" "They are to the school," was the answer. "I repeatedly looked round chool," he replied, "and I did not see them there." She reached a goblet; he praised the Lord at the going out of the Sabbath, k, and again asked, "Where are my sons, that they may drink ie cup of blessing?" "They will not be far off," she said, and ed food before him, that he might eat. He was in a gladsome genial mood, and when he had said grace after the meal, she addressed him:—"Rabbi, with thy permission I would fain pro-to thee one question." "Ask it, then, my love!" he replied. few days ago, a person entrusted some jewels to my custody, and he demands them again: should I give them back again?" is is a question," said Rabbi Meir, "which my wife should not thought it necessary to ask. What! wouldest thou hesitate or eluctant to restore to every one his own?" "No," she replied, t yet I thought it best not to restore them without acquainting therewith." She then led him to their chamber, and, stepping ie bed, took the white covering from their bodies. "Ah, my ! my sons!" thus loudly lamented the father: "My sons! the of mine eyes, and the light of my understanding; I was your er, but ye were my teachers in the Law!" The mother turned , and wept bitterly. At length she took her husband by the , and said, "Rabbi, didst thou not teach me that we must not eluctant to restore that which was entrusted to our keeping? the Lord gave, the Lord has taken away, and blessed be the e of the Lord!" "Blessed be the name of the Lord!" echoed bi Meir, "and blessed be his name for thy sake too! for well is ritten, 'He that has found a virtuous woman has a greater trea-than costly pearls. She openeth her mouth with wisdom, and er tongue is the instruction of kindness.'" ' pp. 5—7.

he next is equally good.

'*The Lord helpeth Man and Beast.*

During his march to conquer the world, Alexander, the Macedo-, came to a people in Africa who dwelt in a remote and secluded er in peaceful huts, and knew neither war nor conqueror. They

led him to the hut of their chief, who received him hospitably, and placed before him golden dates, golden figs, and bread of gold.—"Do you eat gold in this country?" said Alexander. "I take it for granted (replied the chief) that thou wert able to find eatable food in thine own country. For what reason, then, art thou come amongst us?" "Your gold has not tempted me hither," said Alexander, "but I would become acquainted with your manners and customs." "So be it," rejoined the other: "sojourn among us as long as it pleaseth thee." At the close of this conversation two citizens entered, as into their court of justice. The plaintiff said, "I bought of this man a piece of land, and as I was making a deep drain through it, I found a treasure. This is not mine, for I only bargained for the land, and not for any treasure that might be concealed beneath it; and yet the former owner of the land will not receive it." The defendant answered, "I hope I have a conscience, as well as my fellow-citizen. I sold him the land with all its contingent, as well as existing advantages, and consequently the treasure inclusively."

'The chief, who was at the same time their supreme judge, recapitulated their words, in order that the parties might see whether or not he understood them aright. Then, after some reflection, he said, "Thou hast a son, friend, I believe?" "Yes."—"And thou (addressing the other), a daughter?" "Yes."—"Well, then, let thy son marry *thy* daughter, and bestow the treasure on the young couple for a marriage portion."

'Alexander seemed surprised and perplexed. "Think you my sentence unjust?" the chief asked him. "O, no!" replied Alexander, "but it astonishes me."—"And how, then," rejoined the chief, "would the case have been decided in your country?" "To confess the truth," said Alexander, "we should have taken both parties into custody, and have seized the treasure for the king's use." "For the king's use!" exclaimed the chief. "Does the sun shine on that country?" "O yes."—"Does it rain there?" "Assuredly."—"Wonderful! But are there tame animals in the country, that live on the grass and green herbs?" "Very many, and of many kinds."—"Aye, that must then be the cause," said the chief: "for the sake of those innocent animals the all-gracious Being continues to let the sun shine and the rain drop down on your own country; since its inhabitants are unworthy of such blessings."'

In the thirteenth tale, an instance occurs of the use of the term *Racca*, by way of reproach. A proud Rabbi says to a mis-shapen traveller by way of joke: 'Racca, are the inhabi-'tants of thy town all as mis-shapen as thou art?' 'I do not 'know,' is the reply; 'thou hadst better make the inquiry of 'the great Artist who made me.' This strikingly illustrates our Lord's words in Matt. v. 22., and shews against what spirit and practice they were directed. Mr. Hurwitz has affixed to this tale the appropriate text, Prov. xvii. 4. "Whoso mocketh "the poor, reproacheth his Maker."

e are two good stories told of the patriarch Abraham, to te the folly of idolatry.

ah, the father of Abraham, says tradition, was not only an , but a manufacturer of idols, which he used to expose for ale. Being obliged one day to go out on particular business, ed Abraham to superintend for him. Abraham obeyed reluc- —" What is the price of that god?" asked an old man who ; entered the place of sale, pointing to an idol to which he took —" Old man," said Abraham, " may I be permitted to ask e?"—" Three-score years," replied the age-stricken idolater. ree-score years!" exclaimed Abraham,—" and thou wouldest a thing that has been fashioned by the hands of my father's ithin these last four-and-twenty hours?—Strange! that a man should be willing to bow down his grey head to a creature of ' The man was overwhelmed with shame, and went away. iis, there came a sedate and grave matron, carrying in her large dish with flour. " Here," said she, " have I brought an to the gods. Place it before them, Abraham, and bid them itious to me."—" Place it before them thyself, foolish woman;" raham, " thou wilt soon see how greedily they will devour he did so. In the mean time, Abraham took a hammer, broke s in pieces; all excepting the largest, in whose hands he placed rument of destruction.—Terah returned, and with the utmost and consternation beheld the havoc amongst his favourite " What is all this, Abraham! What profane wretch has dared ur gods in this manner?" exclaimed the infatuated and indig- rah.—" Why should I conceal any thing from my father?" the pious son.—" During thine absence, there came a woman nder offering for the gods. She placed it before them. The gods, who, as may well be supposed, had not tasted food for ime, greedily stretched forth their hands, and began to eat, the old god had given them permission. Enraged at their i, he rose, took the hammer, and punished them for their want ct."—" Dost thou mock me? Wilt thou deceive thy aged " exclaimed Terah, in a vehement rage.—" Do I then not at they can neither eat, nor stir, nor move?"—"And yet," Abraham, " thou payest them divine honours—adorest them rouldest have me worship them!" It was in vain Abraham soned with his idolatrous parent. Superstition is ever both l blind. His unnatural father delivered him over to the cruel of the equally idolatrous Nimrod. But a more merciful -the gracious and blessed Father of us all—protected him the threatened danger; and Abraham became the father of ıful.'

aham being brought before Nimrod, was urged by the tyrant ıip the fire. " Great king," said the father of the faithful, l it not be better to worship *water?* It is mightier than fire, he power to extinguish it." " Worship the water, then," said .—" Methinks," rejoined Abraham, " it would be more rea-

sonable to worship the *clouds*, since they carry the waters, and throw them down upon the earth." —" Well, then," said the impatient king, " worship the clouds, which, by thine own confession, possess great power."—" Nay," continued Abraham, " if power is to be the object of adoration, the preference ought to be given to the *wind*, which by its greater force scatters the clouds, and drives them before it."—" I see," said Nimrod, " we shall never have done with this prattler. Worship the wind, then, and we will pardon thy former profanations." " Be not angry, great king," said Abraham, " I cannot worship the fire, nor the water, nor the clouds, nor the wind, nor any of the things thou callest *gods*. The power they possess is derived from a Being, not only most powerful, but full of *mercy* and *love*, the Creator of heaven and earth: Him alone will I worship."— " Well, then," said the tyrant, " since thou refusest to adore the fire, thou shalt speedily be made sensible of its mighty force." He ordered Abraham to be thrown into a fiery furnace. But God delivered him from the raging flames, and made him a source of blessing to many nations.'

We shall make room for one more specimen, which relates to a better authenticated action of the same patriarch.

' When the son of Gamaliel was married, Rabbi Eliezer, Joshuah, and Zadig were invited to the marriage-feast. Gamaliel, though one of the most distinguished men amongst the Israelites, waited himself on his guests; and pouring out a cup of wine, handed it to Eliezer, who politely refused it. Gamaliel then handed it to Joshuah. The latter accepted it. " How is this, friend Joshuah?" said Eliezer, " shall we sit, and permit so great a man to wait on us?"—" Why not?" replied Joshuah; " a man even greater than he did so long before him. Was not our father Abraham a very great man?—yet even he waited upon his guests, as it is written—*And he* (Abraham) *stood by them whilst they were eating*.—Perhaps you may think he did so, because he knew them to be angels;—no such thing. He supposed them to be Arabian travellers, else he would neither have offered them water to wash their feet, nor viands to allay their hunger. Why then shall we prevent our kind host from imitating so excellent an example?"—" I know," exclaimed Rabbi Zadig, " a being still greater than Abraham, who doth the same. Indeed," continued he, " how long shall we be engaged in reciting the praises of created beings, and neglect the glory of the Creator! Even He, blessed be his name, causes the winds to blow, the clouds to accumulate, and the rain to descend: He fertilizes the earth, and daily prepares a magnificent table for his creatures. Why then shall we hinder our kind host, Gamaliel, from following so glorious an example?" '

These ' Hebrew Tales' form a singular contrast to the popular Tales of modern times, adverted to in a preceding article. Wisdom is here presented in at least a more concentrated shape. Altogether, Mr. Hurwitz deserves well of the public for this amusing and not uninstructive volume.

Art. VIII. *A Charge delivered to the Clergy of the Diocese of Chester*, at the primary Visitation in August and September, 1825. By Charles James Blomfield, D.D. Bishop of Chester. 4to. London. 1825.

THIS charge is, at all events, not a common-place production. It differs widely from the vapid compositions which we have been accustomed to on such occasions; and it is at the same time singularly free from those undignified attacks upon sectaries, that uncharitableness and evil speaking, which have usually formed the only pungent ingredient of an unsavoury and insipid oration. It is a charge which bespeaks the Author to be a man of vigorous intellect and vigorous determination also. He may be said to speak as one having authority, though not of precisely the kind by which our Lord's teaching was characterized. He is evidently impressed with the deep importance of inculcating upon his clergy the Apostolic injunction: "Obey them who have the rule over "you." And he announces his determination to give effect to that rule by a system of rigid discipline to which the clergy of England have been of late but little accustomed. The Bishop seems resolved to justify the choice which has raised him to the highest order in the Church, and the hopes which are reposed in him as the Champion of her laws and prerogatives, by applying an Herculean arm to the task of cleansing abuses, and of repairing the dilapidations which Time has made in the outworks of the Establishment. The want of discipline has long been considered by the votaries of the Church of England as her only vulnerable spot, the solitary *macula* in that which were otherwise immaculate. Her perfection in this respect seems to be the object of his Lordship's determined efforts. We honour his courage and his conscientiousness, and shall be not a little anxious to witness the result. It is evident that a great stir has already been occasioned in the diocese by the Bishop's preliminary proceedings. He finds himself called upon to complain that his sentiments have been on some points much misrepresented. He anticipates some murmuring and opposition on the part of his clergy, but plainly tells them:

'No personal considerations, no apprehensions of that unpopularity which is sometimes the portion of those who faithfully and fearlessly put other men in mind of their duty, will ever deter me from speaking to you, upon subjects relating to your sacred office, with the utmost plainness and candour; but always, I trust, with the plainness and candour of a friend. I entreat you to bear in mind, that although

the relation in which I stand to you, as a fellow-servant "whom the Lord hath made ruler over his household, to give them their portion of meat in due season," obliges me to watch over your interests, and to promote your comfort; after the example of Him, who "came not to be ministered unto, but to minister:" yet my first duty is, to look to the spiritual welfare of those who are committed to your care: and to guard, by every means in my power, against their suffering either by the neglect, or the errors, of their appointed teachers and guides.

'Upon some points of order and discipline we may not perhaps always think alike. It would be unreasonable to expect, that in so large a body of well-educated men there should be only one opinion upon questions, which are to be solved by a recurrence to principles of expediency or propriety, rather than by express warranty of Scripture, or by the letter of those laws which we are all sworn to obey. Where *they* speak out, private judgment must submit to their authority. Where they are silent, let each of us bear in mind, in forming the conclusions which are to regulate his conduct, that the spirit of a law, where it can be clearly ascertained, is not less binding upon the conscience of an honest man, than the letter. It is my peculiar province and duty, not only to enforce the observance of laws, which are intended to secure to the commonwealth the enjoyment of all those inestimable advantages which it has a right to expect from an *established* Church; but also to point out to you, from time to time, those things which may tend to the advancement of true piety and virtue, to the efficaciousness of our ministry, and to the honour of our profession. And if these objects be, as I trust they are, ever uppermost in your minds, I may confidently expect, that I shall have but little occasion to admonish, and none to command: that you will anticipate my wishes, rather than obey my injunctions.' pp. 9—11.

The following remarks do his Lordship high credit. They shew that he is no *jure divino* bigot, but has studied Paley, and perceives that the ground *he* has taken, is the only one on which the pretensions of an Establishment to national and parliamentary support can safely be rested. If the Church cannot stand the practical test of its utility and efficiency as a means for the avowed end, it must ultimately fall.

'Of one thing, my brethren, I should think we must all be persuaded: that these are not times, in which either you or I can afford to lose an opportunity of serving the cause of religion and the Church. What has at all times been the duty of the Clergy, is now indispensable to their very existence, as ministers of an establishment. Many and powerful are the arguments, by which we may prove our right to the attention and respect of individual Christians, and our claims upon the support and protection of the State. But they will fail to produce conviction in the minds of the greater part of mankind, if unaccompanied by the more conclusive proof of usefulness. In spite of all the reasons which are to be urged in behalf of our excellent Church—the purity of her doctrines; the wisdom of her disci-

pline; her legitimate authority; the unbroken succession and right ordination of her ministry; the excellence of her constitutions and formularies:—yet if there be a failure in activity and zeal on the part of the Clergy, the *establishment* must sink beneath them. But it will never cease to be respected and maintained, while it is useful; nor will it be otherwise than useful, eminently and conspicuously useful, even in a civil point of view, while the Clergy give full effect to its ordinances and means of edification, by their devotedness to the holy cause, which the Church is but an instrument to uphold and promote.

'Notwithstanding all the obloquy which has been heaped upon us by the enemies of religion and social order; notwithstanding all the efforts of those uncandid adversaries, who exaggerate our failings and ridicule our virtues; who scruple at no falsehood, and reject no fiction, however gross and improbable, if it be likely to injure the Church through the Clergy; still there exists, I am persuaded, in the people at large, a principle of respect and attachment to the ancient and venerable institutions of the country, a great readiness to do justice to the appointed ministers of religion, if *they* will but do justice to themselves. Environed as we are by dangers of no ordinary kind, it will depend upon ourselves, under Divine Providence to repel them. There is in the Church itself, as there is in the Gospel, of which it is a depositary and interpreter, an ample provision for the various changes and emergencies of Christian society. There is in the community at large, a feeling of veneration and regard towards a religious establishment, whose solemnities and consolations have been for ages interwoven with almost all the relations and details of civil and of social life; a feeling, which, if the Clergy take advantage of it, may be exalted into an attachment of the firmest and the noblest kind. No affection is more pure, none more to be relied upon, than that which the pious Christian feels towards the faithful pastor, who "watches for his soul, as he that must give account." The regard excited by the piety and zeal of individual ministers, is reflected upon the Church itself; when its rites and ordinances come thus recommended, not only to the understanding by their intrinsic excellence, but to the heart and affections by the virtues and graces of those by whom they are administered.

'If this be true, and every man's observation and experience, if not his conscience, must have convinced him that so it is,—surely each individual of our order ought seriously to consider, in how great a degree his own example may be influential upon the character of the ministry, the well-being of the Church, and the credit of religion itself. As he has much to encourage him in the prospect of being eminently useful by promoting the present holiness and eternal welfare of his brethren, so he has much to awaken his apprehensions, and to rouse him to activity, in contemplating the extent and variety of those mischiefs, which *must* be caused by a failure in the execution of his trust.' pp. 11—13.

The points to which his Lordship calls the attention of his clergy, are, the importance of observing, in *dress*, manners,

amusements, and pursuits, a strict regard to clerical decorum; 'a devout and serious, yet simple manner of reading the 'Liturgy;' 'a plain, unaffected, earnest enforcement and '*particular application* of Gospel truths and duties.'

'Let it be seen that your hearts are engaged in the great work which you have in hand, the salvation of souls; and you will infallibly touch the hearts of those who hear you. An indifferent voice and mode of delivery, whether in the pulpit or the desk, will soon be overlooked by the congregation, if the manner of their teacher be such as to make it visible, that he is deeply interested in their eternal welfare; and if his doctrine, his exhortations, his encouragements be all built upon one foundation, "Jesus Christ, and him crucified." With regard to those natural impediments which are sometimes pleaded in excuse for a deficiency in this particular, I would remind you, that no one can tell how much may be done in the way of improvement, till he has tried all the various aids of advice, and practice, and careful study, with prayer for the assistance of God's Holy Spirit.' pp. 18, 19.

The Bishop adds, in a note, that he 'will not knowingly 'ordain a person who is disqualified by any such impediment 'for the clear and edifying performance of Divine service.'— Further, his Lordship adverts to the slovenly preparation for Confirmation which is notoriously deemed sufficient; and he insists on the peremptory and particular directions of the Rubric and Canons in this respect. The superintendence of National and Sunday Schools is next enforced as an important duty. His Lordship then proceeds to lay down his opinions on the subject of an undeviating conformity to the laws and ritual, rubrics and canons of the Established Church, without exception or variation, 'no, not so much as a word.'

'It has always appeared to me, that the safest rule for one in office is, strictly to observe *the laws* which define and prescribe his duties; a rule which is no less applicable to the parochial clergy, who are to obey the laws ecclesiastical, than to their diocesan bishops, who are at once to obey and enforce them. It is by this maxim that I intend, with the blessing of God, to guide myself in the exercise of that authority which is entrusted to me; and such a course of proceeding will have this great advantage, that none of you need be taken by surprise; since it is incumbent upon *you*, as well as on *me*, to make yourselves acquainted with the laws relating to the duties of your calling. The Rubrics and Canons of the Church you are bound carefully to study, and strictly to comply with; especially the former; from which, as the law permits no deviation without the sanction of the Ordinary, (and rarely even with it,) so I consider it to be my duty earnestly to recommend a conscientious and scrupulous compliance with those rules, which you have solemnly pledged yourselves to observe. And here permit me to remind you, that the

private opinion of individual clergymen, as to the expediency of deviating, in any particular case, from the precise line of ministerial duty marked out for them by the Church, ought never to interfere with the obligation, which binds them to an exact compliance with all her rules and formularies. If particular ministers were at liberty to follow their own judgment, in administering the ordinances of religion; and to make such changes in its ritual, or discipline, as might appear to *them* to be conducive to the ends of piety; the result would be interminable confusion and discord; decency and order would be at best precarious; and the very object of an established Church would be defeated, were its congregations thus to be left to the uncertainty of private opinion and caprice.

'A strict and punctual conformity to the Liturgy and Articles of our Church, is a duty to which we have bound ourselves by a solemn promise, and which, while we continue in its ministry, we must scrupulously fulfil. Conformity to the Liturgy implies, of course, an exact observance of the Rubrics. We are no more at liberty to vary the mode of performing any part of public worship, than we are, to preach doctrines at variance with the Articles of Religion. If there be any direction for the public service of the Church, with which a clergyman cannot conscientiously comply, he is at liberty to withdraw from her ministry; but not to violate the solemn compact which he has made with her. It is true, that you are bound to promote, to the utmost of your power, the honour of God, and the growth of your Saviour's kingdom: but in your ministerial capacity you have engaged to do this in a certain way, and according to certain prescribed rules. Our zeal for the interests of Christ's universal Church is to be shewn by the punctual discharge of our duties, as ministers of one particular branch of it. "It should never be forgotten by ministers," says an able and sagacious writer, "that they are subject to higher authority; that they are to execute law, not to make it. They are to embrace every opportunity of doing good, *within* the limits prescribed to them: *without* those limits they can do no good. For no accidental advantage can stand in competition with the main end of all government, the support and establishment of settled rules."' pp. 21—24.

The gross absurdity contained in this last sentence, a certain Dr. Balguy has the credit of originating; but we confess we are not a little surprised that his Lordship should be guilty of the indiscretion of uttering it. 'The main *end* of all Govern-'ment the support and establishment of settled rules!' We should have thought that the main end of Government was, to promote the welfare of the community by protecting the persons and interests of its subjects; and that the wisdom of any settled rules must be tried by their adaptation to those ends. This support of rules for their own sakes, because they are settled,—this demand of implicit, servile, blind conformity to rules good or bad,—rules which limit and restrain useful ex-

ertion,—merely because they were enacted by the absolute monarchs and misguided prelates of other days,—can it be that such a principle should find an advocate in the nineteenth century in Bishop Blomfield? Is this the boasted discipline of the Church? Then, blessed be God, that 'this fundamental principle of our ecclesiastical polity'—a yoke which neither we nor our fathers have been able to bear,—is not that to which we are compelled to bow.

Still, this is ecclesiastical discipline; and, in speaking thus of the system, we impute no blame to the Bishop of Chester. Some of the practices against which he points his censure, are clearly abuses which ought to be discountenanced. After proceeding to reprehend the practice of administering private baptism without necessity, and of even using the service for public baptism in private houses, as well as that of *churching* women in private houses, his Lordship thus distinguishes between a conformity to the Rubrics and an observance of the Canons.

'Our obligation to observe the Canons is of a different nature, and admits of more than one kind of dispensation which is not applicable to the Rubrics. These, it must be remembered, are made binding by *statute* as well as canon law; and except where a power of dispensation is expressly reserved to the Ordinary, are as obligatory upon *him* as upon the officiating clergyman.'

This distinction between statute and canon law is a very important one, and we are glad to see it insisted upon by so high an authority. But here a nice question suggests itself,—What is the kind of obligation under which the clergy are laid in reference to that which is not binding by statute law? What is the nature or degree of that observance which the Canons demand? His Lordship is aware that to enforce an entire conformity to the Canons would be impracticable. But on what ground does the dispensing power rest, and in whom is it vested? If *all* the canons are not to be observed, if some of them have become a dead letter, how can any others be obligatory? Canonical obedience would seem to be, in this view, a very indeterminate and uncertain duty; and the existence of ecclesiastical laws thus obsolete and powerless, the unrepealed edicts of the Church, yet forming no part of the statutes of the realm, is an anomaly which might as well be removed. Happily and unhappily, however, the legislative power of the Church as a body corporate is defunct, and its rulers are committed to the maintenance of a monkish code which it has not been deemed fit or safe to incorporate with the laws of England.

But even with regard to the Rubrics,—considering that they were drawn up by fallible men, why should they be allowed to form an exception to the general principle of British legislation, which secures the watchful superintendence and occasional revision of the laws by the guardians of our liberty, the representatives of the people? Civil liberty, it has admirably been said, requires no more than this; that the laws should rule, and the people be a party to those laws. It is needless to remark, that this is not the principle of ecclesiastical legislation. Ecclesiastical liberty within the Church, there is none. The elective or representative principle is jealously excluded from every part of the system. The government of the church is a pure despotism; not, indeed, in its administration, for it is tempered by the mild spirit of the times, and by the personal character of the prelates in whose hands it is vested; but still, this is its character. And the moment it is put in effective operation, under the name of discipline, it is felt to be so. Passive, unintelligent conformity, in fact military obedience, is the condition which it exacts from all its officers, with regard to thought, word, and deed. 'No—not a word,' is the stern language of its interdict restraining from the most conscientious or needful departure from the prescribed ritual. In the mean time, to inquire whether the formula be unexceptionable, the rubric perfectly wise, the uniformity required indispensable, would be regarded as rebellion against the powers that be. The clergy have nominally the power, in common with all other subjects, to petition the Parliament for the repeal of any laws by which they may deem themselves aggrieved; but with regard to the rules and regulations by which they are tonguetied, fettered, and manacled in the discharge of their ecclesiastical duties, no provision is made for any legislative revision to which they, by their representatives, can be parties. The curse of unchangeableness is on the system, which is venerable, indeed, for it is older than civil liberty, though much younger than Christianity.

The remaining topics of the Charge are, the residence of the clergy; the due care and repair of the churches and glebehouses; the requirement, in future, of a three months' notice on the part of the candidate for ordination; the caution to be observed in signing testimonials; the irregularity of giving sham titles,—which his Lordship announces his determination to put a stop to; the propriety of establishing a general fund for the whole body of the clergy, after the manner of a mutual benefit society; and the duty of supporting, above all other societies for religious purposes, that for promoting the Enlargement of Churches and Chapels. His Lordship does not spe-

cifically charge his clergy *not* to support the Bible Society, relying probably on the efficacy of his example as a sufficient dissuasive; but he significantly remarks:

'It is our obvious duty, in displaying our zeal for the interests of religion in general, never to endanger nor overlook those of the particular Church to which we belong. If our professions, as her ministers, be sincere, we *must* believe, that, in proportion as we advance her cause and credit, we promote the growth of true religion; and that whatever impairs her influence or strengthens the hands of her adversaries, is ultimately injurious to Christianity itself.'

May we presume, however, to remark on the other hand, that it is a duty not less obvious, though sometimes overlooked by learned prelates themselves, in displaying our zeal for the interests of the particular church to which we belong, not to overlook those of religion in general? Moreover, if the professions of the clergy be sincere, *must* they not believe, that, in proportion as they promote the growth of true religion, they advance the real cause and credit, and strengthen the legitimate influence of their own Church? It strikes us, that this reasoning would be as fair, as conclusive, and as worthy of a Christian minister, as that on which the Bishop grounds his recommendation of a brick and mortar society, a limited and sectarian, though in its way very useful measure, in preference to every more noble and catholic institution. It seems to us, that the sincerity of that churchman's professions who supports the Bible Society is, after all, not quite so questionable as the validity of that Christian's professions,—or, in other words, the Scriptural character of that man's religion, who even tacitly opposes it.

Art. IX. *Sonnets and other Poems.* By D. L. Richardson. Small 8vo. pp. 152. London. 1825.

IN noticing a modest volume of pleasing and gentlemanly verse, we find it sometimes a delicate task to do strict justice at once to the Author and to our readers,—to steer between condemning with faint praise, an insult which no Author forgives, and committing ourselves by excess of courtesy, which our readers would deem a sin still more inexpiable. We have taken up this volume once or twice, as it lay on our table, with the intention of saying a few words upon its merits, but without being able to decide to our own satisfaction, what those words should be. The Sonnets appear to us not inferior to those of Mrs. Charlotte Smith, but we are not admirers of that Lady's sonnets. Of the Songs, it may

ly be said, that far inferior verse has employed the skill of composer, and the tuneful voice of the fair;—for exple:

'The moon is high, but she doth seem
In Sorrow's robe enshrouded;
No echo thrills the cold dull sky,—
The slumbering wave is clouded;
But yet so still 'twere hard to deem
The Tempest e'er had ploughed it.

'The winds are hushed, and not a breath
Disturbs the peace serene;
The dews that by my feet are brush'd
Are heard as well as seen;—
'Tis like the silent calm of Death,
The last sad closing scene.

'It is an hour that mocks at joy,
And fills the heart with sadness:
The gloominess around hath power
To banish aught of gladness,—
The good, with holier dreams employ,
The guilty, drive to madness.'

The absence of rhyme in the alternate lines is, however, a rcely pardonable defect in such a bagatelle. The following ızas are not in a very high strain of poetry, but they apr to be dictated by what always excites interest,—genuine ing.

'Fair Spirit! though Time's unflagging wing
Hath passed in gloom o'er youth's gay morn,
And pain and ceaseless sorrowing
My sad and weary breast have torn,
No pang Life's withered pulse hath known
Like thy last, lingering Farewell gave;—
Though many an early friend hath gone,
And bitter tears bedewed each grave,
Yet none from life and love departed,
E'er wrung, like thee, the broken-hearted!

'Oh! I have thought of thee, fair Saint!
Till I have felt too mad to weep,—
Till wild Despair's delirious plaint
Hath told of thine *eternal sleep!*
Oh God! my rebel spirit cried,
Is this thy mercy—this thy love,—
That Man, in pain and anguish tried,
And doomed each varied woe to prove,
Is hurled to-day through storms and sorrow,
To be the dull worm's prey to-morrow?

'Yes—I have cherished doubts and fears
That Hope have crushed, and Faith o'erthrown;
But a repentant Sinner's tears
A Saviour's heart will not disown.
And I, who in my wanderings knew
The maddened throb—the fevered sigh,
Can now in calmer sorrow view
The spot where thy dear relics lie,
And wait in this lone world the hour
That joins us in Celestial Bower!'

Several of the poems were written in India, which accounts for a certain languor that pervades them.

Art. X. *Six Months in the West Indies*, in 1825. Small 8vo. pp. 332. Price 9s. 6d. London, 1826.

THIS is a book which bids fair to have what is called a run. The subject of the West Indies is not a very new one: *vide* Bryan Edwards and Dr. Coke. But a picturesque, sentimental tour through the Islands is a novelty, and the Author of the present volume has done his best to render it an amusing one. He is very lively, sometimes flippant, very facetious, not always gracefully so,—it is a rare attainment to be at once merry and wise; but, though we could have dispensed with a considerable proportion of the Author's jokes, and have been reconciled to somewhat less gas-light brilliancy of style, still, we have been too well pleased with him on the whole, to deal very severely by his offences against the decorum of taste.

The reason assigned for undertaking the voyage is an original one. The Writer declares that he went simply and sheerly on his own account,—to get rid of the rheumatism, at the risk of exchanging it for the Yellow Fever. Why did he leave Madeira?

'I should think the situation of Madeira,' he says, 'the most enviable on the whole earth. It ensures almost every European comfort, together with almost every tropical luxury. Any degree of temperature may be enjoyed between Funchal and the Ice House. The seasons are the youth, maturity, and old age of a never ending, still beginning Spring. Here I found what I used to suppose peculiar to the Garden of Eden and the bowers of Acrasie and Armida:—

'Blossoms and fruits at once of golden hue
Appear'd, with gay enamell'd colours mix'd.

'The myrtle, the geranium, the rose, and the violet, grow on the

right hand and on the left in the boon prodigality of primitive nature. The geranium, in particular, is so common, that the honey of the bees becomes something like a jelly of that flower. I differ from most people in not liking it so well as the English honey, though it is far purer and more transparent. That of Barbadoes is finer than either. Perhaps, after having been within ten degrees of the Equator, a second visit to Madeira would not charm me so deeply as the first. I have seen ocean and sky of a still brighter hue, and trees, and flowers, and mountains of still more beautiful and awful shapes. But I left England in December, shivering and melancholy, under a rain of two months' continuance; foul winds, eternal tacking, a tremendous gale, and the Bay of Biscay destroyed my spirits and increased my rheumatism; so that I longed after Madeira as for a land of promise; and the first sight of Porto Santo, with its scattered islets, its broken rocks, and verdant dells, filled my heart with that joy which no one can feel who has not made a voyage on the ocean.'

The Writer was present when the first Protestant Bishop arrived at Barbadoes, and he gives the following strange account of the strange scene.

'The ships of war were dressed, and their yards manned, and salutes fired; this was pretty and common; but such a sight as the Carenage presented, very few have ever witnessed. On the quay, on the mole, on boats, on posts, on house-tops, through doors and windows, wherever a human foot could stand, was one appalling mass of black faces. As the barge passed slowly along, the emotions of the multitude were absolutely tremendous; they threw up their arms and waved their handkerchiefs, they danced, and jumped, and rolled on the ground, they sung, and screamed, and shouted, and roared, till the whole surface of the place seemed to be one huge grin of delight. Then they broke out into a thousand wild exclamations of joy and passionate congratulations, uttered with such vehemence that, new as it then was to me, it made me tremble; till I was somewhat restored by a chorus of negro girls,—"De Bissop is come! De Bissop is come! He is coming to marry us, coming to marry us, coming to marry us all."'

Barbadoes boasts of being the most ancient colony in the British empire, and it has never changed hands. It was the asylum for the royalists during the interregnum, as Jamaica afterwards became for the republicans. Many of the present families are said to be lineal descendants of the original planters. The island is somewhat less than the Isle of Wight. The soil is for the most part a thin layer of earth upon a mass of coral rock, which protrudes through it wherever there is an angle or a fissure, and it is considered as exhausted, manure being as necessary as in England. Yet, this island exports annually upwards of 314,000 cwts. of sugar; and it is notorious, the Writer says, that the negroes live here much better

than in any other colony, and increase in numbers every year. On the character of the Barbadians, the Writer touches very lightly, but we meet with the following very significant remark. 'I am convinced that one of the most effectual measures for bettering the condition of the slaves, would be a '*thorough and humanizing education* of the *masters* themselves.' We rejoice to hear that 'the indefatigable Bishop,' upon whom, by the way, the volume is a running panegyric, has opened several schools for both whites and children of colour. There are eleven churches in Barbadoes, and three chapels; it is not stated how these are attended; but in the sea-side parts of St. Philip's parish, for want of either church or chapel, the garrison, with an establishment of 2000 persons, are 'forced to 'live without any observance of any religious worship whatever. The reading of a few prayers in the open parade 'ground, by the chaplain, is really a complete farce, and so 'understood to be.'

From Barbadoes, the Writer proceeded to Trinidad in company with the new Bishop, on a visitation tour through the diocese. In this island, Europe, Africa, and America shake hands. It is an Hispani-Anglican island, peopled with English, Spanish, French, Africans, and Indians. The latter

'seem to be the identical race of people whose forefathers Columbus discovered, and the Spaniards worked to death in Hispaniola. They are short in stature, (none that I saw exceeding five feet six inches,) yellow in complexion, their eyes dark, their hair long, lank and glossy as a raven's wing; they have a remarkable space between the nostrils and the upper lip, and a breadth and massiveness between the shoulders that would do credit to the Farnese Hercules. Their hands and feet are small-boned and delicately shaped. Nothing seems to affect them like other men; neither joy nor sorrow, anger nor curiosity, take any hold of them. Both mind and body are drenched in the deepest apathy: the children lie quietly on their mother's bosoms; silence is in their dwellings, and idleness in all their ways.

'The amazing contrast between these Indians and the negroes powerfully arrested my attention. Their complexions do not differ so much as their minds and dispositions. In the former, life stagnates: in the latter, it is tremulous with irritability. The negroes cannot be silent: they talk in spite of themselves. Every passion acts upon them with strange intensity; their anger is sudden and furious, their mirth clamorous and excessive, their curiosity audacious, and their love the sheer demand for gratification. Yet, by their nature they are good-humoured in the highest degree, and I know nothing more delightful than to be met by a groupe of negro girls, and be saluted with their kind "How d'ye, massa?" their sparkling eyes and bunches of white teeth. It is said, that even the slaves despise the Indians, and I think it very probable: they are decidedly inferior as intelligent beings.'

To this may be added the remarkable fact, that the mestizo, or mixed caste between the White and the Indian, is still more decidedly inferior in every intellectual quality to the mulatto. In Brazil, the superiority of the African over the copper-coloured race is not less conspicuous. At the same time there can be little doubt that the present race of Indians have degenerated since the days of Montezuma. Nor is it as seen in the *tierras calientes* of the tropical islands, or on the burning coasts of South America, that the Indian is to be fairly judged of, but in the temperate regions of the table land and in the recesses of the Andes.

The Bishop of Chester is sorely displeased at the practice of private regeneration. What will he say to the following description of an episcopal performance of the rite? Would he call it public or private baptism?

'According to appointment, at nine the next morning, Mr. Mitchell's house was surrounded by a multitude of men, women, and children. Some came to be baptized, some to gossip, and some to be married. They all entered the house with perfect nonchalance, roamed about in every part of it, and laughed and gabbled in as unrestrained a manner as they would have done in their own huts. Mr. Mitchell's parlour, where I had slept, was constituted baptistery and altar. A white cloth was spread on the table, and a large glass vase, filled with pure water, was placed in the middle. After about a quarter of an hour's arduous exertions on the part of the governor and commandant, these light-hearted creatures were reduced to as low a degree of noise as their natures would admit. The bishop then read the first part of the service, the whole party kneeling on the floor; but when the rite of aspersion came to be performed, there had like to have been a riot, from the mother's jockeying for the honour of first baptism at the bishop's hand. The two chaplains ministered till they streamed, and never did I hear such incessant squalling and screaming as arose from the regenerated piccaninnies. I think seventy were baptized and registered, which was the most laborious part of all. We had some difficulty in collecting them for the conclusion of the service; but, upon the whole, the adult negroes behaved exceedingly well, and displayed every appearance of unfeigned devotion.'

The last remark must be meant for wit; and were the subject any thing less solemn than a religious rite administered in the name of the Holy Trinity, we could join heartily in the Author's laugh. Yet, had such a representation of this solemn farce been given by any person of less questionable churchmanship than the Bishop's travelling companion and assistant, we are quite sure that it would have been construed into an attempt to throw ridicule on the rites and doctrines of our

Apostol c Church. We shall content ourselves with the simple remark, that the Missionaries manage these things at least more decently; and if the Writer means to insinuate, that the negroes are incapable of being brought to understand the real nature of Christian baptism, or of the marriage contract, he is mistaken.

The jail in Trinidad 'is the best in the Antilles, and really 'respectable.' In all the other islands they are 'infamous.' An 'honest tread-wheel' has been wisely provided with the most salutary effect; and the Author is of opinion that it must accompany every step in the process of emancipation. Be it so: it is better than the cart whip. 'As far as I could 'see or hear,' he adds, 'the execution of the Orders in 'Council had created no permanent disturbance, and the 'planters themselves were willing to confess that a great deal 'of causeless violence had been displayed upon the occasion.'

We shall not attempt to follow our Writer through the tour of the islands. The general character and temper of the volume will be seen from these extracts. The reader will expect to meet with a few hits at the Methodists and the Abolitionists; but these, we are charitable enough to believe, are thrown out with a view to propitiate their opponents, and to save the Author's character with them, rather than with any malice prepense. In fact, we are disposed to forgive him all his peccadilloes of this and every other kind, in consideration of the manly manner in which he speaks out on the subject of planters and slaves.

'No English resident in the West Indies, however little conversant with the administration of justice in his native country, can fail to be struck with the system prevalent in the colonies. It is not easy to overrate the importance of enlightened and impartial judicature in any place or at any time, but the peculiar circumstances of society in these islands render its existence absolutely indispensable. In all communities where slavery is established, there ought to be good laws to protect the slaves, and independent judges to enforce their provisions; if there be neither one nor the other, or if there be one without the other, in either case one great corrective of the excesses of the free, one great guarantee of the safety of the bond, one great fountain of civilization throughout the whole state, will be lost. As long as the slave confides in the protection of a power superior to his master, he will probably labor in tranquillity; but if he finds that there is no such power, or that such power is prejudiced against him, it is nothing but an ordinary impulse of human nature, that in case of oppression *he* should strive to obtain that by his violence, which has been, or which he suspects will be, denied to his petition.

'In Barbadoes the laws are administered by some twenty-seven or twenty-eight judges. They are all planters or merchants and are

appointed by the Governor. Not one of them has ever been educated for the bar, nor is any previous knowledge of the law a necessary or an usual qualification for the office. They neither comprehend the extent, nor are agreed upon the validity of the laws which they are called upon to interpret; they can none of them settle the limits of British and colonial enactments; they adhere to no fixed principles; they are bound by no precedents. The powers of a Chancellor are exercised by the Governor and the Council, which consists of thirteen members, and it is next to impossible in so small a community, that any cause should come into court in which some of these judges will not be directly or indirectly interested. I make no charge nor intend any insinuation whatever of corrupt practices; but giving them full credit for integrity of purpose, I must say that they stand in a situation which, according to the spirit of the British Constitution, incapacitates them from exercising any judicial authority. Their ignorance of, or shallow acquaintance with, the duties of their office must either subject their decisions to the influence of the Attorney General, or it may cause them in moments of wrong-headedness or passion to violate every form of law and trample upon every principle of justice.' pp. 295—297.

'There *are* parts in the West Indian system which no plea of necessity can justify. Why should the planters refuse to change them? Few put them in execution, the majority condemn them, none profit by them. Why should a man who will not beat a woman himself, be loth to secure a woman from being beaten by others? Why should a man, who is just himself, deny the resource of public justice to those beneath him? How can the Christian, who prays for the improvement of all mankind, block up the inlets to the spiritual regeneration of the coloured men around his house? Why should he wish to do so? What does he fear? Insurrections? It is not knowledge, but uncertainty, which does and will beget commotion; it is not Reading and Writing, but the forbidden desire of Reading and Writing; not the Light, but glimpses of the Light withholden from them, which inflict the torments and inspire the frenzy of Tantalus.

'I exhort the colonists to consider their situation, the merits of the question, the state of national opinion, the relative strength of the parties. Let them not stand too nicely on the theory of their independence; well compacted as it may appear, it could never sustain collision with a mighty opposite. If Great Britain should be once provoked to anger, the rights of the colonists would be burst like the withs on the arms of the Nazarite, and be consumed before the kindling of her displeasure like tow in the fire. There is but one way by which the interference of Parliament may be avoided, and that is by anticipating it. If the colonists prize their independence, let them not hazard it by opposing, but insure it by themselves executing, that which will otherwise infallibly be done for them. This is no question for scholastic dispute, or for conference between the Houses; the planters must look at it as men of business, and take thought, not so much of what ought to, as of what will, be done; not so much of nonsuiting a plaintiff, as of resisting a forcible entry.' pp. 326, 7.

Art. XI. SELECT LITERARY INFORMATION.

In the press, Biblical Researches and Travels in Russia, including a Tour in the Crimea, and the Passage of the Caucasus; with observations on the state of the Rabbinical and Karaite Jews, the Mahommedans, and the Pagan Tribes inhabiting the Southern Provinces of the Russian Empire. By Dr. Henderson, Author of a Residence in Iceland.

Dr. Donnegan has just completed, in one volume 8vo., his Greek and English Lexicon, upon the plan of Schneider's very popular German and Greek Lexicon, and adapted to the use of the English Student from his going to School till he leaves the University.

The Rev. Dr. Morrison is printing, A Parting Memorial; consisting of discourses written and preached in China, at Singapore, on board ship at sea, in the Indian ocean, at the Cape of Good Hope, and in England.

In the press, the Narrative of a Tour around Hawaii (or Owhyhee). By the Rev. W. Ellis, Missionary from the Society and Sandwich Islands. One vol. 8vo. with several illustrative engravings, and a map of Hawaii.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

MISCELLANEOUS.

The Juvenile Friend, or Family and School Magazine; religious, sentimental, and literary; expressly adapted to the instruction of the youthful classes in families, and as a reading and reward-book in all schools. Vol. IV. No. 1. 6d.

Second Statement of the Committee of the Edinburgh Bible Society, relative to the Circulation of the Apocrypha by the Committee of the British and Foreign Bible Society. 8vo. 2s.

The Popular Rhymes of Scotland, with Illustrations, chiefly collected from Oral Sources. By Robert Chambers. 18mo. 6s.

POETRY.

An Essay on Mind, with other Poems. Foolscap 8vo. 5s.

THEOLOGY.

Horæ Sabbaticæ; or an Attempt to correct certain superstitious and vulgar Errors respecting the Sabbath. By Godfrey Higgins, Esq.

A Daily Expositor of the New Testament; in which the Text is divided into Sections, with a practical Exposition, especially intended as morning and evening Portions for pious Families and private Christians. By the Rev. Thomas Keyworth, one of the Authors of Principia Hebraica. Vol. I. Containing the Four Gospels and the Acts. 10s. 6d.

Psalms according to the authorized Version; with prefatory Titles, and Tabular Index of Scriptural References, from the Port Royal Authors, marking the circumstances and chronologic Order of their Composition. To which is added, an Essay upon the Psalms and their spiritual Application. By Mary Anne Schimmelpenninck. 12mo. 7s.

Vindiciæ Ecclesiæ Anglicanæ. Letters to Charles Butler, Esq. comprising Essays on the Romish Religion, and vindicating the Book of the Church. By Robert Southey, Esq. L.L.D. &c. 8vo. 15s.

Vindication of "The Book of the Roman Catholic Church," against the Reverend George Townsend's Accusations of History against the Church of Rome: with Notice of some Charges in the publications of Dr. Phillpots, the Rev. John Todd, M.A., and others. By Charles Butler, Esq. 8vo. 9s. 6d.

Sermons preached on several Occasions in the Island of Barbadoes. By W. J. Shrewsbury. 8vo. Portrait. 7s.

The Christian Exodus; or the Deliverance of the Israelites practically considered in a Series of Discourses. By the Rev. R P. Buddicom, M.A. F.A.S. &c. 2 vols. 8vo. 1l. 1s.

TOPOGRAPHY AND TRAVELS.

Letters from the East. By John Carne, Esq. of Queen's College, Camb. 8vo. 18s.

The Modern Traveller. Spain and Portugal. 2 vols. 10s. bds.; 12s. neatly half-bound.

Six Months in the West Indies. Crown 8vo. 9s. 6d.

Visit to the Falls of Niagara, in 1800. By John Maude, Esq. Royal 8vo. with plates. 1l. 11s. 6d.

Sketches in Wales, or a Diary of Three Walking Excursions in that Principality, in the Years 1823-24-25. By the Rev. G. J. Freeman, L.L.B. 8vo. with 15 views. 1l. 1s.

THE

ECLECTIC REVIEW,

FOR APRIL, 1826.

Art. I. *Essays on the Evidences, Doctrines, and Practical Operation of Christianity.* By Joseph John Gurney. 8vo. pp. x. 566. Price 10s. 6d. London, 1825.

IN noticing this volume before we have reviewed Mr. Gurney's recent work on the Religious Peculiarities of the Society of Friends, we are guided partly, perhaps, by inclination; but it seems the natural order, to consider first the grand points on which we are agreed, before we proceed to discuss those minor ones on which we find ourselves compelled materially to differ. 'Throughout the present volume,' says Mr. Gurney,

'I have endeavoured to avoid the discussion of any of those points in religion which can with any reason be regarded as peculiar or sectarian. I have considered it to be, on the present occasion, my sole duty, to arrange and unfold the testimonies borne in Scripture to those *primary religious principles* which the generality of the Christian world unite not merely in believing to be true, but in regarding as *of essential* importance to their present and everlasting welfare.'

The Evidence and Authority of Revelation are the subject of the first five Essays: the remaining seven are devoted to the following leading topics. 'The Scriptural Account of the 'Divine Being. The Union and Distinction in the Divine 'Nature. The Scriptural Account of the Spiritual Adversary. 'The Scriptural Account of Man. The Scriptural Account of 'Jesus Christ—in his pre-existence; during his abode on 'earth; and in his reign. The Redemption of Mankind. 'Faith and Obedience.' This arrangement is simple and comprehensive, and far preferable to that of most divinity systems, which, affecting a greater precision, run into so many subdivisions. The subjects of the first two Essays fall under the first general head of Theology, the title of Calvin's first book, —*De cognitione Dei.* The next two relate to the actual condition of Man. The last three essays treat of the Mediatorial

intervention for his Recovery, comprising all the subjects of Calvin's second and third books. Here Mr. Gurney stops; and it is precisely at this point that the differences between pious Christians of the various Protestant communions begin, their religious peculiarities relating almost entirely to the external means of salvation. Thus it is, that while those peculiarities destroy the uniformity, they do not affect the unity of the Catholic Church.

To these topics, we say, the religious differences which separate real Christians almost entirely relate; for it would not, we apprehend, be going too far to assert, that every sectarian division of the Protestant Church has been founded on a peculiarity of sentiment relating either to the nature of the visible church, the sacraments, or some point of discipline. Putting the modern Unitarians out of consideration, the rise of Independency, the great Nonconformist secession, the origin of the Baptists, the Quakers, the Methodists, and the subdivisions of Presbyterianism, may all be traced to a dissent from the corruptions and usurpations of the Secular Church with regard to the nature or administration of the outward means of grace. Whatever theological peculiarities may attach to these several denominations, they will neither be found to have originated the separation, nor to be essential to the sect. The Arminianism of the Wesleyan, the Calvinism of the Baptist, are found, the one in the articles, the other in the received theology of the National Church. And even the characteristic tenets of Quakerism respecting the cardinal doctrine of Divine Influence, do not so essentially differ from the opinions of many learned and pious men of other communions, as the views of Friends on this subject vary among themselves. Differences respecting the extent of redemption, the nature of faith, predestination, and the rest of the five points, have been the fruitful source of controversy in every age and in every church. The indivisible Church of Rome has not been less divided and subdivided against herself by contending schools, doctors, and orders, than the Protestant Church has been; nor can the smallest existing sect pretend to an entire uniformity of opinion among its members on these points. But then it is consoling to reflect, that nine parts out of ten of the various controversies which have been maintained by theologians on the subjects alluded to, have consisted of metaphysical reasonings and opinions; and of the remaining tenth, one half has been made up of disagreements chiefly verbal. There cannot be a more striking proof of this, than the fact, that the practical and devotional writings of some eminent persons of every communion, not excluding even the corrupt Church of Rome, have

become the common property of the Church Catholic, and the palpable evidences of its unity. The writings of Bernard and à Kempis, Pascal and Fenelon, Leighton and Beveridge, Baxter and Owen, Watts and Doddridge, Scott and Fuller, are now found side by side in the same library, and circulating among all classes of religious readers. And the work before us affords another testimony to the essential unity of the faith, by shewing how immeasurably more important are the points on which real Christians agree, than those on which they differ. We are not insensible of the objections which lie against Quakerism as a system, but we rejoice to find that its errors will all come under the *fourth book* of Theology; and we are not at liberty, therefore, to class Mr. Gurney and his friends, the evangelical part of his society, among either heretics or schismatics,—according even to the definition of a learned Romanist: 'For there is to be considered, as to the 'Church, the head and the body. From the head, there is no 'departure but by doctrine disagreeable to Christ the head. 'From the body, there is no departure by diversity of rites and 'opinions, but only by the defect of charity.'* Words worthy of something more than a golden inscription: they claim to be engraved on every heart.

If ever the various denominations of Protestantism are to be brought into closer union, it must be, we apprehend, not by means of a greater harmony of opinion on minor points, at least in the first instance, but by having their attention more fixed on the grand points on which they agree. 'The pious 'bishops Ridley and Hooper,' says Howe, 'had differed some- 'what angrily about ceremonies, but were well agreed upon a 'martyrdom at the stake.' In proportion as the attention is concentrated upon the substantial and prominent parts of religion, we feel to have more in common with those from whom we dissent. This is the true antidote to sectarian feeling. And in proportion as we give their due prominence to these common grounds of faith, we disarm the hostility of prejudice. Such a work as the present is admirably adapted to answer this most desirable purpose,—to fix the attention of Friends, and of readers of every denomination, on the cardinal doctrines of the Christian faith, divested of every thing technical or sectarian, in either sentiment or phraseology. The instances are exceedingly few and unimportant in which the Author's religious peculiarities have given the slightest colour to his statements;

* Cassander de Officio Pii, &c. quoted by Howe. Works, Vol. IV. p. 146.

but throughout the volume, we meet with abundant marks of a catholic spirit, as well as a fervent and enlightened piety.

In the introductory Essays on the Evidences of Christianity, originality was not to be looked for. Mr. Gurney has contented himself with a very brief outline of the argument pursued by Lardner, Paley, and Michaelis, with regard to the credibility and external evidence of Revelation; considering that, to the sincere inquirer, those evidences which are the matter of observation and experience, are not only the most accessible and intelligible, but the most satisfactory. This is true; but if it was necessary, in such a work, to advert to the lower species of evidence, it was advisable to exhibit it in all its force. Mr. Gurney commences his work with some remarks on 'the strong antecedent probability of a Divine Revelation.' In exposing the unreasonableness of infidelity, this consideration may have its use; for, in fact, the bare possibility of a Revelation lays every man under the most sacred obligations to examine the truth of the Christian religion. All presumptive reasoning, it might be shewn, is in favour of a Divine interposition of this nature. But to Mr. Gurney's readers in general, the fact that a Revelation has been given, will probably appear more nearly approaching to self-evident, than the hypothetical probability adduced in support of the fact; and it strikes us as a great defect, though a very common one, in theological reasonings, to attempt to strengthen indisputable propositions by proofs less certain, or at least less obvious, than the corollary they are employed to establish. The entire force of the *à priori* argument in favour of the credibility of Revelation, which Mr. Gurney has glanced at, few of his readers will be qualified to appreciate With regard to the believer, it is superfluous. To bring it to bear on the sceptical inquirer, a much wider view of the subject and a more extended induction would be requisite.

It seems to us that Mr. Gurney, in these introductory essays, has not had very distinct ideas as to the class of readers to whom he was addressing himself. There are two very different objects which a writer may have in view in treating of the evidence of Christianity: the one is, to vindicate it against the attacks of infidels, to expose and confute their objections, and to satisfy the doubts of the sincere inquirer; the other is, to arm the believer against the assaults of infidelity, by putting him in possession of all the evidences of his faith. In the one case, in which the Writer has to gain over a jealous enemy, he has the choice neither of his ground nor of his weapons; he can argue only from what the other party admits, and this circumstance narrows the basis of his reasonings. He has to set out with a concession infinitely derogatory to the claims of Christianity,

yet subservient, like the humiliation of its Divine Author to, its final triumph,—the concession, for argument's sake, that its truth is questionable, its authority capable of being resisted. In the works of Lardner, Paley, Watson, and other powerful Apologists, Christianity appears placed on its trial. We fully admit the obligations of the Christian world to such writers, and the invaluable nature of their labours. With the Horæ Paulinæ more especially, every one ought to be familiar. Still, it must be acknowledged, that a different style of treating the evidences of Christianity, a less subdued tone, a more prominent and explicit assertion of its authority, a more becoming exhibition of its Divine character, are desirable in works addressed to the young and the ingenuous, to religiously disposed persons, or to that large class who, having no doubts as to the truth of Christianity, are yet too slenderly provided with the means of repelling infidel cavils. In presenting before them a general view of the deistical controversy, it never ought to be implied, that the duty of believing is suspended on debateable points, on probabilities and rational presumptions. A feeling of uncertainty may otherwise be awakened by the very process of demonstration. We are inclined to think, indeed, that the place for most advantageously treating of the evidence of Christianity, is the close, rather than the commencement of a work like the present. The first inquiry that naturally presents itself, relates to what the religion *is*; and not till this has received its solution, are we prepared to enter into the inquiry, now become all-interesting, Is it true? The objections of the infidel against such a religion are then seen in their true character, and the historic and presumptive evidence by which those objections may be met, assumes its proper place as subordinate and auxiliary to the internal evidence by which Christianity commends itself to every man's conscience.

Mr. Gurney thus commences his fifth Essay:

'Satisfied, *as I trust we now are*, of the Divine origin of that holy religion of which the Law was the introduction, and the Gospel the perfect revelation, it still remains for us to examine a very important question; namely, whether the *record* of our religion contained in the Old and New Testaments, is *also* to be regarded as of Divine origin—in other words, whether the Holy Scriptures were given by inspiration of God?'

Here it is supposed that the reader has been conducted by the chain of reasoning in the preceding essays, to the conclusion, that 'Christianity is the religion of God,'—that is, a Divine religion,—yet, without being precisely informed as to the nature of the religion, or being satisfied as to the inspiration

of the Scriptures, on which the fact of a Revelation hinges. Such a state of mind, it is obvious, cannot exist: the case, therefore, is purely a supposititious one. The subject of the fifth Essay ought to have come under consideration immediately after the genuineness and authenticity of the Scriptures had been established. But we object less to this defect in the arrangement, than to the way of stating the inquiry, and the manner of dealing with the fictitious reader who is escorted through the different branches of the subject, on the ground of the incorrect representation which it gives of the true source and nature of belief or unbelief in the human mind. The logical process which is supposed to terminate in satisfaction up to a given point, bears no analogy to the rise and progress of religious conviction in the mind of a sceptic; nor is it by piecemeal that the claims of Revelation are admitted or rejected. We must seriously object, also, to such a style of expression as the Author's candour has led him to employ at pages 102 and 103. 'On the whole,' he says, 'we may safely accede to 'the sentiments of Archbishop Newcome,' &c. And again:

'Now *if* there be nothing trivial in the epistles of Paul, and nothing really erroneous in the Gospels, the objections made on the opposite supposition to the Divine origin of the whole Scriptures will fall to the ground at once. Let us, however, take up that opposite supposition, and grant for a moment, that one or more of the evangelists have actually fallen into mistake in their statements of some minor circumstances, and that certain parts of Paul's epistles are so absolutely destitute of weight, that they *could* not have been given by inspiration. Such facts, if facts they were, could not be pleaded against the authority of the Bible *in general.* We are in possession of positive evidence of a highly satisfactory nature, that the writings of the Scriptures were inspired, and inspired *for the purpose of promulgating religious truth;* and this evidence is by no means counteracted by the supposed circumstance, that, in the composition of certain small parts of their works, *considered to be non-essential in reference to that object,* they were left to the unassisted exercise of their own natural powers.'

If we understand Mr. Gurney aright, he means to contend, that the inspiration of the sacred writers as teachers or promulgators of religious truth, would not be invalidated by their having fallen into mistake as historians, or by their having introduced into their writings, some references of a private and personal kind,—as 1 Tim. iv. 13. With regard to the former case, we are happily under no necessity of arguing the point. 'Most of the apparent contradictions referred to in the objec-'tion,' Mr. Gurney justly remarks, 'have been satisfactorily 'reconciled on critical grounds; and the few which cannot be 'so readily explained,' he adds, in terms somewhat too timid

and qualified, 'would probably be found, were all the circumstances precisely known, to involve no real error.' We are really not aware of any occasion for this guarded statement, this admission of doubt and difficulty. We are persuaded that there does not exist the slightest ground for the supposition of error, however immaterial, in any part of the evangelical narrative: if there were, we admit that neither the veracity nor the inspiration of the evangelist would be disproved, but the character of the document would be greatly deteriorated. As to the objection founded on the personal references in the Epistles, it appears to us scarcely to deserve attention. The use to which Paley has turned these brief and scattered notices, shews that they are not unimportant as establishing the genuineness of the Apostolic writings and the truth of the history. And there is the clearest proof that the plenary Inspiration to which the Apostle lays claim in delivering the will of Christ to the churches, did not restrain him from adverting to topics not included in the instructions with which he was Divinely intrusted.* Not only does Mr. Gurney appear to us to attach too much weight to this objection, which he satisfactorily combats, but the expressions which we have cited are adapted to leave on the minds of his readers a painful or injurious impression, as if the Author were not himself perfectly satisfied by his own reasonings. We detest and deprecate dogmatism, but the language of hesitancy and indecision is not less to be reprobated in a religious teacher. Your *if*, it has been said, is a great peace-maker; but sometimes it has proved a great mischief-maker.

On that difficult subject, the nature of Inspiration, Mr. Gurney makes the following sensible remarks.

'Much discussion has arisen among theologians, respecting the degree in which it was imparted, and the mode in which it operated; and the distinctions which have been formed on the subject are at once refined and numerous. Inspiration, I would submit, is the communication to the minds of men of a divine light and influence, by which they are either miraculously informed of matters before unknown to them, or by which ideas already acquired through natural means, are presented to their memory, and impressed on their feelings with an extraordinary degree of clearness and force; and by which, further, they are often led to promulgate to others, either in speaking or in writing, that which has been thus imparted to themselves. Such being a general definition of Inspiration, it must evidently vary in degree and in the method of its operation, according to the circumstances under which it acts, and the subjects to which it is applied.

* See 1 Cor. vii.

moreover a distinct testimony to the inspiration of St. Paul's epistles, in the writings of another apostle, 2 Pet. iii. 16. Their inspiration can never be explained away, with any shew of reason or probability, into mere superintendence, much less into such a negative kind of intervention as Warburton contends for. It was direct or immediate, extraordinary, and miraculous. Of this, the gift of tongues was at once a sensible proof and a symbol. The incontestible fact, that the apostles, on the day of Pentecost, were suddenly inspired with the knowledge of so many vernacular dialects, is sufficient to establish not merely the possibility of a plenary inspiration of a prophetic nature, but to obviate every objection founded on the difficulty of explaining the mode in which it would operate. The external gifts of tongues and of healing were evidently designed as outward signs of that internal inspiration by which the Apostles were constituted 'the foundation of the Christian 'Temple, Jesus Christ himself being the chief corner-stone.'‡

The proof of the Inspiration of the books of the New Testament, then, appears to be as complete as could be desired. It follows necessarily upon the establishment of their authenticity and genuineness; and the same miraculous attestation which confirms the truth of the Christian doctrine itself, proves the inspiration and authority of the Apostles by whom it was promulgated. There can be no room for hesitation in designating the whole New Testament as the rule of faith, the word of Christ. There seems to us little occasion, then, to make use of any such argument from analogy as Mr. Gurney employs in the following paragraph.

'That the Old Testament was given by inspiration, we learn from the testimonies, whether more or less direct, of Jesus Christ and his apostles.

'That the New Testament was also of Divine origin, we may therefore conclude from analogy.

'This conclusion is confirmed by the positive evidence which the authentic narrative of the New Testament affords, that the Apostles who wrote the greater part of it were inspired; and that their inspiration was of a very exalted kind, we infer from the acknowledged fact that they wrought miracles.'

The analogical conclusion, we say, is at once weak and superfluous; the way, too, in which the argument is stated, has the appearance of reasoning in a circle. We know from the New Testament, says Mr. Gurney, that the Old Testament was given by inspiration; and we conclude from the inspiration of the Old Testament, that the New Testament also is inspired.

‡ 1 Cor. xiv. 22.

Had it been thus stated: We know from the declaration of our Lord and his Apostles, that the Old Testament Scriptures were inspired; and, as St. Peter classes the epistles of St. Paul with the Old Testament Scriptures, we conclude that they were inspired also,—the argument would have been legitimate; and in fact, Mr. Gurney has elsewhere availed himself of it. But the independent and positive evidence of the inspiration of the New Testament, both external and internal, is so satisfactory and complete, that all presumptive reasoning may safely be dispensed with. In justice to Mr. Gurney, we must remark, that the several arguments which he adduces in proof of the inspiration of the Apostles, are much more forcible, and his minor statements more decisive and unequivocal, than the language employed in his recapitulation would lead the reader to suppose. After pointing out the *internal* evidence supplied by the fulfilment of prophecy, by the discoveries which the Scriptures contain respecting the character of God, and by the unbroken spiritual harmony which prevails among the sacred writers, Mr. Gurney makes the following admirably just and practical remarks.

'It only remains for me to adduce, in evidence of the Divine origin of the Scriptures, the *practical effect which (under the influence of the Spirit) they actually produce;* namely, the conversion of sinners, and the sanctification and edification of believers. As these effects are to be attributed primarily to God as their Author, and secondarily to Christianity as the religious system which he has adapted to these ends, so are they found, in a multitude of instances, to arise immediately out of the use of that holy book in which Christianity is embodied. The Scriptures are able to make wise unto salvation, "through faith which is in Christ Jesus." Such is the declaration of an apostle, and such is the fact. Now, the believer who experiences this effect to be produced in his mind, and is able to trace it to the Bible as the *instrumental cause*, enjoys an evidence that the Sacred Volume has proceeded from God, which is entirely satisfactory to himself, and of which the most ingenious arguments and cavils will never be able to dispossess him. He finds in that volume a mine of wisdom, from which he is constantly deriving instruction, consolation, and spiritual improvement. He resorts to it as to his daily food; he reverts again and again to the same passages without any wearisome sense of sameness, and seldom without deriving from them important practical lessons with which he was before less perfectly acquainted. Thus is he encouraged and strengthened to pursue his Christian course; and the more his knowledge of divine things and the limits of his own religious experience are extended, the more fully he is persuaded that the contents of Scripture are no cunningly devised fables, but celestial truths *He finds in himself a witness of (to?) their reality.*

'It may indeed be observed, that the evidence of the Divine origin of Scripture, which the Christian derives from the source now men-

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'It only remains for me to adduce, in evidence of the Divine origin of the Scriptures, the *practical effect which (under the influence of the Spirit) they actually produce*; namely, the conversion of sinners, and the sanctification and edification of believers. As these effects are to be attributed primarily to God as their Author, and secondarily to Christianity as the religious system which he has adapted to these ends, so are they found, in a multitude of instances, to arise immediately out of the use of that holy book in which Christianity is embodied. The Scriptures are able to make wise unto salvation, "through faith which is in Christ Jesus." Such is the declaration of an apostle, and such is the fact. Now, the believer who experiences this effect to be produced in his mind, and is able to trace it to the Bible as the *instrumental cause*, enjoys an evidence that the Sacred Volume has proceeded from God, which is entirely satisfactory to himself, and of which the most ingenious arguments and cavils will never be able to dispossess him. He finds in that volume a mine of wisdom, from which he is constantly deriving instruction, consolation, and spiritual improvement. He resorts to it as to his daily food; he reverts again and again to the same passages without any wearisome sense of sameness, and seldom without deriving from them important practical lessons with which he was before less perfectly acquainted. Thus is he encouraged and strengthened to pursue his Christian course; and the more his knowledge of divine things and the limits of his own religious experience are extended, the more fully he is persuaded that the contents of Scripture are no cunningly devised fables, but celestial truths *He finds in himself a witness of (to?) their reality.*

'It may indeed be observed, that the evidence of the Divine origin of Scripture, which the Christian derives from the source now men-

tioned, is, in some measure, confined to himself; because he obtains it chiefly by watching the condition and progress of his own mind. But this is not the case altogether; for the tree is known by its fruits. It is a matter of external observation, when the sinner is turned from the error of his ways, the proud man humbled, and the Christian character formed. It cannot be concealed from others, when the designed effect of an acquaintance with Scripture is actually produced in the individual; when "the man of God is perfect, thoroughly furnished unto all good works." Nor can any one who entertains a just notion of the moral attributes of the Supreme Being, refuse under such circumstances to confess, that the writings from the use of which these consequences result, have originated in the power, the wisdom, and the love of God.' pp. 106—108.

It is no inconclusive evidence of their Divine origin, Mr. Gurney adds, that, in the Scriptures, 'we find both the *foun-* 'dation and the *boundaries* of all secondary means of religious 'improvement.'

'That the ministry of the Gospel ought to be exercised under the immediate direction of the great Head of the Church, is a principle which will probably be allowed by many pious Christians; yet we are not to forget, that when that ministry is most spiritual in its origin, it is still found to dwell on the declarations of Scripture. The purest gifts of the Spirit, as they are now administered, are almost exclusively directed to the application of those materials which originated in a higher and more plenary operation of the same Divine influence. Thus, also, the sentiments which chiefly edify in the writings of modern Christians, are precisely those sentiments which, in their original form, have been expressed by prophets and apostles. It is Divine truth, as applied to the heart of man by the Spirit of God, which converts, sanctifies, and edifies; and of this *Divine truth*, the only authorized record—a record at once original and complete—is the BIBLE.' pp. 108, 9.

If this be Quakerism, we are happy to assure Mr. Gurney, that, on this point at least, we are Friends. To a disregard of the Scriptural connexion between the operations of the Holy Spirit and the instrumental cause, that word which is Truth, almost every description of fanaticism owes its origin. The written Scriptures and the ministry of the word, separated from the agency of that Spirit which worketh all in all, are found to be alike powerless and inefficient; and those persons who ascribe an inherent efficiency to the instrument, or look for any spiritual effects independent of a Divine Agency, are chargeable with an infidel fanaticism not more reasonable than those who rely on immediate impressions, dreams, or inspirations, of which the revealed will and word of God are not the substance and the medium. On the other hand, a Popish regeneration,

amental grace, which, while it seems to do honour to the of God, sets aside his word as the medium of his saving nctifying operations, attributing to water or a wafer the influence of truth, and substituting a sacerdotal incanta- r the work of faith, Scripture and Reason alike disown. fice of the sacraments, we hold with Calvin to be 'pre- y the same as that of the word of God, which is to offer present Christ to us, and in him the treasures of his hea- grace;' while, on our part, they serve at once as a solemn sion and pledge, a vow of allegiance and a significant rial. On these grounds, and on that of their Divine ap- nent, we contend for the obligation of observing them.

e have dwelt the longer on that portion of the volume has given us the least satisfaction, it is in the hope that ggestions may lead the estimable Author to reconsider ssages referred to. The sixth essay, which treats of the e nature and attributes, is a delightful specimen of genu- eology: the sentiments are strictly Scriptural, and a glow ty is diffused over the whole, which is but too seldom ved in theological treatises. In the subsequent essay, he union and distinction in the Divine nature,' we have ot less charmed with the Author's explicit avowal and ce of the orthodox doctrine, and his correct method of g it, which is in entire accordance with the views we ex- d in a recent article. While the primary truth, that there other God than Jehovah, must ever be held sacred on the rity of the Holy Scriptures; 'it is on the same authority,' urney remarks, 'that we admit another doctrine,—name- hat in his revealed operations, and more especially in the intment and application of the scheme of man's redemp- , God has manifested himself to us as the Father, the Son, the Holy Ghost.' The Divine nature of the Son of God re fully discussed in the tenth Essay. In reference to the nality and deity of the Holy Spirit, after citing numerous rations of Scripture, Mr. Gurney remarks:

ow, if the inquiry be addressed to us, Who is this person of Christ and his apostles thus bear witness; who teaches and con- he disciples of Jesus; who reproves the world of sin, of righte- s, and of judgement; whom it is unpardonable to blaspheme, l and dangerous to tempt and to grieve; who finds his temple hearts of the righteous; who inspires the apostle, speaks by ophet, appoints the overseer, calls forth, anoints, and directs the elist; who distributes to his people, according to his own will, those ld gifts and graces by which the church is edified, and the cause h promoted?—the fundamental principles of our religion, and ole analogy of Scripture, will assuredly admit but of one an- This Person is GOD.

'God is a Spirit. Invisible, and spiritual in his nature, he fills his own works: he exercises over them an unseen but powerful influence: he dwells and operates in the hearts of men. Nor can we deny the truth of the converse of such a proposition—namely, that the Spirit who fills the works of Deity, who exercises over them an unseen yet powerful influence, who dwells and operates in the hearts of men, is *God*. "Now, THE LORD IS THAT SPIRIT," said the Apostle Paul: "and where the Spirit of the Lord is, there is liberty. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by THE SPIRIT OF THE LORD."' pp. 147, 8.

Having briefly exhibited the Scriptural evidence that the Father is God, that the Son is God, that the Holy Spirit is God, Mr. Gurney proceeds to take a view of the additional passages in which 'the Father, the Son, and the Holy Spirit, 'whose deity is thus distinctively and separately indicated, are 'presented to our attention as the united sources of the Chris-'tian's help and consolation, the united objects of the Chris-'tian's belief and obedience.' The first passage cited is John xvi. 13, 14., on which are founded the following forcible remarks.

'If, then, I am asked, who is to guide the people of God into all truth? I answer, on the authority of this luminous declaration, The *Spirit of Truth*. If I am asked again, Whose wisdom and grace does the Spirit of Truth administer? it is on the same authority that I reply, The wisdom and grace of the *Son of God*. And if, lastly, the inquiry be addressed to me, On what principle can we say that it is the wisdom and grace of the *Son*, which the Spirit administers? this inquiry also is fully met by the information contained in our text—namely, that all wisdom and grace are from the Father, and that whatsoever the Father hath, *is the Son's*. From whom then does the Christian derive the strength of his spiritual life and the hope of his soul's salvation? From the Father, the Son, and the Holy Spirit. And to whom does he owe the tribute of gratitude and praise, and the return of a faithful and unhesitating obedience? To the Father, the Son, and the Holy Spirit.' pp. 148, 9.

The other texts which Mr. Gurney proceeds to illustrate, are Eph. iv. 4—6; 1 Cor. xii. 4—6; 2 Cor. xiii. 14; Luke iii. 21, 22; and Matt. xxviii. 29, 30. In noticing the last of these, the Author slightly indicates his peculiar view of the rite, by remarking that 'in whatever manner we may here in-'terpret the participle *baptizing*—whether we understand it as 'denoting merely the sign of conversion or the act of convert-'ing itself,'—the doctrine is clear, that the Father, the Son, and the Holy Ghost are in common the objects of the Christian's faith and allegiance. In the following paragraphs, Mr.

Gurney adverts to 'the *order* of that relation in which they 'stand to each other, and the distinct offices which they are 'respectively described as bearing in the glorious economy of 'the Divine dispensations.' This is ground, however, on which we fear to tread; and although we have no fault to find with Mr. Gurney's statements on the score of orthodoxy, since they are in strict accordance with the received opinions of theologians, yet, the stress laid on John xv. 26, as a proof of 'the subordination' of the Spirit to the Father and the Son,—that mysterious dogma of procession which has agitated contending churches,—we think far from judicious. On the whole, however, we have been highly gratified with this part of our Author's work, in which he has displayed not less wisdom than piety; and we cannot but anticipate the happiest results from the circulation of his clear and Scriptural statements.

The next essay, on the existence and personality of the Spiritual Adversary, is not less admirable. This subject has commonly been treated under the general head of the existence and attributes of angels, considered either as part of the works of God or as the agents of his government. The ministry of holy angels certainly claims a place among the articles of the Christian faith; but the character and agency of Satan as the author of evil, form a distinct topic, and one of such primary importance as to demand a separate consideration. In this point of view, systems of divinity are for the most part very defective; and Mr. Gurney will have rendered a great service to the Christian public, if, by his Scriptural and explicit manner of treating the subject, he should lead divines and preachers to give this topic its due place, not merely in their systems, but in their discourses. After reviewing the Scriptural evidence, Mr. Gurney expresses his astonishment, that any persons professing to regard the Scriptures as divinely inspired, and laying claim to the character of fair interpreters of the sacred volume, should deny the personality of the great adversary.

'It ought ever to be remembered, that the Holy Spirit can neither err nor *feign*; and although there is to be found in the Bible much of poetry, and something, perhaps, of allegory, yet, as a guide to practice and to doctrine, it can be regarded only as a code of principles and a record of realities. Besides, the descriptions of Satan are to be found principally in those parts of Scripture which *are not poetical*, but either historical or simply didactic. Never were there plainer or more unsophisticated historians—historians less disposed to indulge in fanciful imagery or oriental exaggeration—than Moses or the four evangelists, who have severally, *in the course of their histories*, presented to our attention the personal character and opera-

tions of Satan. To these are to be added, Paul, Peter, James, and Jude—those homely yet luminous didactic writers, who, as well as our blessed Lord himself, have all made mention of the devil, not as an allegorical figure, but as a powerful, insidious, malicious being.' p. 173.

The denial of the personality and power of Satan, Mr Gurney very justly represents to be 'closely connected with a low and 'inadequate view of the malignity, the depth, and the danger 'of sin.' The essential demerit of sin is, in fact, a proposition which lies at the foundation of all theological science. In false views of this subject, the Pelagian, Socinian, and Antinomian heresies mainly originate; and unless this be admitted as a first principle clearly and necessarily deducible from the Perfection of God, it will be found impossible to give either meaning or coherency to any system having the least pretension to a Scriptural character. The fall of man is thus stated by Mr. Gurney in terms which appear to us alike clear and unexceptionable.

'The Scriptures teach us, that the fall of our first Parents from a condition of natural righteousness to one of natural sinfulness,—from a condition in which he was the heir of a blessing, to one in which he was the subject of the curse,—*was the immediate cause of a moral degeneracy*, and therefore *of a punishable guilt*, in the whole family of his descendants.' p. 209.

The practical observations with which this Essay closes, are highly striking and impressive, and serve as an excellent preparation for the subject of the ensuing essay, the character of the Saviour. Our limits will not admit of our pursuing any further an analysis of the work, but we must make room for a few more detached extracts. Mr. Gurney seizes every occasion to bear his decided testimony to the true and proper deity of the Son of God, his real equality and unity with the Father.

'The Father alone knoweth the Son, or who the Son is: the Son alone knoweth the Father, or who the Father is. The omniscient Father has a *perfect* knowledge of the Son; and the Son knoweth the Father, *even as* the Father knoweth the Son. The Son glorifieth the Father, and the Father glorifieth the Son. All those persons who are in a peculiar sense the Son's, are also the Father's; and all those persons who, in the same sense, belong to the Father, belong also to the Son. Whatsoever things, indeed, are possessed by the Son, are of necessity the Father's, and "all things that the Father hath," are the Son's. John xvi. 15. So intimate is their connexion—in so absolute a sense is it true that the Son is *in* the Father and the Father *in* the Son,—that whosoever believeth in the Son, believeth in the Father; whosoever knoweth the Son, knoweth the Father; whosoever seeth the Son, seeth the Father; to whomsoever the Son is shewn, the Father is shewn. So *even* is their fellowship in the

Divine nature, that the unity of mind and counsel which characterizes the *equal disciples* of the same Lord, is compared to the unity which subsists between *these two*—"That they may be one, as WE are." John xvii. 11. Nothing, indeed, can be much more striking or more evidently unsuitable to the condition and circumstances of any mere creature, than the familiar use which, in speaking of himself and God the Father Almighty, our Lord has made of the pronouns, *we, us, our* "If a man love me," cried Jesus, "he will keep my words: And my Father will love him, and WE will come unto him, and make OUR abode with him." John xiv. 23 This is a mode of speech with which (as it relates to Deity) nothing that I know of can be justly compared, but the phraseology adopted by Jehovah himself in the Old Testament: "Let US make man in OUR image, after OUR likeness." Gen. i. 26. "Behold, the man is become as one of US, to know good and evil." iii. 22.'

The whole of the third part of this Essay, 'On Christ in 'his Reign,' will afford the pious reader the highest edification and delight. We have never read, speaking according to the best of our recollection, an argumentative defence of the divinity of our Lord, so calm, so dignified, so pure from controversial asperity, and at the same time so instinct and glowing with love to the Saviour. In the very spirit of the beloved disciple, the Author seems to dwell on the glories of the Lamb who is in the midst of the throne; and the rich accumulation of evidence, direct and indirect, promiscuously scattered throughout Scripture, which he brings to bear on the fundamental doctrine of the Christian faith, leaves on the mind an impression of triumphant satisfaction, answering to that noble confession with which Mr. Gurney closes the essay.

'For my own part, I may venture to acknowledge a firm conviction, (grounded on long continued study and reflection,) that I must either give up the inspiration of Scripture, and with it, perhaps, the truth of Christianity itself, or allow the absolute and eternal divinity of Jesus Christ. In choosing my alternative, I cannot for a moment hesitate; for as, on the one hand, the inspiration of Scripture and the truth of Christianity rest on a basis which the profoundest thought and widest investigation serve only to establish; so, on the other hand, the glorious doctrine of "God manifest in the flesh," although, *as to its mode*, mysterious, will ever be considered worthy of all acceptation, by those who are acquainted with the depth of their natural degradation, and know their need of an *omnipotent* Redeemer.'

We must hastily dismiss the eleventh essay, on Redemption, not as being of inferior interest, but because our limits will not admit of much further citation. It is divided into three sections: in the first, Mr. Gurney states with admirable clearness the Scripture doctrine of the Atonement; in the second, he treats of the merits and advocacy of Christ; in the third, 'of the

'Scripture doctrine of the Spirit,' he takes a view of our Lord's character as the 'internal illuminator' as well as 'spiritual 'quickener of mankind.' It is with peculiar satisfaction that we receive this able, lucid, and explicit exposition of the cardinal doctrine of justification by faith, from the member of a community among whom there has generally been understood to prevail very indistinct if not unscriptural notions on that subject. The only statement which we hesitate to approve occurs at page 455, where Mr. Gurney represents the sacrifice of our Lord 'as a price paid not only for the redemption of sinners, 'but for the outpouring of the Spirit.' We object to this language, first, because it confounds what Mr. Gurney has taken pains to distinguish,—the propiatory sacrifice of Christ, which was the price of our ransom or redemption, as being 'the means 'by which the Father saw fit to provide for the satisfac-'tion of his justice' in the pardon of the sinner,—and, the merits and advocacy of Christ, of which the outpouring of the Spirit was the first fruits. But a second and more important objection is founded on the incorrect application which is here made of the metaphor of price or purchase, to the blessings of the Gospel. It is true, that he who ransoms a captive may be said to buy his liberty; and the party accepting of the ransom may be said to sell either the person or the freedom of his prisoner or slave for an equivalent. But the mercy of God is free and unpurchased; he receives no equivalent for the blessings he bestows. It is in the character of a Moral Governor only that he exacts or accepts a propiatory sacrifice, to declare his justice and his holiness; and in this reference, our Lord cannot be properly represented as paying a price, but as enduring a penalty. We are justified as criminals; we are redeemed as the captives of sin; we are constituted heirs of heaven as children of God's family. It is not heaven, but the Church itself that is the "purchased possession." It is not our pardon, but our souls that are bought with a price. The Scriptures employ these and other metaphors to describe, under different views, man's redemption; but we must guard against running one metaphor into another. Statements substantially true, but grossly improper in their phraseology, and very liable to misconception, have originated in the disregard of those limitations beyond which figurative language ceases to be either appropriate or true; and from a confusion of ideas on this point has resulted a metaphorical patchwork bearing little more resemblance to the language of the inspired writers, than the literal translation of idiomatic expressions does to the true force of the original.

In Mr. Gurney's views of regeneration, we fully coincide; and when he remarks that 'Divine grace is omnipotent,' he admits all that we are disposed on that point to contend for. We rejoice, too, to find him maintaining the unity of the Church.

'Christianity,' he remarks, 'is a social religion: its virtues are of a character at once binding and diffusive. And amidst all the fruits of the Spirit, there is none so delightful and so distinguishing as that holy love of which God in Christ is the first object, and all mankind the next, and which more especially unites in the bands of the fellowship of the Gospel those persons, of whatsoever name or profession, who believe in the Lord Jesus, and are baptized "*by one Spirit into one body.*" Theirs is the "unity of the Spirit in the bond of peace" —"the communion of the Holy Ghost." And this communion extends itself from the church militant to the church triumphant. It already brings heaven and earth together, and its full perfection will be known in that glorious day when the number of God's elect shall be completed; (Matt. xxiv. 31;)—when all distinctions of peculiar opinion shall be for ever lost among them; and when the universal society of saints and angels shall unite in rendering unto the Lord God and the Lamb the same eternal tribute of obedience, thanksgiving, and praise.' p. 476.

Between those who believe that Jesus Christ is God, and those who regard him only as a creature, Mr. Gurney remarks, there is, plainly, an 'infinite difference,' one 'that admits of 'no compromise.' But,

'how numerous, how powerful,' he adds, 'are those doctrinal points in religion which are entertained in common by the great majority of the Christian world! One principal object which, in the laborious yet interesting task of composing the present volume, I have always kept in view, has been, to develop these *points of union.* I have desired to shew to my fellow-believers in the divinity of Jesus Christ—Roman Catholics as well as Protestants—Calvinists as well as Arminians—dissenters as well as members of the various established churches—the strength, the breadth, and the saving efficacy of those great features of Divine Truth in which they all agree. May this main agreement—an agreement which embraces every thing *absolutely essential* in religion—be more and more accompanied by gentleness, kindness, forbearance, and candour, and, above all, by the "unity of the Spirit in the bond of peace." Of this unity of the Spirit, founded as it is on an essential unity of doctrine, one principal result ought surely to be, our joint and common, or at least our *corresponding* and *harmonious* efforts to promote the salvation of the world.' p. 564.

We have passed over the twelfth essay, 'on faith and obedi-'ence,' and must not now return to it. We had marked several other passages for extract, but further citation cannot be

necessary, as few of our readers who place any confidence in our judgement, will hesitate to put themselves in possession of Mr. Gurney's volume. On contrasting these Essays with the Treatise on Christian Doctrine that lately came under our review, one cannot fail to be struck with the immeasureable superiority of the present Writer in true wisdom to our English Sophocles. Those words of holy writ have forcibly occurred to us: "The meek will He guide in judgement, the meek will He teach his way." There is a spirit pervading Mr. Gurney's volume, which leaves no room for doubt as to the influence under which it has been composed. But the contrast between the two works is more especially interesting as they may both be considered as reflecting in some measure the character and spirit of the times That Quakerism has undergone some important modifications, on the one hand, since the time of Milton, Mr. Gurney will readily admit; and on the other hand, we feel persuaded that, had our great Poet lived at this era, he would never have put forth opinions so crude and erroneous. Nay, we cannot help imagining that an acquaintance with John Joseph Gurney, instead of the Quaker Ellwood, might not only have had a happy influence on Milton's religious tenets, but have led to the composition of a nobler poem than Paradise Regained.

Art. II. 1. *Lays of the Minnesingers or German Troubadours of the Twelfth and Thirteenth Centuries:* illustrated by Specimens of the Contemporary Lyric Poetry of Provence and other Parts of Europe: with historical and critical Notices and Engravings from the MS. of the Minnesingers in the King's Library at Paris, and from other Sources. Small 8vo. pp. 328. Price 14s. London, 1825.

2. *The Songs of Greece,* from the Roman Text edited by M. C. Fauriel, with Additions. Translated into English Verse, by Charles Brinsley Sheridan. Small 8vo. pp. lxxii. 314. Price 12s. London, 1825.

TO the specimens of Russian, Batavian, and Spanish popular poetry with which Mr. Bowring has gratified the public, these two volumes may be considered as adding a German and a Greek Anthology,—bearing respectively very different dates, yet, in point of fact, referrible to a similar era in the progress of civilization. In Greece, in Russia, and in Spain, it is as yet but the thirteenth century. Those countries have overslept themselves half a dozen centuries, and they are but now beginning to awake to the light which dawned in the twelfth century, burst forth with morning brilliancy in the

sixteenth, and is now we trust, approaching nearer and nearer to a zenith from which it shall never decline.

The Minnesingers, or Love-singers of Germany, were contemporary with the most celebrated of the Troubadours. The most splendid era of early German poetry opens with the Suabian dynasty in the twelfth century. In Frederic Barbarossa, the most extraordinary man of his age, the infant literature found a zealous patron. His niece had married Raymond Berenger III. Count of Provence, and to his acquaintance with the Provençal poetry we must ascribe his literary taste. An epigram is extant, in the Provençal tongue, supposed to have been composed by this Imperial Mæcenas, which is curious as a commentary on the manners of the age.

'I like a cavalier Francés,
And a donna Catalan;
The good faith of the Genoese,
And breeding Castillan;
The Provence songs my ears to please,
The dance of the Trevisan;
The graceful form of the Aragonese,
The speech of Sicily, (?)*
The hands and face of the Anglése,
And a page of Tuscany.'

By some writers, this little piece has been ascribed to Frederic II., who was not less distinguished as the patron of literature. He was educated in Sicily, and was also a writer in the Provençal tongue. In Italy, where he almost constantly resided, he revived the academy of Salernum; he promoted the study of Grecian and Arabic learning, and his active exertions were directed towards imparting to his German subjects the benefit of the Southern schools. By the extinction of the Suabian dynasty towards the close of the thirteenth century, the school of the Minnesingers was deprived of that royal patronage to which it appears to have owed its existence and its celebrity; and the commencement of the fourteenth witnessed a total revolution in the literature of Germany. The church had regained its power over the public mind. The crusade against the Albigenses, by which Provence and Languedoc

* We have ventured this as a conjectural emendation of the unintelligible line as given by the Editor, supposing *La Perla Julliana* to have been in the original, *La Parla Siciliana*. *La Cour de Kastellana* is rendered by the Editor, 'Castilian dignity;' we rather suppose it to mean courtesy or breeding, and that *onrar* is good faith. We have endeavoured, in our rude rhymes, to adhere more closely to the quaint form of the original.

were laid waste, had put to flight the Muses of Provence; and by the wars and disorders produced or fanned by sacerdotal ambition or monkish intolerance, Germany was again thrown back into barbarism.

'It was not at the Imperial court only, however, that the taste for poetry was, in its day of prosperity, cultivated. "Germany, about the time of Frederic II., began," as M. Schlegel observes, "to abound more than ever in petty princes; in sovereigns whose dominions were too insignificant to occupy the whole of their attention, and who, therefore, were at full leisure to think of procuring for their courts the ornaments of music, poetry, and the arts. These were the real patrons of German literature. It was thus that vast assemblages of minstrels and poets were collected around the courts of the Landgrave of Thuringia, and still more of the Austrian Babenbergs." Suabia and German Switzerland seem to have been the principal sources whence the poetry of the Minnesingers flowed; but the same taste was more or less diffused all around, and there is every reason to believe that various other dialects were used by the Minnesingers, although nearly all that has come to us is Suabian.....Accidental circumstances alone probably have deprived us of a great variety of early poetry, of the same character, in all the various Teutonic dialects. Even the Dutch was, according to Kinderling, very early cultivated as a poetic language; much earlier, indeed, than Mr. Bowring seems to have been aware. The court of Herman Landgrave of Thuringia was a principal focus of attraction for the literature of his age; and it is therefore improbable that the Suabian dialect should have been exclusively adopted. Similar patronage was bestowed at the Austrian, Bohemian, and other courts; and the names of the Emperor Henry and some others of the Imperial Family, of Count Frederic of Leiningen, Count Otho of Bottenloube, Otho IV. Margrave of Brandenburg, Wenzel, King of Bohemia, Henry IV. Duke of Breslau, John, Duke of Brabant, &c. make the German catalogue of royal and noble poets, as distinguished as that of the Troubadours. The number of humbler minstrels is immense.'

pp. 104—8.

In like manner, the counts of Barcelona and monarchs of Aragon distinguished themselves as patrons of the Provençal bards; and modern times have afforded an illustrious instance of a similar spirit in the petty sovereign of Weimar. On comparing the lyric poetry of the Minnesingers with that of the Troubadours, the Editor thinks that the distinctive features of the Suabian minstrels appear in a more subdued and delicate tone of feeling: if less classical, they are more natural, less metaphysical, and more chaste, tender, and animated. Neither the *canzos* nor the *sirventes* of the Troubadours nor the *fabliaux* of the *Trouvéres*, M. Sismondi remarks, can be read without a blush. The poetry of Germany is much less exceptionable in

this respect,—less Southern, or, may we say? less Oriental in its character. This fact is remarkable, and favours the opinion which we threw out in a recent article as to the superiority of the German tales in point of morality over the novelists of Southern Europe. Whatever national characteristics may distinguish the different schools of minstrelsy, they must all, however, be considered as having had a common and nearly simultaneous origin, resulting from that general impulse which appears to have been given to the progress of civilization and the development of mind among the newly settled European states towards the middle of the eleventh century. The earliest lyric poet of this era, William IX. Count of Poictou, was born in 1070, and died in 1126. The polished style and metrical symmetry of his compositions prove that the Provençal dialect was no longer a new or unformed language. Indeed, it appears to have acquired a distinct character so early as the eighth century. But the first rude efforts of the Provençal bards cannot be assigned to an earlier period than the middle of the tenth. The precise date, it is scarcely possible to fix; and it is important only as affording some clew to the circumstances under which they had their birth. Neither the capture of Toledo by Alfonso VI., nor the accession of Raymond Berenger to the earldom of Provence, will in itself account for the origin of the Provençal poetry. The opinion espoused by both Sismondi and Ginguené deduces its pedigree from the Arabians of Spain. But these writers, in common with most of those who contend for the Eastern origin of the minstrelsy and romance of the times of chivalry, confound the genealogy of fiction with the history of literature. When we have traced up a tradition or legend to its Arabian, Greek, or Scandinavian source, what have we done towards illustrating the causes which govern the development of genius? Little or nothing,—any more than the appearance of Dante is accounted for by the monkish legends of which he availed himself in his great poem, or than Paradise Lost is to be resolved into the dramatic mysteries of a preceding age. The theory which deduces the Provençal poetry from the Moors, is combated with considerable ingenuity by the present Editor. Father Andrez, who, in his work "Dell' Origine e de Progressi d' ogni Letteratura," first started the hypothesis, ventures to fix the very era when the gallant knights of Southern France became acquainted with the songs of the Moors, at the taking of Toledo in 1085.

'Unfortunately,' it is remarked, 'M. Raynouard has published a Provençal poem anterior to 1000. Unfortunately, too, the Spaniards themselves, with whom these French knights fought, and whose lite-

rature, though at a much later period, has the most resemblance to that of the Moors, have nothing in the least approaching to the character of the Troubadour poetry till they imitated it in later ages; and moreover, the earliest school of Spanish poetry is that which bears least affinity to the Oriental.

'It is almost vain to ask, upon what grounds this supposed derivation of the Provençal love-songs from the Arabs could rest. One would naturally be at a loss to think it probable, that a poetry founded on a devoted idolatry of woman and her absolute supremacy in the social system, should have sprung from a people whose principles lead to conclusions totally the reverse; or that those of the Christians who fled to mountain fastnesses, and only met their Moslem foes for deadly combat, should make them their masters in the fine arts. When, indeed, the Christians afterwards gained the ascendancy, the population might be expected to have imbibed much of the manners and perhaps the literature of their late masters. So, in fact, it turned out; but the character of this early Castilian literature is altogether different from that of the Troubadours. Both Moors and Spaniards must have considerably assimilated during so long a period of intermixture. For instance, the Arabs learned to raise their women to a rank in society approaching that which they enjoyed among the Christians,—though not to any great extent, for the allusions to the state of females in Conde's compilations from the Arabian documents are strictly Oriental; and, on the other hand, their schools of mathematics, physics, and philosophy, were resorted to by the studious of all religious denominations. But it is perfectly absurd to attribute to them such an influence as is asserted over the poetic genius and social relations of distant European countries, at a time when the same principles were at work every where in giving the spring to civilization and the culture of the mental faculties. M. Ginguené will not even allow the smiling descriptions of the beauties of nature, the joyous revellings in the genial influences of spring, the delights of fields, of flowers, of brooks and groves, to be natural ornaments of poetic imagination:—"*tout cela est oriental.*"

'What is the internal evidence on which the supposed derivation of Troubadour poetry from the Arabs rests? Father Andrez admits it to be true, that, in the compositions of the Provençals, there is no discernible vestige of Arabian erudition, nor any sign of their having formed themselves on the poetry of the Arabs. But he adds: "Neither does it appear that they were better acquainted with the works of the Greeks and Latins, nor have they made any use of the Grecian fables and of the ancient mythology." His admission would probably be considered sufficient to destroy his theory; but, unluckily, this passage shews that Father Andrez, like many other writers on Provençal poetry, in reality knew very little of it, or he would be aware that it contains almost as many references to classical heroes and stories as to those of the romances of chivalry. References to the mythological tales of Ovid are frequent. On the other hand, there are scarcely any allusions to Arabian or Moorish language, customs, or feelings, throughout the whole body of pub-

lished Troubadour poetry, though there is scarcely another country of which the same can be said.

'Between the Spanish-Arabian poetry and the later Castilian alone is there any great affinity; and nothing is more widely removed from the French Troubadour, than the Castilian school, till about the fifteenth century, when it began to be imitative.....The earliest efforts of the Castilian poets are of an epic cast, abounding chiefly in military adventure, and consisting for the most part of detached scenes of the exploits of the Cid and other warriors. This seems the genuine early national school of Castilian poetry. It has no feature in common with the Provençal or Catalan Troubadours, and scarcely any affinity to the Oriental schools. Next come the ballads of chivalry founded on the French romances, which are probably none of them older than the latter part of the fourteenth century. Soon after commenced the era of the later Spanish romances, pastoral ballads, &c. so justly admired, and of the Trobador or Amatory school of Spain, which is to a great extent merely imitative of the later efforts of the Provençaux and Italians. Last in date are the ballads of the proper Moorish school, which belong to the age when the Spanish power was finally overwhelming the Moorish dynasty and entering on the seats of their luxury and ease: of these it has been said with truth, they "live like echoes about the ruins of Moorish greatness."' pp. 37—45.

Yet, while we discard the notion of the Spanish-Arabian origin of the Provençal poetry and romance, we seem to have abundant evidence that they had their birth in that part of Spain, or rather Catalonia, and the adjacent provinces of France, bordering on the Mediterranean. The present Writer remarks, that, from the earliest days of Provençal glory, its court had enjoyed the most intimate union with that of Barcelona; and on the accession of Count Alfonso II. to the throne of Aragon, the 'empire of love and poetry' became extended over a considerable proportion of the western part of the peninsula. The Catalan is a genuine Romance tongue, more ancient than the Castilian, and bearing the closest affinity to the Limousin. Notwithstanding that the Provençal was used at the court, and many of the Spanish poets wrote in it, the Catalan Troubadours are represented to have been numerous, though few of their compositions have come down to us. But Provence appears to have been the nursery of the infant literature.

'The gay, smiling climate of the South of France,' remarks the present Writer, 'seemed to combine with the superiority and freedom of its political institutions to call forth the earliest fruits of chivalry and its attendant song. "In the middle age," says Papon, in his General History of Provence, "there were more free persons in Provence than in any other province; and the revolutions in the

monarchy having made themselves much less sensibly felt there, our towns were able to maintain their municipal administration. If the calamities of the times occasioned any interruption, they recovered themselves without any intervention on the part of the sovereign. As early as the beginning of the twelfth century, they were in possession of a form of government bearing a resemblance to that which had been given them by the Romans." During the greater part of the tenth century, while Northern France was a prey to intestine commotions, Provence and part of Burgundy and its dependencies had enjoyed repose under the mild rule of Conrad the Pacific. Perhaps we may even look higher up, and trace the superior cultivation of some of the Southern states to the influence of the laws of the Burgundians, which certainly formed the most equitable and mild of the codes established on the basis of Roman jurisprudence. The courts of the Berengers, the sovereigns of Catalonia and part of Southern France, became the principal nurseries of the opening talent, and the centre of union with other European nations. The period of their power embraces the whole bloom of Provençal literature, and their patronage of it every where stimulated the foreign courts with which they were connected to the cultivation of similar pursuits.' pp. 15, 16.

We thus seem to have established a close connexion between the first dawn of European literature and the existence of civil freedom and equal laws; and we must not forget, in this reference, that the birth-place of the Provençal Muses was the country of the Albigenses. 'The poets,' we are told, 'were no friends to the Church of Rome,'—opposed to it alike through the love of letters and the love of liberty.

'Many of the last efforts of Troubadour song were exerted in vindicating the rights of humanity against the cruelty and corruption of Rome and its retainers; and it is singular also, that some of the earliest remains of the poetry of this dialect, collected by M. Raynouard, are those of the heretic Vaudois or Waldenses.'

But how came these countries to be the first to receive the light of the morning which succeeded to the palpable night of Gothic barbarism? It has been usual to rank the Arabian settlements in Europe and the Crusades among the chief causes of the revival of learning. With regard to the latter, we endeavoured to shew, in our review of Mr. Mills's History of the Crusades*, that the hypothesis which ascribes a beneficial influence to those fanatical and savage expeditions, though sanctioned by some respectable writers, is altogether unfounded and erroneous; and that Gibbon has more justly appreciated their true character and consequences when he remarks, that

* Eclectic Review, Vol. XIII. p. 519, &c.

they 'checked, rather than forwarded, the maturity of Europe.' Mr. Berington's opinion, we apprehend, does not overstep the truth; namely, that they were 'utterly sterile with respect to 'the arts, to learning, and every moral advantage.' The representations of Warburton and Warton, that the holy wars were the means of introducing into the west, new and inexhaustible materials for poetry and romance, have been disproved by Ritson and Dunlop; and Mr. Mills has shewn that the opinion espoused by Mezerai, who is for deriving romance from the Crusades, is not only gratuitous, but involves an anachronism. The council of Clermont, by which the first crusade was decreed, was not held till November 1095; Jerusalem was not taken till 1099; long before which time that impulse had been communicated to society, of which the progress of the Albigenses and the rise of the Troubadours or Provençal school were the results. The earliest Provençal poem known to be extant, dates, we have seen, anterior to the year 1000; and the opinions of Berengarius had already spread very widely in Italy, Germany, France, and England, when the council of Tours was summoned in 1055. In thus connecting circumstances having apparently so little relation to each other as the spread of certain religious opinions and the formation of a poetical school and language, we shall not be understood as intimating that the heresy (so deemed) and the literature of the gay court of Provence had any affinity either in their character or as cause and effect; but we view them respectively as indications of that rising spirit of civil and religious freedom, which the Inquisition and the Crusade against the Albigenses were set on foot by the Holy Alliance of those days to extinguish. The question now before us is, How came Provence to be distinguished as the land of liberal institutions, the nursery of freedom and letters?

'Massieu,' remarks the present Writer, 'imports the Arabic 'poetry, with Warton's fiction, by sea at Toulon and Mar-'seilles; for he tells us, that, by the convenience of these 'ports, it passed with the commerce between Spain and 'France.' This importation of Arabian poetry, we have seen, is a mere reverie of the learned writer's. But Warton appears to us to have unconsciously approximated the true solution of the question, when he fixes on commerce as the real source of that influx, not of poetry and romance indeed, but of liberal ideas, productive industry, and wealth, to which the revival of learning must be ascribed. The shores of the Mediterranean still commanded and concentrated at that time the commerce of the world; and in the wake of commerce, Christianity, freedom, literature, and the arts, have uniformly followed. The

Italian republics derived their riches and their greatness from the commerce of the Levant; and to the same cause the maritime capitals of Provence and Catalonia owed their commercial and political greatness. Barcelona was recovered from the Moors by Louis the Debonair early in the ninth century. For seventy years after, it was governed by French viceroys; till at length, in 874, it was acknowledged as an independent earldom. From the earliest times, there appears to have been a close connexion between the Catalonian capital and Marseilles. In the former city, great numbers of Jews are said to have found shelter, bringing with them their well known habits of mercantile enterprise. Refugees and adventurers of all nations would naturally be attracted to those free and populous cities, which held out at once religious toleration and encouragement to industry. The effect of commerce upon internal trade and manufactures needs not be pointed out. The manufactures of Barcelona were famous in the thirteenth century, and are probably more ancient, while those of Marseilles were equally, if not more considerable. It is remarkable, that the *Cathari* or Puritans, who began to attract attention early in the twelfth century, and whom there is good reason to identify with the Albigenses and Vaudois, are said to have been called in France *Tisserands*, Weavers, because numbers of them were of that occupation;—a singular coincidence, that the Protestants, the Hugonots of that day, should be distinguished by a name that recals the origin of our own silk-manufactures, for which we are indebted to the edict of Nantz! It is not, therefore, a mere hypothesis, but an historical fact, that the first buddings of literature after the dreary winter of the dark ages, the first kindlings of intellectual and moral life, took place in the immediate neighbourhood of those great maritime cities which furnished at once a vent and mart for the productions of industry, and an inlet to knowledge as well as to wealth and every humanizing influence.

The reciprocal connexion between productive industry, mercantile wealth, and civil and religious freedom, their active and re-active operation, and their influence in extending every species of useful knowledge, are illustrated by the whole course of modern history. Why then need we look any further for a solution of the problem which has so long employed the speculations of learned writers, respecting the revival of learning? To the Arabians and to the Christian monks, literature is deeply indebted for the preservation and transmission of the stores of Greek learning; but it would not be more absurd to ascribe its revival to the institution of monasteries, than to the Moorish conquest of Spain. And as litera-

ture and civil liberty seemed to spring up at the same time, so they declined, and for the time appeared to perish together. The once brilliant school, and even the language of the South of France were consigned to oblivion by the bloody wars against the Albigenses; and the southern provinces, stripped of their independence, were one by one annexed to the crown of France. The rising courts of Naples and Sicily became the resort of the votaries of the gay science, and the dialect of the Norman princes superseded that of Toulouse and Provence. In Germany, the iron reign of ecclesiastical power had the same blighting influence on the nascent literature. In Spain, the joint despotism of the monarchy and the Inquisition was established on the ruins of all that had formed the national greatness. In that ill-fated country, the experiment of intolerance has been fully tried, and the genuine effects of unmitigated Popery have been unequivocally displayed. Learning, commerce, manufactures, population, every thing has declined. The expulsion of the Moors, a measure as impolitic as it was iniquitous, gave a shock to the political system from which it has never recovered. A population of twenty millions was, within two centuries, reduced by misgovernment to less than a third of that number.* And the present frightful condition of this fine country presents an awful instance of that retributive justice, with which, even in this world, nations and communities are visited. The blood of the martyrs of the sixteenth century, the victims of the Inquisition, still cries out to heaven; and though that engine of priestly fury no longer exists, the infernal spells are not yet reversed, by which the execrable Dominick succeeded in enthralling the devoted nation.

From this revolting picture, it is pleasing to turn to the songs of emancipated Greece. And here, again, we may trace the same connexion between the stimulus supplied by commerce and the first movements of liberty, that we have pointed out in the case of the Italian Republics and the Provençal and Catalonian states, to which might have been added Holland, the Hanseatic republics, and England herself. Towards the latter end of the eighteenth century, Marseilles almost monopolized the commerce of the Levant. France was the only power in favour with the Divan; her consuls maintained throughout the dominions of the Porte

* At the close of the fourteenth century, the population of Spain is stated by several native writers to have amounted to nearly two and twenty millions. In 1688, it did not amount to twelve, and under Philip V. it had sunk to six millions.

her commercial ascendancy; and the French language was, in Turkey, in Syria, and in Greece, the only medium of commercial intercourse. Since Malta has been in our possession, the sovereignty and guardianship of the Mediterranean have been virtually in the hands of Great Britain. Italian vessels are now no longer deterred from keeping the sea through fear of the Barbary corsairs. But the Greeks more especially have, from being mere pirates, become active merchants, and bid fair to share with England the commerce of the Levant. For several years before the present insurrection broke out, between four and five hundred Greek ships were employed in the commerce of the Black Sea; and a great part of the internal maritime trade of Turkey was in their hands. It is remarkable, too, that the formation of colleges and the revival of learning in Greece have kept pace with the increase of their commerce; and the same causes are bringing on, in the nineteenth century, the regeneration of society at the eastern extremity of Europe, which were instrumental in rolling away the Gothic darkness from the western nations.

But we must hasten to give some account of the volumes which have suggested this train of remarks. The extracts which we have given from the preliminary dissertation prefixed to the Lays of the Minnesingers, will have shewn the taste and ability with which the critical department is executed. The volume is a joint production, the translations being by another hand. The first specimen is an ode on the merry month of May by Count Conrad of Kirchberg, who sang in the latter part of the twelfth century. It begins thus:

'May, sweet May, again is come,
May that frees the land with gloom;
Children, children, up and see
All her stores of jollity!
On the laughing hedgerow's side
She hath spread her treasures wide;
She is in the green-wood shade,
Where the nightingale hath made
Every branch and every tree
Ring with her sweet melody.
Hill and dale are May's own treasures.
Youths rejoice! In sportive measures
Sing ye, join the chorus gay!
Hail this merry, merry May,' &c.

This, it must be admitted, is simple and natural enough, but the namby-pamby versification does not strike us as doing justice to the original. The following is a 'mood of my own

' mind,' which, in its style of sentiment, reminds us of Wordsworth.

' 'Twas summer,—through the opening grass
The joyous flowers upsprang,
The birds in all their different tribes
Loud in the woodlands sang;
Then forth I went, and wander'd far
The wide green meadow o'er;
Where cool and clear the fountain play'd,
There stray'd I in that hour.

' Roaming on, the nightingale
Sang sweetly in my ear;
And by the greenwood's shady side,
A dream came to me there;
Fast by the fountain, where bright flowers
Of sparkling hue we see,
Close shelter'd from the summer heat,
That vision came to me.

' All care was banish'd, and repose
Came o'er my wearied breast;
And kingdoms seem'd to wait on me,
For I was with the blest.

' Yet, while it seem'd as if away
My spirit soar'd on high,
And in the boundless joys of heaven
Was wrapt in ecstasy,
E'en then, my body revel'd still
In earth's festivity;
And surely never was a dream
So sweet as this to me.

' Thus I dream'd on, and might have dwelt
Still on that rapturous dream,
When hark! a raven's luckless note
(Sooth, 'twas a direful scream,)
Broke up the vision of delight;
Instant my joy was past:
O, had a stone but met my hand,
That hour had been his last.'

A fragment by the same minstrel, Walter Vogelweide, describes in a very natural and pathetic manner, the feelings with which he revisited the scenes of his youth on his return from the holy land.

' Ah! where are hours departed fled?
Is life a dream, or true indeed?
Did all my heart hath fashioned
From fancy's visitings proceed?

Yes! I have slept; and now unknown
To me the things best known before:
The land, the people, once mine own,
Where are they?—they are here no more.
My boyhood's friends, all aged, worn,
Despoil'd the woods, the fields, of home,
Only the stream flows on forlorn!
(Alas! that e'er such change should come!)
And he who knew me once so well,
Salutes me now as one estranged:
The very earth to me can tell
Of nought but things perverted, changed:
And when I muse on other days,
That pass'd me as the dashing oars
The surface of the ocean raise,
Ceaseless my heart its fate deplores. &c.'

Among the poems of Troubadours, those of Bernard de Born, who flourished in the latter part of the twelfth century, are distinguished by their spirit and marked character. The one beginning, 'The beautiful spring delights me well,' breathes a curious mixture of gayety and martial ardour; and the preceding one is singularly elegant for the times. Our readers will, however, be better pleased with the modest merit of the following simple stanzas by a Gascon knight, Gaubert Amiels.

'I covet not a high-born dame;
An equal in degree
Is all I seek; for wealth and fame
Heaven never meant for me.
I wish not for the joys that reign
Mid courtiers great and high;
For were I sure success to gain,
It would not bring me joy.

'I ever loved the single bird
That sings beside my bower,
More than the noisy songsters heard
At distance, hovering o'er;
Nor would I seek the lady's grace
Who seeketh not for mine,
Like that poor swain who left his place
For regal dame to pine.

'For lofty aims I do not care,—
To courtiers leave them free:
But there is ONE, whose chain I wear,
For she has vanquish'd me:
From Paris e'en to the Garonne,
There is not one so fair,
Nor, noble though they be, not one
Who thus my love can share.

'To her, then, will I grateful bow,
And willing thanks repay
For kind and courteous acts, that show
More fair each coming day.
Nor shall it cost a single sigh
That *higher* dames there be;
Since few indeed can rank *so high*,—
So fair, so bright as she.

'Thus equal, not too high or low,
Happy I love: and, loving, know
How blest I am;—more blest by far
Than if my love more lofty were.'

ıe false rhyme in the last couplet sadly mars the conclu-
; but we have too frequent reason to complain of the
gence or indolence of the Translator in this respect.
lity with as close an adherence as possible to the rhythm
e original, appears to have been the chief object with the
ical Co-editor; and in these respects, the translations have
iderable merit. In compositions of this character, however,
e the whole beauty lies in the turn of expression and the
c of language, literal fidelity is preserved at too high a
if it require a departure from correct versification, and a
gard of the peculiar genius of the English language.
e translations strike us as more clever than poetical,
ingenious than graceful, displaying more facility and
than delicacy of taste. We give as our last specimen,
very pleasing lines, in which Conrad of Wurtzburg, who
shed towards the close of the thirteenth century, laments
the declining popularity of his art, in the true spirit of a
ne bard.

'Unwilling stays the throng
To hear the minstrel's song;
Yet cease I not to sing,
Though small the praise it bring;
Even if on desert waste
My lonely lot were cast,
Unto my harp, the same,
My numbers would I frame.
Though never ear were found
To hear the lonely sound,
Still should it echo round;
As the lone nightingale
Her tuneful strain sings on
To her sweet self alone,
Whiling away the hour
Deep in her leafy bow'r,

Where night by night she loves
Her music to prolong,
And makes the hills and groves
Re-echo to her song.'

The Songs of Greece are offered by the Translator, 'not as 'mere rhymes, but as documents proving the heroism and illus-'trating the manners of Greece.' They consist of, 1. Historical Ballads, describing the adventures of *Kleftai* or events of pathetic interest, and not unfrequently reminding the reader of the Spanish ballads relating to the conflicts between the Christians and the Moors, or the minstrelsy of our own border; 2. Romantic Ballads; 3. Domestic Songs; 4. Distichs current on the coast and islands. To these are added some 'recent 'odes of Greek literati.' The following simple ballad celebrates the heroism of a Thessalian Armatolé who lived some thirty or forty years ago.

'I see the Turks in every pass,
Th' Arnauts on many a hill;
Yet Sterghios, while his breath remains,
Will brave the tyrant still.

'While snow descends on mountain heights,
Submit not to the Turk:
No! rather let us make our lair
Where wolves are forced to lurk.

'While slaves beneath the splendid weight
Of Plenty's gilded chains,
Enjoy with infidels below
Their cities and their plains;

'The brave have here a citadel
In every lonely glen:
Rather than share with Turks the mosque,
We share with beasts the den.'

There are several ballads on the fall of Suli, the history of which most interesting episode in the Greek Revolution we gave in a former volume.* We select one which records by no means a solitary instance of female heroism, recalling the days of Carthage and Numantia.

'DESPO.

'Loud shouts are echoing through the rocks,
While muskets ring and thunder.
Is it to strike some bridal crowd
With joy and childish wonder?

* Ecl. Review, vol xiv. p. 534, &c.

'Tis Despo who is combating
With many a dark-eyed daughter:—
Within Dimoula's tower she stems
Th' Albanian tide of slaughter.

"Despo, submit, for Suli lies
Shatter'd and black with ruin;
Then trust Ali, who ne'er unmoved
Can gaze on Beauty sueing."

"Since Suli and Kiapha crouch,
I bar this gate the faster:
Nor Despo nor her daughters e'er
Receive a Moslem master!"

She seiz'd a torch—unearthly came
Her dying voice, and hollow:
"We never must be slaves to Turks—
I fly! my children, follow!"

'Mid cartridges she plunged the torch,
And all was bursting fire:
That mother and those lovely girls
Have join'd their murdered sire!'

The inscription on the sabre of Kontoghianni is strikingly characteristic:—

'Let him who courts not kings, but death,
Who loves the free, and leads the brave,
Whose only life is honour's breath,
Possess in trust this Grecian glaive.'

The following is a fragment highly interesting as indicating the spirit which, we are assured, even children have displayed since the commencement of the contest. Fingari (properly Phengari, from φεγγος) is the bonny Lady Moon, better known to English readers under the name of Cynthia.

'Mayst thou still be pure and bright,
Journeying through th' expanse of night,
If, Fingari, thou wilt tell,
(Call'd without a sorcerer's spell,)
What Grevena's children, tried
By the tempter's power, replied.

'They repose in early graves,
But they long were youthful slaves.
Then a cruel Turkish dame,
Wielding hope, and fear, and shame,
Nightly chains and daily blows,
Tempted them to end their woes:—

"Will ye each become a Turk,
Never knowing want or work?
Then ye will have Arab steeds,
Damask blades and costly weeds."

'"Turkish lady! wilt thou be
Christian, poor, and meek as we?
Thou wilt have the Holy Book,
That which makes us upward look,
From an earthly tyrant's rod,
To the blessed throne of God."'

The notes to the translations, so far as they are explanatory of the text, are highly acceptable; but they too often run out into flippancy. We were startled at the assertion in one of them, 'that female modesty exists in Greece to a greater de-'gree than in any country on earth.' The most candid way of accounting for this remark, coming from an Englishman, is by supposing that his acquaintance with our own countrywomen has been confined to high life. Our Author is compelled to own, however, that one of the songs (it is not the only one of the kind) 'does not justify the praises elsewhere bestowed 'upon the *retenue* of the Greek ladies;' and he then proceeds to lay the blame of their 'forwardness' on the climate. This immoral apology, which, by assigning a general cause, would seem to admit that the effect is general also, might as well have been given in the words of a line with which Mr. Sheridan must be familiar,—

'The stars are more in fault than they.'

We deem it necessary, however, to state, that that English modesty which, in spite of Thomas Little and Don Juan, we believe not to be extinct, will resent some of the specimens of Greek modesty in these popular songs. Among those of a domestic cast are a few specimens of Greek lullabies. One of them begins with the following invocation:

'Santa Maria! cover the child!
Santa Sophia! sing him asleep!'

In the second stanza occurs a vulgarism, 'the devil to pay,' for which, not having M. Fauriel's text at hand, we know not how far the Greek is responsible. Another lullaby we give entire.

'Hush! hush! my sleeping babe!
And thou shalt have in a trice,
Alexàndria for thy sugar,
And Cairo for thy rice;

'The great Constantinople
For three long years of pleasure;
Three Asiatic cities,
To fill thy chest with treasure;

'Three provinces around
Their tribute duly bringing;
Three mountain monasteries
With three tall belfries ringing.'

We can spare room for only one more extract, and we shall e a ballad descriptive of a naval engagement, supposed to written about a century ago.

'A ship as black as night
Towards Cassandra flew,
With dark o'er-shadowing sails,
And banner heavenly blue.

'A Brig with blood-red flag,
To meet her ploughs the brine;—
"Lower that flag," she cries,
And back those sails of thine!"

'"We strike nor flag nor sail!"
Replied the dauntless Chace;
"Our Brig is not a maid
Who fears the battle's face"——

'"Like Ocean's bride she bears
Brave Boucovalla's son;—
Leventis! hard a port!
And let your braces run!

'"The blood of yonder Turks
Must tinge the waves below!"
The Brig bore bravely up,
And near'd her sable foe.

'They touch—the Grecians board—
With Stathas at their head.
Carnage has choked the deck,
And Ocean's self is red!

'That bloody flag is *down!*
That turban'd host are slaves!
Hellas has smote the Turk
Upon her native waves!'

Of the fidelity of these translations we have not the means judging. The versification, it will be seen, is loose, but ited, and for ballads, perhaps, sufficiently correct. The thor speaks of his performance in terms that must disarm severity of criticism. 'The Author of Hohenlinden trans-

'lating the songs of peasants,' he says, 'would have been a 'blood-horse harnessed to a cart;' but, as for himself, he is ready, if ordered by his friends of the Greek Committee, to lower his literary efforts 'even to chalking up Greece for ever.' We fear that this would not answer so well for the object proposed, as chalking up 'Buy Warren's blacking' in the streets of Rome. The Greek Committee will, we hope, find Mr. Sheridan better employment; and as for the Author of Hohenlinden *and of Theodoric*, he knows better than to deem it a degrading task to translate some of these songs of peasants into living verse, and he might be worse occupied. The profits of this volume are to be given to the Society for the promotion of Education in Greece.

Art. III. *The Life of the Rev. Philip Henry, A.M.* With Funeral Sermons for Mr. and Mrs. Henry, by the Rev. Matthew Henry, V. D. M. Corrected and enlarged by J. B. Williams, F. S. A. 8vo. pp. xlviii. 488. Price 15*s*. London, 1825.

WE should hope that we have few readers to whom it can be necessary to recommend one of the most valuable pieces of biography extant; the life of Philip Henry, written by his Son, the Author of the well known Exposition of the Bible. To say that every Protestant Dissenter ought to have it in his library, would be to under-rate the character of Henry and the merits of the work. Like Archbishop Leighton and Bernard Gilpin, Howe, and Doddridge, Philip Henry belongs less to the communion of which he was a member, than to the Church Catholic; and although if Dissent needed defence in the present day, the lives of such men would furnish its best apologies, yet, the charm of their biography is, that it elevates the reader into a holy atmosphere where the noisy contentions of sect and party are no longer audible. Dr. Wordsworth has done himself honour, and his readers a service, by inserting the life of Philip Henry in his Ecclesiastical Biography, remarking, that 'if he could any where have found nonconformity united 'with more Christian graces,' than in his character, the example should have found a place in his volumes. All parties, in fact, have concurred in so warmly eulogizing both the subject and the author of the memoir, that it is both the reader's fault and his loss, if he has hitherto remained unacquainted with it.

The curious and indefatigable pains bestowed by the Editor of this edition in the shape of annotations, additions, twenty-eight appendices, and a corps de reserve of notes, may be compared to what is called by print-collectors *illustrating* a

volume; but in this instance, it is not the copy, but the whole edition which is illustrated; literally so, in the first place, by two original portraits, one of Philip Henry, and the other of Mrs. Henry: the latter has never before been engraved. The memoir itself has been carefully compared with the original in Matthew Henry's hand-writing. The additions consist chiefly of letters and other extracts from the unpublished papers of the Henry family in the Editor's possession. For their bulk, the following apology is offered: —

'Objections may arise to such large additions to the original volume; and it may be feared, that the Editor, through partiality, or for other reasons, has been led to introduce passages too unimportant for publicity. He hopes, however, to stand acquitted at all events, by those who regard his *end*, and that, on perusal, the book will display somewhat of watchful caution for the avoidance of such an error. He does not expect, indeed, that *all* will approve either the plan adopted or the selections furnished. It would be difficult, perhaps impossible, to arrange or extract from a mass of theological effusions like Mr. Henry's, so as to give universal satisfaction. Nothing is made public, it is hoped, which can justly be deemed offensive to a discriminating judgement, inconsistent with a due regard to the venerated writer, or prejudicial to the interests of that charity for which he was so deservedly famed.'

Except as augmenting the price of the volume, few readers, we apprehend, will be inclined to object to any of the additions from Mr. Henry's papers, nor can their contents stand in need of any apology. And even with regard to the other additions, the reader will feel too much obliged to the Editor's literary diligence, and be too favourably impressed with his biographical enthusiasm, to quarrel with those which he may deem trifling or superfluous. The immense number of the Editor's references, and the multifarious reading which they indicate, form certainly a striking and somewhat curious feature of the volume. We have not for a long time been accustomed to see such authors as Caryl on Job, Baxter, Nicholas Udall, Hooker, Lord Bacon, Locke, Morning Exercises, Clarke's Lives, Nonconformist's Memorial, Fuller, Gurnall, Goodwin, and other worthies of olden time, laid under contribution and cited at the foot of the page as familiar acquaintance. If these notes are not always illustrative or useful,—as, for instance, when they consist of bare references to some book in which the Editor has found a sentiment accordant with his own, (see pp. x. xx. xxvi. xxvii.) or when Plutarch and Cæsar are subpœnaed as evidence of the age of Alexander at the time he had conquered the world,—still these take but little room; and they shew both with what minute labour the work has

been compiled, and how legally precise is the correctness which the Editor has been solicitous to observe. In fact, if sometimes the antiquary appears, and sometimes the influence of a professional regard to precision,—the most conspicuous feature in Mr. Williams's part of the work, is a spirit of piety, together with an enthusiasm which does him honour, in regard both to his subject and the divines of other days. There is much good sense and justice in the following observations.

'It cannot escape remark, that those associations with eternity which, by a moral necessity, attend written lives, gain, in a case like the present, special ascendancy: they seize the mind with a firm grasp, and, if duly cherished, disentangle it from the world. Having traced the earthly sojournings of the heaven-bound traveller, and impressed the increasing development of principles as unvarying as they are immortal, every advance towards the "final hour" occasions new and refined excitements. At length placed in imagination upon the brink of that river which "has no bridge," we gaze upon the pilgrim as he draws nigh to the water, and listen to his parting salutation; as the billows rise and swell around him, every thing irrelevant and unhallowed is absorbed in personal interest; the "reign of stillness" commences, and other cares and other thoughts, save those of future and interminable existence, are silenced and suppressed.'

In all that Mr. Williams says on the subject of the value of religious biography, we fully concur; and his caution is judicious: 'Let the eye be intently fixed upon high examples, 'and not upon those who rank at best only as inferiors in the 'school of Christ.' There is no lack of religious memoirs and obituaries in the present day; but these have too often a tendency to depress and obscure the standard of Christian excellence, rather than to excite a holy emulation. These tributes of friendship, memoirs, remains, and diaries, may, we admit, awaken serious thoughts in the young; may have a softening influence on the heart, exciting sentiments of a pensive and religious character; and sometimes they may console the reader by the faithful disclosure of kindred infirmities. Of the most feeble performance of this description, positive error being excluded, who would venture to say, that it could do no good? Still, it will not be maintained that these pensive or consolatory sentiments are of that high order which it is the proper end of religious biography to produce. There is always, it is to be hoped, existing among us, a staple Christianity of a quality not inferior to these specimens, in the lives and characters of some at least of the men with whom we are surrounded; affording the basis of Christian friendship and the cement of all improving intercourse. There are many individuals who, had they died at one and twenty, would have furnished matter

for most interesting remains, and whose living examples would weigh against many an octavo volume, but who, perhaps, will live so long as to escape from biography, which of late has only embalmed the remains of the young, and to forestal this sort of posthumous reputation. Still, the present is not, we fear, the age of heroic models; or if it be, the medium of the times we live in is not favourable to our seeing them in that impressive light in which the saints of other days stand out to our imitation. If there be any optical illusion in the forms and colours which the distant objects of biography present, it is a beneficial one. Of this, any one may, we think, convince himself, who will compare the impression produced by the perusal of such lives, with that which is excited by the best specimens of modern biography. When we contemplate real excellence, the imagination becomes the friend of virtue; and the imagination is always most excited by that which is venerable with antiquity or shadowy with distance. Let us hope that posterity may derive many of its models from the present age; but we must take ours from the days of our fathers. On this subject, we cannot do better than transcribe the sentiments of two eminent men, as given by Mr. Williams in the form of notes.

'"It doth us good to read and hear such true, holy, and approved histories, monuments, orations, epistles, and letters, as do set forth unto us the blessed behaviour of God's dear servants."'

Bishop Coverdale.'

'"The names of the ancient fathers should be very precious with us, and the remains of their life and labours; the first Reformers in our own land; in other lands; the good old puritans; those ministers and Christians who have been eminent in our own country. We should not despise the way of our Fathers, but be ashamed to think how short we come of them. We must regard their testimony, and, as far as it agrees with the word of God, put a great value upon it. We must follow them as far as they followed Christ."—*Matthew Henry. Orig. M.S.*'

These may be taken as a fair sample of the notes. We shall give a few more interesting specimens. The following is inserted in illustration of Mr. Henry's 'plain and practical way of preaching.'

'Let your preaching be plain. Painted glass is most curious: plain glass is most perspicuous. Be a good crucifix to your people: preach a crucified Saviour in a crucified style. Paul taught so plainly that the Corinthians thought him a dunce. Let your matter be substantial, wholesome food; God and Christ and the gospel, faith, repentance, regeneration. Aim purely at God's glory and the salvation of souls. Study, as if there were no Christ: preach, as if there had been no

study. Preach plainly, yet with novelty; preach powerfully, as Micah, as Paul; in intension of spirit, not extension of voice. To this end, get your sermon into your own soul. It is best from the heart to the heart. Preach prudentially,—as stewards, to give each their portion. Get you sermons *memoriter*. How can you expect your people should remember and repeat, if you read? Yet use caution. Our memories are not of brass: they are cracked, in all, by the fall. Beware of giving occasion to say,—I may stay at home in the afternoon; I shall hear only the same song. Mr. Porter at an Ordination."—*From a M.S. in the handwriting of P. Henry.*' p. 25.

These, it will be seen, are not Mr. Henry's expressions, but Mr. Porter's, although he may be supposed to have approved of the sentiments. The dangers of antithesis, however, may be illustrated by the very unguarded and elliptical expression, (if indeed it be correctly cited,) 'Study as if there were no Christ.' What the Preacher doubtless meant was, Study your sermons as if there were no promise of aid from the Spirit of Christ. The reason given why a preacher should not read his sermons, will not be deemed very forcible. Mr. Henry's own method was decidedly different from that which is here recommended, the getting them *memoriter;* a practice which has been, we are aware, very successfully adopted by some of our most popular ministers, but against the general adoption of which we should be disposed to issue our *caveat.* The following account of Mr. Henry's method is given by his Son.

'He wrote the notes of his sermons pretty large for the most part, and always very legible. But even when he had put his last hand to them, he commonly left many imperfect hints, which gave room for enlargement in preaching, wherein he had a great felicity. And he would often advise ministers not to tie themselves too strictly to their notes, but having well digested the matter before, to allow themselves a liberty of expression, such as a man's affections, if they be well raised, will be apt to furnish him with. But for this, no certain rule can be given: there are diversities of gifts, and each to profit withal.

'He kept his sermon-notes in very neat and exact order; sermons in course according to the order of the subject, and occasional sermons according to the Scripture order of the texts; so that he could readily turn to any of them. And yet, though afterwards he was removed to a place far enough distant from any of that auditory, and though some have desired it, he seldom preached any of those hundreds of sermons which he had preached at Worthenbury; no, not when he preached never so privately; but to the last he studied new sermons, and wrote them as elaborately as ever; for he thought a sermon best preached when it was newly meditated. Nay, if sometimes he had occasion to preach upon the same text, yet he would make and write the sermon anew; and he never offered that to God which cost him nothing.' p. 60.

In a note to this paragraph, the Editor refers the reader to the Lives of Dr. Staunton, Dr. Robert Harris, and Demosthenes; for what purpose, is not stated. Some further particulars respecting Mr. Henry's preaching, are furnished in an additional paragraph, taken from his manuscript papers.

'How sensible he was of the dislike frequently felt to practical preaching, as well as of the importance of such preaching, appears in the following extract. Having explained, in a course of sermons, the Redeemer's sayings as recorded in the fifth, sixth, and seventh chapters of Matthew's Gospel, he pressed, in his last discourse, the importance, the necessity, of *doing*, as well as hearing, from the Divine assurance that a stormy day is coming shortly, when hearers *only* will be found fools, and suffer loss; whereas hearers *and* doers will be owned for wise people, and will have the comfort of it. "What ado," he remarks, "some one will object, is here about doing, —doing! If I had preached these sermons I know where, I had certainly been called a legal preacher, if not a papist, a jesuit, a preacher of works; and some would have said, We will never hear him again. If to preach on these things *be* legal preaching, then our Lord himself was a legal preacher, for you see they were *his* sayings all along that I took for my text to each sermon. Such a preacher as he was may I be in my poor measure! I cannot write after a better copy; I cannot tread in better steps. His sayings must be *done*, as well as heard, that we may answer his end in saying them, which was to promote holiness,—that we may approve ourselves his true kindred,—that God may be glorified,—that our profession may be beautified,—and that our building may stand. But they must be done *aright*: the tree must be good. All must be done by faith and in the name of the Lord Jesus (Heb. xi. 6. Col iii. 17); with evenness and constancy; with humility and self-denial; in charity; and with perseverance and continuance. Do all you do as those who are under a covenant of grace, which, though it requires perfect, yet accepts of sincere obedience. While the hand is doing, let the eye be looking at Jesus Christ, both for assistance and acceptance. This is the life of faith. Be resolved in duty. Look often at the recompense of reward."' pp. 136, 7.

These are obviously notes for a sermon, and may be taken as a specimen of the sort of preparation for the pulpit which Mr. Henry was accustomed to make in writing, as well as of his striking, pithy, and practical style of discoursing. 'When 'he grew old,' says his Biographer,

'he would say, sure he might now take a greater liberty to talk, as he called it, in the pulpit; that is, to speak familiarly to people; yet, to the last, he abated not in his preparations for the pulpit, nor ever delivered any thing raw and undigested, much less any thing unbecoming the gravity and seriousness of the work. If his preaching were talking, it was talking to the purpose. His sermons were not

common-place, but even when his subjects were the most plain and trite, yet, his management of them was usually peculiar and surprising.' p. 192.

From the additional Notes, we take the following as bearing on the same subject.

'Mr. Baxter, noticing the objection as put by the Quakers,—You read your sermons out of a paper, therefore you have not the spirit, —says: "It is not want of your abilities, that makes ministers use notes, but it is a regard to the work and the good of the hearers. I use notes as much as any man when I take pains, and as little as any man, when I am lazy, or busy, or have not leisure to prepare. It is easier to us to preach three sermons without notes, than one with them. He is a simple preacher, that is not able to preach all day without preparation, if his strength would serve; especially if he preach at your rates." Church History. 4to. p. 471.' p. 441.

In the body of the work, some interesting and characteristic details are given respecting Mr. Henry's marriage; among others, the following traditionary anecdote, which may rank among the good sayings of old times.

'After Mr. Philip Henry, who came to Worthenbury a stranger, had been in the country for some time, his attachment to Miss Matthews, afterwards his wife, became manifest; and it was mutual. Among the other objections urged by her friends against the connexion was this,—that although Mr. Henry was a gentleman, and a scholar, and an excellent preacher, he was quite a stranger, and they did not even know where he came from. "True," replied Miss Matthews, "but I know where he is going, and I should like to go with him."' p. 64.

The remarks on family worship at p. 72, &c. would furnish matter for a highly useful tract.—In the Appendix, Mr. Williams has presented to us some curious and interesting documents; in particular, the notes of a public discourse at Oswestry between the Bishop of St. Asaph and some nonconformist ministers, of which Mr. Henry was one,—printed from 'an authentic manuscript.' The specimens already given of the additions and illustrations will, however, sufficiently attest the merits of the Editor's performance, and recommend the volume to the attention of our readers, as a valuable accession to every religious library.

Art. IV. *The Practice of Drawing and Painting Landscape from Nature, in Water Colours.* With observations on the Study of Nature, and various other Matters relative to the Arts. By Francis Nicholson. Second Edition. 4to. pp. 118. London, 1823.

THAT we have not given an earlier attention to this useful and gratifying essay, is owing to its having very recently fallen into our hands. We are, however, glad that it has not quite escaped us, since, though it may not be altogether such as the necessities of students require, and the skill of the Writer might have enabled him to supply, it approximates more nearly to our notions of what an elementary treatise ought to be, than any other that we have yet seen. It is chiefly defective in distinctness and compression; and this is the more to be lamented, since the exclusion of a little very unnecessary prosing would have gone far to effect the latter, and a more correct view of the nature of his task would have assisted the Writer in giving clearness and precision to his instructions. In the composition of such works as the present, there are two considerations which require to be kept especially in view. The first relates to the different circumstances of the teacher and the taught; the second, to the difference between written and personal instruction. Whoever undertakes the communication of knowledge, should place himself in the situation of the learner, and, without wasting a thought on the rounding of periods or the maintenance of systematic accuracy, should lead him patiently and *empirically*—if we may thus apply the term—from step to step, until he has fairly mastered the alphabet and the accidence; it will then be time enough to handle the syntax. There is nothing in which masters are so apt to fail, as in keeping sight of the distinction between perfection and power. They will describe, fairly enough, the manner in which an effect ought to be produced, without once referring to the way in which a scholar may be best able to produce it. In what light, were I altogether ignorant of the matter, would this stage in the processes of Art present itself to my eye? and in what terms can I best convey the true state of the difficulty, and most distinctly describe the methods of surmounting it?—are the questions which every writer on the rudiments of design ought to ask himself at every moment; and he must here submit to be instructed by those whom he is instructing, since they are better judges than himself of their own entanglements. In fact, the less learning and the more practical explanation, the greater will be the advancement of the tyro. The one he can follow with his eye, and imitate with his hand: the other belongs to an advanced stage of ac-

quisition, and is utterly wasted on those who are yet struggling with rudiments.

Again, in works like the present, too much attention cannot be paid to the obvious but unregarded distinction between written and oral instruction. In the former, the lesson may be given, and it may be illustrated by its appropriate diagram; but the one may not be rightly adjusted to the other, and perhaps neither of them may prove adequate to the exigencies of the learner. The failure is irretrievable, since the error has passed beyond the possibility of correction, and there is no medium of detailed explanation at hand. In personal direction, a slight misconception is perfectly inconsequential; the remedy is immediate. A word, a movement of the finger, a touch with the pencil can set all right in an instant. Hence, the necessity for clear and just progression and for distinct illustration, in a treatise such as this before us, is far greater than in direct communication. All exhibition, all curvetting and caracoling are miserably out of place here. We do not ask Mr. Nicholson about Cramer and Haydn, Pliny and Apelles, Vandyke and Denner, Milton and Lord Carlisle, Handel and the Royal Academy. We might feel gratified by such references in parlour-conversation; but here, we want instruction in pot-hooks and hangers, join-hand and round-text: when we have mastered these, it will be time enough to inquire about ornamental flourishes and the mysteries of calligraphy.

In these points, then, we think Mr. Nicholson to have fallen short of the perfection which he might easily have attained. He is a sound artist and a strong-minded, well-informed man. His style, although somewhat mechanical and *routinière*, is substantial and effective, as well as singularly free from the trickery and affectation which are too prevalent in the present day; and we know of no instructor from whom we would more readily receive the principles of line and colour. But he has not, as we think, kept sufficiently in view the very important distinctions to which we have referred; and though, even in its present state, his work will be highly advantageous, its utility might have been much increased by greater simplicity and more enlarged detail. There is so much bad teaching afloat in all parts of the kingdom,—such miserable misconception of the true character and object of painting is so extensively diffused, that, while we recommend the volume, in its present state, as a powerful corrective, we hope to see it, in a future edition, made the adequate and indispensable manual of all drawing masters from the third-rate downwards, and of all pupils who are desirous to ascertain the true quality of the instructions they are receiving.

The first part professes to give a slight and general view of the nature of perspective; and this appears to us the worst executed portion of the book. There should have been more or less; either half-a-dozen simple practical *formulæ* clearly laid down, or something of a connected system. The diagrams, too, are confused by an injudicious economy of space: they should, by all means, have been completely detached from each other. Still, there is much that is important even here, and the incidental observations, as well as the occasional suggestions in alleviation of difficulties, are full of instruction.

The section on Light and Shadow is extremely valuable, and the examples are judiciously selected.

'There must,' observes Mr. N., 'be a principal light in some part of the picture, to which every other must be subordinate, either in brightness or in quantity; this principal mass may be in the sky, or on the objects in the landscape, it being sufficient that it is principal. If the design will admit, it should be thrown on such objects as will receive it so as to produce a pleasing form of the mass. All geometrical shapes are to be avoided. If the principal light be in the sky, the various shapes and combinations of the clouds being subject to the discretion of the artist, he has the opportunity of forming it there to the best of his judgement. The part of the picture where this and the subordinate lights can be placed with the best effect, must depend in some measure on the arrangement and combination of the various objects. It is desirable to have it rather towards the middle than the extremities, but this, not being always practicable, must depend on such circumstances as the presence of objects, ground, &c. capable of receiving it; and as great liberty may be taken in the composition of the fore-ground, objects may be, and often are, introduced there for the purpose of receiving it and increasing the breadth.

'The secondary lights should not be fewer than two; and if they are nearly equal in brightness to the principal mass, but inferior in magnitude, the harmony and effect will be better than when they are below it in both respects; in that case, the principal light will appear as a spot, more or less according to the degree of its predominance. Lesser lights may be admitted in various parts of the picture, but they ought to be placed so as not to injure the effect of the principal light, by catching the eye and drawing the attention of the spectator from it; neither should they be allowed to cut or divide the principal breadths of shadow.

'The disposition of shadow is governed by the same general rule; it ought to have, in like manner, its principal breadths, which should not be broken or disturbed by the admission of portions of light to separate them into smaller parts. In nature, the forms of objects are distinctly made out, principally in the lights, which are supported by the shadow floating in breadth, but with less decided form.'

This is sound and sensible instruction; though we question the expediency of admitting, as a general practice, two secondary lights of equal brilliancy with the primary and characteristic mass. We are aware that such is the rule; but we prefer the principle of gradation and relief, unbroken by scattered brightness. We cannot see but that the law which prevails in the pictures of Correggio, strong lights melting away by demi-tints into strong shadows, is as applicable to landscape as to figure. In portrait-painting, we have often been annoyed beyond measure by the regular introduction of some staring patch of raw light in the lower part of the picture, for the purpose of counterbalancing the effect of the head. A silver ink-stand with full-plumed pen, a white pocket handkerchief, or white lining to the dress, is often most harshly contrasted with dark drapery, in villanous aping of the fine effects of Titian, who has apparently adopted the same plan in some of his portraits; that for instance of Aretin, so admirably rendered by the expressive graver of Van Dalen; and in the fine picture of a Venetian nobleman with his dog and falcon. Let us have the glow of Titian's colouring diffused over the whole surface, communicating its deep and rich harmony to every part, instead of a coarse imitation of particular portions, without reference to the general feeling and effect.

We are happy to find Mr. Nicholson lending the sanction of his knowledge and practical experience to our often repeated recommendation, that the principles of light and shade—we would add, *a fortiori*, those of composition—should be studied in the *prints*, which are in every one's hands, from the old masters. The landscapes of Rubens are full of the finest instruction; and we would recommend the thorough analysis and repeated transcription of the noble scenery of Nicholas Poussin, even in preference to that of Gaspar. The lover of beautiful nature will find it to perfection in the works of Claude. He who is in search of rich and romantic combinations needs o no further than Gaspar Poussin. They whose taste leads them to prefer the wild and savage, may take Salvador as their master. But those who can feel the pervading influence of classic grandeur and intellectual power, combined with a close observance even of the minutiæ of nature, will give their days to the study of the elder Poussin. No artist ever peopled a landscape like that great painter: the adaptation of figure to scenery is complete throughout. Where the latter is merely accessary, it is made so happily subordinate as to add to the interest of the main subject, without distracting the eye. But when it takes the lead and occupies its allotted space with its fine contrasts, harmonies, and gradations, its inhabitants are

not thrown in, as is too commonly the case, without a meaning or an object, excepting such as may relate to colour and effect; they have a specific business on the spot; they are identified with the scene; and you cannot separate either from the other without positive mutilation. It may not be unacceptable to our readers, if we illustrate these statements by a specific reference to three or four of the large prints engraved from this master by Etienne Baudet. The first that occurs is a fine Italian view:—the original, if we recollect rightly, is at Dulwich. A *chaussée*, probably part of the Appian way, runs up in perspective, through the centre of the picture, with a slight inclination to the left, forming the limit of a lagoon on the right, and leading to a town and fortress in the distance. The foreground is formed by ruins of simple but impressive character, which, aided by the umbrageous foliage of the trees, with athwart gleams of glowing sunshine, gives a fine effect of light and shade. Three figures occupy this part of the picture; a man in an attitude admirably expressive of repose after fatigue, seated on the ground, leans back against a block of stone, on which lie a piece of drapery and a basket of fruit, evidently designed for a pastoral banquet; a female sits near him. These are towards the right. On the opposite side, their companion draws water in a pitcher from a deep stone reservoir, communicating with its fount, or discharging its superfluous water through a dark arch. In the middle ground are trees, water, and a church, with its campanile. The remote distance is closed by mountains and the sea. The keeping of this subject is admirable. The figures belong to the scene; the very materials of their rustic repast have been obtained from a tree of beautiful foliage, loaded with fruit, that sets off in strong sunlight against the dark masonry which shades the cool, dark spring that sleeps at its base. Bushes and broken ground are advantageously interspersed.—The second print presents a wilder scene; the Sicilian haunts of Polypheme, who seems here to assume his milder character, and rather to act as the guardian of the tranquil region, than to give terror to its inhabitants. In the immediate front is a shallow spring, lying like a lucid mirror in its gravelly basin, fringed with weeds and low foliage. Three nymphs of the fount are grouped by its side, in attitudes of alarm at the discovery of two satyrs lurking amid the bushes, close at hand. A river-god reclining on his urn is not far off. The middle ground is adorned with various groupes of trees, and enlivened by peasants engaged in various departments of rustic labour. This scene is bounded by precipitous rocks, on the crest of one of which the gigantic Cyclops reclines, playing on his 'unequal reeds.' This figure has been objected to; but

we cannot perceive the force of the objection : it is perfect
accordance with the poetic character of the picture, and it
managed as not to glare upon the eye in offensive distinc
from the general effect. In an assemblage of naiads, n
and river-gods, Polyphemus cannot fairly be considered
intruder. A partial opening on the right carries the eye
ward to a bay, a city, and distant mountains. The nex
graving has in the immediate foreground, a spring-head iss
from a bank crowned with trees and enriched with beauti
varied foliage. The lights playing on the water, catching
the weeds and branches, the pebbles lying at the bottom
on the brink, and the other accompaniments of this spot,
it exquisite beauty. On the right, where a road passes
bank, a young man, a heated traveller, stoops and d
out of the hollow of his hand. Diogenes, who had approa
the brook for the same purpose, surprised at this simple
cess, throws away his superfluous cup. At a short distan
seen a reclining groupe, apparently companions of the phi
pher. Higher up, a river or winding lake occupies the ce
on its left bank stand trees and buildings, crowned wi
showy piece of ornamental architecture; the ground on
right and in the distance rises to a considerable height, br
with rocks and knolls, and enriched with trees and build
Figures in different positions and occupations are seen o
verge of the water. The fourth is a singular and most int
ting picture. On the left, in the foreground, from a low ca
in a rocky bank crowned by the tall stems of two trees,
beautifully fringed with weeds and shrubs, gushes a st
which forms, at the mouth of the cave, a low cascade. A
the broken ridge over which the water pours, there lies,
the relaxation of death, a corpse, from which an enormous
pent is just unfolding his destructive coil, and raising his
in menace of another object which has just excited his a
This is a man who, while walking along a path which
the stream on the right, has just caught sight of the f
spectacle, and is hastening from the place with every de
stration of extreme terror. Higher up, in the centre, bes
basket which she has apparently set down from weariness,
a female, so situated as not to see the reptile and his prey.
[illegible] she is not more than a few yards distant. The te
[illegible] however, just attracted her attention, an
[illegible] and curiosity are well portrayed both in st
[illegible]. A little further on, are three men lying
[illegible] of them is roused by the exclamation whi
[illegible] be in the act of making. There is som
[illegible] in this scene. The man, who sees an

the full extent of his danger, the woman, whose terror is partly sympathy and partly apprehension, and both mixed with uncertainty,—the other individual, whose wonder only induces him to raise his head without shifting his lounging posture,—are all excellently conceived and contrasted both in character and relative position. The rest of the picture is made up of interesting details well combined: a beautiful groupe of trees on the right; a lake with fishermen and bathers in the centre; on the left, a bank with wood and water-fall, crested with towers and battlement; a distance of buildings and mountains.

There are four others of the same class; but these will be sufficient for our purpose, which has been, at once, to direct those of our readers who may need such intimations, to the highest sources of instruction, and to illustrate the most effective methods of combining landscape with characteristic embellishment. We could fill our Number with instances of blundering in this way. Waterloo, if we may trust our recollection, has introduced a hurdled inclosure into his etching of the death of Adonis; and Sir Joshua Reynolds rightly censured Wilson for blending common-place scenery with a mythological subject.

Mr. Nicholson's instructions for colouring are good, especially as far as the first process is concerned. Had he stopped here, and contented himself with adding such incidental hints as might have led the way to subsequent improvement, he would, we think, have done better than by describing, not very distinctly, other methods to which there is no graphic illustration. The plate of successive stages is good, but the colouring might have been more carefully attended to. The remaining sections are filled with miscellaneous matter, a great part of which will be found useful to the student.

A series of ten lithographic subjects, for practice in sketching, closes the volume: they are well selected and beautifully executed.

Art. V. *Recollections of Foreign Travel, on Life, Literature, and Self-Knowledge.* By Sir Egerton Bridges, Bart. 2 Vols. post 8vo. Price 18s. London. 1825.

WE have found some difficulty in coming to a satisfactory decision with regard to the genuineness and real object of these volumes. We had not read far before the suspicion was awakened, that an unwarrantable use had been made of Sir Egerton's name, by some tale-writer of the day, for the purpose of dressing out two volumes of light reading. Not having the

honour of Sir Egerton's acquaintance, we were unable to ascertain how far the character attributed to the imaginary memoir-writer corresponds to the supposed original; but it seemed to us that we could detect, mingled with the playfulness of fancy, the severity of satire in the portrait which is here presented to us. Our readers shall judge for themselves.

'An intense love of books from very childhood, and the pursuits for which they engendered a flame in an imaginative mind, made me always a lover of retirement, and of the scenes where it could be most peacefully enjoyed. This was increased by so extraordinary a degree of native shyness, as to take away all self-possession in society, and to make company often in the highest degree painful and irritating to me. The first eight years of my life, spent entirely in a country mansion, placed secludedly on a wooded hill, (though in a populous neighbourhood of gentry,) confirmed this timidity of disposition and temper so strongly, that it has never since been conquered, though somewhat abated. For many years, in the early part of my life, it totally took away all power to make any way in the world; and threw me out of the paths of ambition, and even of the opportunity to make common acquaintance. The most precious years of my life were passed in unprofitable and stagnant solitude. I say *stagnant*, because I am convinced that emulation and comparison are necessary for the nutrition of abilities as well as knowledge. From this defect, I soon had the mortification to see, in all directions, "boobies" (to use Dr. Sneyd Davies's expression) "mounting over my head." When I left college in 1783, and went to the Temple, I had scarce an acquaintance among lawyers, and was incapable of making any. I went down to the courts at Westminster; but at that time the language talked there seemed to me an unintelligible jargon; and so I continued to write *sonnets*, instead of copying pleas, and to solace myself by despising what I could not understand. I read *Blackstone*, whom I *did* seem to myself to comprehend, but who did not at all assist me in affixing meaning to the arguments I heard in court. What, however, I liked better than all the rest of *Blackstone*, was his *Lawyer's Farewell to his Muse*, which I transcribed into the first blank leaf. Had I spent but three months in a *special pleader's office*, all my difficulties would have vanished of themselves, almost even without a mental effort. The ordinary course of the business of life has taught me these things since, without study or professional aid. And I now persuade myself, too late, that there is no knowledge which I could have more easily mastered than that of the law. When I was young, I was capable of great labour, and loved it. I did not want amusement or exercise; I did not even like exercise; it fatigued rather than refreshed me; and I could read and write from morning even till midnight. Now I can neither read nor write after the freshness of the morning is over. How deeply I lament that I threw away this capacity of labour, when it would have opened to me a passage through life so beneficial and gratifying, without paying the price of any painful cost.

'I was born a younger brother, and continued so till the age of forty-five; my father also remained a younger brother till his age of sixty-eight, and only survived his elder brother seven months; and yet more, the whole branch of my ancestors was of a remote juniority. My grandfather has been dead *one hundred and twelve years*, at the early age of thirty-one years and nine months. My father retired early from college to a country life, and refused to take orders for the family living of the parish where the mansion was situated. I have spent nearly *forty-four* years since his death in fitful energies, which have led to nothing.' Vol. I. pp. 7—11.

'I can remember one event when I was aged exactly three years and a half, at which Gray the poet was present, (but whom, I confess, I do not recollect,) and many scenes, events, feelings, and even conversations, the next year, 1767, which happened at Margate, where we spent that autumn. The next year, I remember the person and even the chariot of an uncle, who died in December 1769; and the messenger who announced the death of another relation, (my godmother,) in the following year, 1770. Thence I scarce remember any thing till the day I was first carried to school in July 1771: that event has made an impression on me as distinct as if it happened yesterday. The picture, too, of every field about Wootton, every tree, every hedge, every look of the sky, will remain as long as my faculties last. I might well love home, for among strangers my little understanding was totally lost; I could not speak, and if I was spoken to, tears came into my eyes. I got through my lessons when I first went to school, but otherwise I scarcely ever opened my lips; I was left alone in all plays and amusements, and mixed scarcely at all with other boys. On Saturday and Sunday, a family in the neighbourhood, who lived in a very elegant manner, in a beautiful spot commanding a grand view of all the Weald of Kent, generally took me to their house; there I saw much company, but no one could ever get me to talk; I was therefore stared at, and generally considered of mental imbecility; yet I remember my kind hosts, the house, the garden, the manners, many of the incidents, the scenes of the road by which I returned, and my feelings on quitting the place to return to school, as if the whole were occurrences past not a week ago.

'One of the greatest difficulties I have had in life has been to free myself from too strong *local* attachments. I was more than thirty years old, before I could feel that I could be happy in any residence but the spot of my nativity; and when that could not be, I settled as near it as I was able; a most unfortunate predilection to which I attribute many of the disasters and miseries of my life. I was not calculated for a narrow neighbourhood, its provincial habits, and its petty intrigues; I was soon singled out like a struck deer, to be pursued and hunted down; and when, in a work of fiction, I laid open a little of the character of my persecutors, in pictures too delicate and general to give any just cause of offence, this slight retribution was charged as an unpardonable crime.

'I never visited the Continent till I took a short trip to Brussels and Waterloo, in September, 1816. Two years afterwards I came

to Paris and Switzerland, and have been in Italy, or at Geneva, ever since; and now, in my old age, my local attachments are completely effaced. A residence on the Continent is, in various important respects, far preferable to England. I think John Bull very greatly over-estimates his own good qualities as well as as his own advantages; nor does his wealth do him all the good he supposes. A foreigner takes his plan *below* his means, and is, generally, in this respect, far more at his ease than an Englishman; he does not sacrifice so much to senseless show of establishments and equipages; and though there is a species of hospitality which habit has made necessary to an Englishman, and which, therefore, recompenses the cost, it is not only not necessary to others, but is fatiguing rather than pleasant to them. The political governments on the Continent are, no doubt, many of them bad; but I wish to refrain from mixing politics with literature, or the morality of private life, especially party politics, which are always coarse, vulgar, and deceitful: it is in the looks and the comforts of the *peasantry*, that the superiority of England over the Continent is to be found. The police of every city of Europe which I have seen, is far better than that of England. English literature is fashionable abroad, but its superiority may rationally be questioned; it excels in piquancy and fantasticality, if these be recommendations.

'An Englishman, from robust exercise, from grosser food, and from a cold climate, is less spiritual than the people of southern Europe: when he *has* genius, and exerts it, it is more deep and grand; but all the lighter literature, especially of biography, memoirs, and literary history, is better done by the Italians and French.'

Vol. I. pp 25—9.

'On my father's death, my mother, who was left with a good jointure and a large disposable fortune, retired to Canterbury; and eighteen months afterwards took a lease from Lord Dudley of a mansion a mile from the town, which had been the seat of the famous admiral Sir George Rooke, whose son married Lord Dudley's aunt, and died issueless. It was a pleasant and respectable old house; and there, in the autumn of 1782, I wrote my earliest sonnets, which my classical friend, who now presides over the common law of England, made me correct, with a severity little suited to my natural haste and carelessness. I added others, written at the same place in the autumns of 1783 and 1784, and published them in March, 1785. I find nothing in them which I would wish to alter or recall. I never varied but two words in any subsequent edition, "*askest thou*" instead of "*ask'st thou*," as too harsh, which necessitated the omission of a monosyllabic epithet: and "*store to strew*" instead of "*treasure strew*," in the sonnet on *Echo and Silence*, to cure the ellipsis of "*to*." I did not altogether belong to a poetical family, though my eldest sister wrote verses with facility, and had most of the popular English poets by heart. My brother had known Gray, the poet, who had shown great attention to him at college, and he was therefore proud of talking of him; but this was an accidental rather than an inherent taste; he had not enough of deep energy to relish him truly; he liked

little piquant things, such as epigrams, which are properly called by Edward Phillips "the fag-end of poetry," and which almost always sacrifice truth to a point. Martial was my aversion, even at school. I do not love to turn serious things into a jest; it hardens the heart. Indeed I was always either reprobated, railed at, or ridiculed for my gravity.

'I had always a turn for genealogy; but I think it was not till the spring of 1783 that I paid much attention to the technicalities of heraldry. I persuade myself that I remember the very day. It was a fitful April morning when we took a long walk to visit Lord Cowper's decayed mansion, called the Moat, on the Sandwich road, about a mile and a half from Canterbury, standing in an old walled park. It was an half-timbered house, many centuries old, and had been the residence of Lord-Keeper Finch. Over the spandrils of the chimney-piece of the largest room were various arms and quarterings, I think all of the Finch family, which struck my attention; I noted their forms; and as I supposed the quarterings to be those of old Kentish families, I set myself to work, as soon as I came home, to search them out by such books as I then had. It was a day when the changing appearances of the sky, with showers of rain, had made an impression on my fancy, and set my imagination to work; and it took the turn of arraying forth feudal manners and the images of chivalrous times. The fit continued some time upon me, and I made great progress in this study. The jester is welcome to his laugh; nor do I suppose that his laugh will be at all turned aside by being reminded that Gray and young Chatterton were adepts in heraldic knowledge: it is a key to intelligence among ancient buildings, castellated and ecclesiastic, for there it is a language.

'I do not think that I was happy at this period; my mind was full of projects and wild ambitions, and I attempted too many things which I had not strength to execute; and which always ended, therefore, in the destruction of my self-complacence. A month after the publication of my poems, which was in March, 1785, I met with a dreadful accident in my chambers in the Temple, by cutting the tendons of the fingers of one of my hands, which, in pulling down a window, had burst through a pane of glass. The most dreadful pains ensued; my arm was inflamed to the shoulder; I was a fortnight without sleep, and then the whole system of my frame began to be affected, even to the opposite extremities. I was removed to my sister's house in Wimpole Street, or Harley Street; then my opposite ancle became paralytic, and I could not walk: the surgeon was puzzled; old Dr. Heberden was called in: I grew worse and worse, with many strange symptoms. As I lay half-lifeless on a sofa one morning in May, with a frame convulsed in every part, and spirits which required to be cheered, Mr. Maxwell, my brother-in-law (a man of great talent and elegant literature), brought me in a bundle of Reviews, and showed me, with benevolent triumph, Maty's Review of my Sonnets. Faint as I was, it gave me a glow such as nothing else of my literary concerns has ever since given me. I languished till July, and then was removed for sea-air to Dover,

where, in the early part of autumn, I at length recovered. I was then in my twenty-third year.

'My faculties never recovered till I wrote *Mary de Clifford*, in the autumn of 1791, an interval of six years. During that dark period I was a mere genealogist and heraldic antiquary; my ambition for the higher pursuits of literature was totally oppressed, and almost extinguished; I lost that self-estimation, without which nothing good can be done; my shyness did not diminish; but the energies that belonged to me gathered inward in masses, and turned to morbid gloom. I lived two years and a half in Hampshire; the third I came to London, where I bought a house in a new street. I spent the autumn of 1789 in an excursion into Leicestershire and Derbyshire, with my friend and fellow-collegian, Shaw, the historian of Staffordshire; and returning the end of September, I visited the Chandos vault, and took notes of the coffin-plates at Cannons. When I arrived at my house in London, intelligence came the next morning to me, that the Duke of Chandos died at Tunbridge Wells, the day and nearly the hour I had spent in the vault at Cannons! I little thought then what vexations, and cost, and injuries, that event was to bring upon us.' Vol. I. pp. 53—59.

'I never in my life had much ambition of a large acquaintance, and never the manners to procure it. The effects of my original shyness, which has always been a real misfortune to me, still adhere to me; and when I think I am neglected, I am reproached with a coldness and reserve of manner, which is construed to be the most repulsive pride and contempt; and then, when I begin to be at ease, I have a frankness which is as indiscreet as my shyness is forbidding.

'In truth, I have an irritation about me, which age, if it a little abates, by no means calms as it ought to do. I am apt to be too passive at first, and when roused, too violent; I cannot contradict at all, or I do it too decidedly. It never was in my nature to do any thing with moderation: I never, therefore, come out of company self-satisfied; and for this reason frequently make a resolution to avoid it, and often do decline it.' Vol. I. pp. 98, 9.

'I have had griefs which cannot have had any concern with faults of my own. If ever I hint complaint, my good-natured friends are ready to remind me, that "I only reap the fruit of the seeds of my own sowing." I may have sown seeds of which the seed has been bitter; but the fruits I allude to were certainly never of my own sowing. I admit that I never had a grain of worldly, serpentine wisdom or prudence: but I have been pursued by merciless malignities, to which my franknesses, my indiscretions, my faults (if the world will have it so), could never give a plausible pretext.....I have had singular foes to contend with in a variety of directions. Many of them have been busy, secret, and unappeasable. Even persons have incessantly persecuted me, to whom I know not that I have given the smallest cause of offence.....Envy and jealousy are ferocious and busy in proportion as their sphere of action is narrow. They are no where therefore so mischievous as where they are *provin-*

cial. The first limits from which a literary man, above all others, should escape, are provincial limits. Somerville is almost the only country-gentleman, of poets, who occurs to me: and he drank himself to death at a middle age from uneasiness. The mind is made for great things, and will not, except where it is weak or dull, bear the torpor and stagnation of rural ease; and still less the mean and petty passions which are substituted to put it in motion. Without much corporeal exercise it is absolutely insufferable; and yet, much corporeal exercise is apt to oppress and palsy the intellect.

'In my latter days, I have a great desire of locomotion; and if the expense did not deter me, would spend my time in constantly moving (with proper equipages and accommodations) from country to country. Change of air gives elasticity to the worn frame; and change of images gives impulse to the exhausted mind. My hope in society is gone: my ambition is past; the openings of life are closed to me; all advantages, if any could come, would come too late; neglect or persecution have clouded, or consumed, my days; my hair, rendered grey at thirty by early anxiety, is now as white as snow; and the furrows of my face betray the age of seventy, instead of the verge of sixty-two. I have endeavoured to keep my faculties and my heart always cheerful; and never have I, in my utmost sorrows, relaxed from literary occupation;—but I have necessarily had my attention distracted, and my powers enfeebled; and could not undertake those high intellectual tasks to which my ambition and my taste led me. I admit that I have done a good deal of idle work, and a good deal of technical work. To me, on looking back, it is wonderful that, under the circumstances, I did any thing.'

Vol. II. pp. 7—9.

'There is an uniform complaint of my gravity and my melancholy; and therefore I suppose it must be well founded. Not only my looks are said to be chill, but all my tales, and all their characters, are censured as mournful, and delighting, as it were, in affliction and misfortune. I paint the images which involuntarily haunt my mind,—which dwell within me, and around me: I pride myself in avoiding every thing factitious. I know not what should early in life have given me this gloom; for my days of childhood were not days of sorrow or darkness: I did not begin to experience adversity till after the publication of my first poems. I believe, however, that persons of a certain imagination and a certain sensibility are always melancholy.

'I consider that the world has not been kind to me; and I do not bear it with the surly, stern pride of Lord Byron. During my six years' absence on the Continent, I have reason to believe that I have been sometimes treated with unprovoked disrespect by the hireling part of the press. I do not deserve it of them. They who live by literature owe me something. To me they owe the extension of their property in their labours to the end of their lives, if they survive the term of twenty-eight years; and this is surely in many cases a boon. I myself have already survived that term eleven years in my first publication; and in *Mary de Clifford* I have survived it four

years. The late Mrs. Elizabeth Carter survived her earliest publication sixty-seven years; so that in her case it would have extended her right the addition of thirty-nine years. I worked hard, and should (as most of the intelligent members of that parliament will allow) have carried my point for the amendment of the *Copyright Act*, in defiance of all the weight of the universities, had I not been cut short by the dissolution of the parliament in June, 1818. The professional part of the press, therefore, ought to spare me unmerited slights. But they may go on, if it answer their purpose in filling a *piquant* article, when they have a task to perform before they can receive their daily pay; or when they can gratify the enmity towards me of some one who can be of use to them, and whose smiles they are courting. Age has made me calm, and somewhat more resolute, and regardless of ungenerous or ignorant censure. First or last, what is true and just will find its due place; and if it be not so, no praise or flattery will long keep it afloat. Let it be that I overestimate myself,—I injure no one but myself.

'If all those energies which still continue to burn on the verge of sixty-two are ill directed and useless,—if they are a vapoury flame which produces neither warmth nor light, but glimmers, and flashes, and struggles, like wet fuel on a cold hearth, surrounded by damps and blights,—the cost of toil and strength is all to me,—the annoyance nothing to others.

'When I look back beyond the six years I have passed out of England, it seems a long and countless age, and the distance so great, that I can scarcely see distinctly the point whence I set out. I can never seriously and assuredly persuade myself that I shall see my native country again: perhaps my bones may rest there,—not as Lord Byron's have done, covered with glory, and intensely wept over by an awe-struck and idolizing people, but silently and without notice landed beneath the frown of that beetling and immortal cliff pictured by Shakspeare, and borne in humble obscurity a few short miles to the rustic church of the wooded hill which is separated but a few paces from the neglected chamber where the light of this world first beamed upon me. I do not remember that I have visited that chamber for forty years; and it is almost as long since I slept in the house. If I reach England once more, probably I shall never have spirits to look upon those scenes again.' Vol. II. pp. 68—71.

'My temper and frame are too anxious and too irritable for such services: for nothing is more assuredly true, to persons of observation, and sagacious sense, and knowledge of the world, than that the primary essential of skill and success in business is *sang-froid*, reserve, and seeming command of temper. Nothing must be combated warmly; every thing that is meant to be resisted, must be seemingly conceded; and then the cunning conceder must wind round again imperceptibly to his point, and appearing to yield every thing, must not really yield even a particle. This is a mode of self-management which is as impossible to me, as it would be to command the winds. My countenance would betray me, if my words did not; I *must* say and even *look* what I think: I cannot suppress my instantaneous and

violent risings of heart, at every veiled artifice which I perceive, every subterfuge, every attempted concealment of opinion and purpose, and every insidious perversion of fact announced with pretensions to candour and frankness. Common business is but the conflict of, or with, shufflers and gamblers who play with loaded dice.

'Neither nature nor habits have fitted me for these things. I am only fit for the calm of domestic society; for solitude, musing, reading, writing, and a short and quiet stroll in the open air. If these are proofs of want of talent, or of inutility to life, I must submit. In the course of my life, I have been drawn at times a good deal into the vortex of business; but I have been as constantly its victim, as I have been engaged in it: the most stupid fellow always beat me;—and he beat me perhaps more easily in proportion to his stupidity: the sharp edge of my temper was always blunted, or turned back upon me, by his callousness.

'I wish it had been my fate never to have mingled with the world; to have lived retired even in the most humble competence, where my passions could have been saved from irritation; where my pride could have been kept in calmness; and those daily and insulting mortifications, which I exert my most strenuous endeavours to raise myself above, but which either madden me, or sink me into despondence, could never have reached me. I now feel the irreversible conviction that I was not made for the bustle of society; and that every year I passed in it was but a new entanglement of chains galling at the moment, and leaving incurable wounds. The utmost we can hope is peace; and where is peace to be found but in seclusion from the passions and intrigues of mankind; in lonely contemplation; and in air and exercise, to soothe the body and produce those deep slumbers which are so much better than life? One day of complacent and noble imagination is worth a year of the best pleasures of reality!

'Nothing in reality ever satisfies me,—or at least nothing which I find in society. All mankind seem mainly employed in mortifying, or deceiving, or robbing each other; and though they praise fantastic and charlatanic genius, pure and unsophisticated genius is the very prime object of their persecution. If I could do nothing but read a few of the very first poets, Latin, Italian, or English, and write uninterruptedly all the rest of the day, without encountering the prattle, the degrading gossip, the coldness, the frowns of the busy people who go about like evil spirits to destroy human happiness, I think I yet could recover my peace and self-complacence; and pass perhaps a few hoary years in integrity of mind. But almost all my unbroken and unmercenary exertions have been turned to poison; and almost all my ardent love of literature has brought but slights, cavils, and perversions.' Vol. II. pp. 125—129.

'And now I must look round, and prepare for my own *exit*:—one more letter, and I have done. I shall have filled my allotted space, and can claim no more. When I approach a close, I always think that I might have done much better than I have done; and I suppose that most sensitive minds think the same. I have omitted a great deal, and have not been so bold and open as I intended to be. I

believe that my spirits have for a month past been languid, and my mind flat and sterile. I am about to move with my family after a three years' residence; and though I love locomotion and change of air and scenery, still the expected trouble of the first effort oppresses my spirits, and breaks in upon my habits. I shall no longer be able to perform my morning task, and my industry may suffer an interruption, which may never perhaps be resumed. Nor have we fixed whither we are going; a southern and warm climate seems at present the strongest attraction: perhaps *Nice*, *Genoa*, or even *Naples* again. I have no reason to love England; she has not been a kind and just mother to me!—and as to the alliances of blood, when removed from the first degree, they commonly do more harm than good. But this is an ungrateful subject, and I will abstain.' Vol. II. pp. 302, 3

We have here given in continuity, a series of paragraphs which occur scattered through these volumes, interspersed with reflections, reminiscences, criticisms, and other miscellaneous matter, in order to present entire the singular portrait which they form when put together;—a portrait which, had it come from the hands of Geoffrey Crayon or the Author of Annals of the Parish, we might have thought somewhat too highly coloured for reality; but yet, who would not have pronounced it a well drawn and affecting character, and one well adapted to convey a salutary lesson to the heart? The evil consequences of a defective education, and more especially of the want of religious culture, could not be more pathetically displayed. Too much stress must not, indeed, be laid on the seclusion in which the Author is represented as having passed his early years. We all know from the case of Cowper, that an early exposure to that world in miniature, 'a mob of boys,' is no cure for constitutional timidity and shyness. Either at home or at school, in the mansion or in the cottage, such a mind may be irreparably injured by injudicious treatment, by either harshness, indulgence, or neglect. In Miss Taylor's Poetical Remains, Philip, the 'timid, pale, unlikely lad,' who preferred rather

> 'To starve for life upon his pride and quill,
> Than thrive on savings filtered through a till,'—

forms, in low life, a counterpart to the Sir Egerton of the present volumes.

> 'Much has been long forgotten; but I'm sure
> That I was always pensive, proud, and poor.
> Much is remembered; and I partly know
> How past events conspired to make me so.'
> * * * * *
> ——————'To neglect alive,
> And to contempt too keenly sensitive,

Beyond my years I felt: none ever guessed
The feelings brooding in my childish breast.

* * * * *

'I had some talent, but 'twas always hid,
For want of confidence in what I did.
Timid and bashful—nature formed me so;
My conscious meanness made the temper grow;
And now beneath a rigour too severe,
I seemed a fool, perplexed with shame and fear.

* * * * *

'But yet I played a game at their expense.
All creatures have some weapon of defence;
And so had I. With woman's keenness cursed,
I saw the heart, and seeing, thought the worst;
Suspected evil, where I could not see,
And motives were well analysed by me.
Amused, though vexed, to hear the loud pretence
Of some, who really had not half my sense;—
To find myself despised and counted nought,
By those who nothing knew and nothing thought:
I was not vain; nor need I this repeat;
There was enough to check my self-conceit;
But yet I knew, however sad my lot,
I had a taste, a feeling they had not.'

Philip's revenge, too, is worthy of a baronet. He does not renounce England, but he retires to a solitary hamlet on the coast of Northern Devon, and writes his recollections: only he does not seem to have had the means of publishing them.

'And so it was that he whose inward woe
Was much too sacred for mankind to know,
He—so refined, mysterious, and so proud,'—

was compelled to content himself with reading his own narrative to his domestic. Possibly, he feared the Reviewers.

We confess that, of the two, Philip appears to us the more real, and Sir Egerton the more imaginary character; and we are extremely unwilling to part with the idea that the volumes before us are an auto-biographical romance. Like the lady mentioned by Addison, who returned Plutarch's Lives on learning that they were true histories, we should be deprived of half the complacency excited by the well imagined character of this poetical Timon, were we to suppose it real. In that case we should, in the first place, feel called upon to offer a few critical animadversions on the opinions and remarks contained in these volumes. The following sentence, for example, which is amusing enough in the mouth of a fictitious person,

would be simply absurd if vented in sober earnest by a living writer.

'Who now reads Fielding, Smollet, Richardson, &c.?—Who reads Boccaccio, Don Quixote, Gil Blas, Gulliver, Robinson Crusoe?—Pompous editions of them are sometimes printed to look handsome on library shelves; but nobody looks into them unless to inspect a new set of illustrative engravings. Nothing continues to be read for generations, not even history, but standard poetry.' Vol. I. p. 41.

With regard to Fielding, Smollett, and Boccaccio, we would that the question could be answered in the negative; but could the real Sir Egerton, who is a respectable bibliographer, have committed so palpable a blunder as to ask, who reads works which are every day being re-printed in pocket editions, and of which thousands of copies are annually sold to those who buy only to read? Or could he have fallen into the gross mistake of supposing that Milton is more read than the Vicar of Wakefield, or Pope than Hume's History of England? As to Boccaccio, he has, we presume, as many readers as Petrarch, and Cervantes is immeasureably better known, both to his countrymen and to foreigners, than Lopez de Vega or Calderon.

But were we to assume that the work before us is not a fiction, we should find ourselves, as critics, in a delicate predicament on another account; for, if the following titles are not strung together in joke,—if such works have actually appeared,—how shall we confess our ignorance? We have never heard of them.

'I wrote my *Hall of Hellingsley* principally at Florence and Naples, one chapter at Paris, and part of the last volume at Geneva; where I also wrote *Coninsby* and *Brokenhurst*, and my *Population and Riches*, my *Gnomica*, my poem of *Odo*, and my *Anti-Critic*, and where I compiled several bibliographical works.' Vol. I. p. 95.

Indeed, had such publications been put forth by the real Sir Egerton, we should have good reason to cite him before us for contempt of court in never having acquainted us with the fact.

But, lastly, our reluctance to receive these Recollections as the genuine work of a sexagenarian, springs mainly from a more serious feeling. We could excuse the Author of the supposed fiction, for having represented his literary veteran as destitute of those higher aims and hopes which raise the mind above the petty contentions and vexations of life, infusing that peace which the world cannot destroy. For the sake of pointing the moral of his tale, we could excuse his making his Sir Egerton ask, Where is peace to be found? and return the sorry, cheerless answer to his own question—'In seclusion,

'lonely contemplation, air and exercise, and slumbers which 'are so much better than life!'—while he makes him add the touching confession, that even in these, *he* finds no peace. In the Philip of Miss Taylor, however, the same lesson is more happily conveyed.

> 'In milder moods I looked from side to side,
> *For better comfort than I gained from pride.*
> Is there no object more sublimely bright,
> More worthy high pursuit, than worlds of light?
> Is there no refuge for the poor oppressed?
> For weary wanderers is there not a rest?
> Cast out of men, despised by all about,
> Is there no friend who will not cast me out?'

If these volumes are really the production of a man verging on age, the total absence of any thing approaching to a religious idea, suggests reflections too painful to excite any other feeling than sincere commiseration. Towards the close of the work, our eye was caught by the words, 'stealing its silent 'way into eternity;' and a few lines below occur the expressions, 'And now I must look round and prepare for my 'own exit.' Here, we thought, is at last an indication that our Sexagenarian is beginning to turn his mind to higher themes. But, to our disappointment, we found, on examination, that what is spoken of as stealing its way into eternity, is a recent poetical work; and the only exit that Sir Egerton is thinking of is—closing his volume! At page 75 of the same volume he tells us, that Dean Milner, one of the tutors of his college when he was at Cambridge, 'latterly took a religious '*turn*.' Happy would be the *turn* that should make the latter end of Sir Egerton like *his!* It is not likely that this article will ever meet his eye, or we could assure him that we do not rank among either his detractors, persecutors, or enemies. These volumes have excited an interest, of which pity is certainly an element, but pity unmingled with any disrespectful feeling. If he would listen to us, there is a *recipe* which we would fain prescribe for all his ills, real or imaginary; it is contained in those words: 'Come unto ME, all ye that are 'weary and heavy laden, and I will give you rest.'

Art. VI. 1. *Review of the Conduct of the Directors of the British and Foreign Bible Society, relative to the Apocrypha and to their Administration on the Continent.* With an Answer to the Rev. C. Simeon, and Observations on the Cambridge Remarks. By Robert Haldane, Esq. 8vo. pp. 148. Price 2s. 6d. Edinburgh, 1825

2. *Second Statement of the Committee of the Edinburgh Bible Society,* relative to the Circulation of the Apocrypha by the Committee of the British and Foreign Bible Society. 8vo. pp. 152. Price 2s. Edinburgh, 1826.

WE suspect that most of our readers are by this time sick of the very word Apocrypha, and heartily tired of the controversy relating to it. Many persons were led to imagine, that when once the Parent Committee had adopted the recommendation of the Special Committee to exclude the Apocrypha, there would be an end of all difference and difficulty, and that the Society, having cleared the reef, would pursue its majestic course in calm water. The Resolution adopted is as follows.

'That the Funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books and parts of Books which are usually termed Apocryphal; and that all copies, printed either entirely or in part at the expense of the Society, and whether such copies consist of the whole or of any one or more of such Books, be invariably issued bound; no other books whatever being bound with them; and further that all money grants, to societies or individuals, be made only in conformity with the principle of this regulation.*

This resolution is pronounced by the Edinburgh Committee '*unsatisfactory*,' and Dr. Andrew Thomson has been employed to draw up this new indictment against the London Committee, which, we regret to say, has been adopted as the statement of the Edinburgh Committee, the Rev. Mr. Craig alone protesting against its official adoption. The length to which party spirit will carry even good men, has seldom been more strikingly evinced, than in the sanction thus unhesitatingly given to a document deficient in every quality which should have recommended it to a religious committee. Its bold and incorrect assertions, its disregard of all the courtesies of controversy, and its violent and intolerant spirit render it worthy of the pen from which it issues,—a pen which is accustomed to deal in acrimony, and which has been compelled to apologise for its own libels; but if this be the spirit of the Edinburgh Committee we can only regret that the gift of exorcism has ceased.

* Missionary Register for 1825, p. 556.

Dr. Thomson opens his pleading by declaring the question involved in the discussion to be 'important beyond any thing 'which ever engaged the attention of the Christian world;' and in support of this most extravagant assertion, he represents the question as referring to a species of abuse 'which affects 'the very foundation of our hope, and which, after all the ad- 'miration and gratitude with which the British and Foreign 'Bible Society has been contemplated, leaves it *doubtful whe- 'ther we have not more reason to lament the evil it has committed, 'than to rejoice at the good it has accomplished.*' Such is the spirit, such the views with which this champion 'enters the 'lists,' to use his own phrase, with the London Committee. Unhappily, however, he is not alone. Mr. Robert Haldane, a man of a very different temper, and whose only fault appears to spring from his being somewhat too much attached to his own opinions and his own way of doing good, which he has an undoubted right to deem the best, if he would but allow the same liberty to those who differ from him,—has issued a pamphlet denouncing the whole foreign administration of the Bible Society, from the beginning until now, as altogether erroneous in principle and mischievous in result. He avows his object to be, a total change of management. In fact, he wishes the Bible Society to be remodelled on the plan of the Continental Society,—a very admirable institution, but which, we confess, we should not like to see built up on the ruins of the British and Foreign Bible Society. The object of both pamphlets is, to open the eyes of the public to the unfitness of Lord Teignmouth and others, the Vice-presidents, secretaries, and Committee of the semi-popish confederacy in question, and to shew the necessity of some such reform as should replace its present patrons by presbyters instead of prelates, its committee by leal and true men from the North, and its secretaries by some Andrew Thomson. As to the goodness of Mr. Haldane's design, we unfeignedly declare that we do not harbour a doubt; and if in the course of the discussion we should find ourselves compelled to adopt the language of censure and even indignant remonstrance, we must once for all profess, that we honour his zeal, his disinterested and munificent generosity, his talents, and his piety too highly to have any pleasure in holding him up to public reprehension for the mistaken, and, we think, very blameable part which he has taken in this pamphlet.

But first, we must address ourselves to Dr. Thomson and the Edinburgh Committee; and it is fit that our readers should know on what grounds the Resolution above cited has been pronounced unsatisfactory. They may be briefly summed up as follows.

1. The Resolution does not contain a distinct recognition of the fundamental law and principle of the Society.

2. 'It speaks of the books which are usually termed Apo-'cryphal.'

3. The Resolution may be evaded, and 'the pretended 'honour of the Societies, or of individuals, is no bar to this.'

4. 'The London Committee is not to be trusted.'

The last of these counts is, it will be seen, the capital one. And indeed, this being established, it would seem quite superfluous to cavil at the language of the Resolution. Dr. Thomson and his friends were evidently prepared to object to *any* Resolution, as unsatisfactory. A Committee guilty of so much 'disingenuousness,' 'contumacy,' 'shifting,' 'ambiguity,'—a Committee that has actually proceeded to the iniquitous length of circulating a Bible with *marginal references!!*—is not to be trusted; they may 'resolve and re-resolve, and *do* the same.' We are tempted to bring up the culprits before our readers by name.

'Of the twenty-one members comprising the Special Committee, there are at least *sixteen* who were known at the time to be favourable to Apocryphal distribution' (Dr. Thomson means distribution of the Apocrypha) 'in any form that circumstances might suggest. The following is a list of the Committee.

Lord Teignmouth, *President*.

The Bishop of Litchfield and Coventry.
Lord Calthorpe.
Lord Bexley.
Sir R. H. Inglis, Bart. M.P.
William Wilberforce, Esq.
} *Vice-Presidents.*

Rev. J. W. Cunningham.	Thomas Allan, Esq.
Rev. W. Dealtry.	Joseph Butterworth, Esq. M.P.
Rev. W. Orme.	Zachary Macauley, Esq.
Rev. Josiah Pratt,	Richard Phillips, Esq.
Rev. Charles Simeon.	Robert Steven, Esq.
Rev. D. Thorpe.	Joseph Trueman, Esq.

Rev. Andrew Brandram.
Rev. Joseph Hughes.
Rev. C. F. A Steinkopff.
} *Secretaries.*

We suppose these to be men who will remain firm to their conscientious opinions; and it is very much on that account that we hold them most unfit for the office which was assigned to them. Because, if they were really convinced that the circulation of the Apocrypha was innocent in itself, and essential to the success of the Bible Society abroad, they could not be conceived capable of relinquishing that practice for the purpose of satisfying any body of complainers, or for answering any inferior end whatever. And remaining in the direction, and agreeing to perform the duty committed to them, we are entitled

to conclude, that it was under the impression that such a resolution could be concocted as would gain over the great bulk of those who were discontented, and yet leave an opening for continuing to do that which created the discontent, and which cannot be done avowedly, without exciting universal opposition.'

We are not sufficiently acquainted with the personal sentiments of the individual members of the Committee, to be able to point out the Apocryphal sixteen; and we have strong doubts as to the accuracy of Dr. Thomson's representation. But all who assisted in concocting the resolution are obviously involved in Dr. Thomson's libellous charge. Not only so, but the whole of the Parent Committee, by whom it was adopted, are equally guilty of the attempt to impose on the public.

'To those who have not watched and followed the London Committee through all their *windings*,' says this reverend gentleman, 'the resolution will bear an aspect of conciliation, and explicitness, and abundant concession; but to those who regard it with the *wholesome jealousy* which the Committee itself has taught them to cherish, and *who are resolved to be satisfied with no half measure*, we have no doubt that the resolution, though *veiled in a more dexterous phraseology* than those which preceded it, is, in its real import and tendency, as far away as any one of them from that great and pure purpose for which we have all along been contending.'

Here, then, is a distinct charge brought against three noblemen of the highest respectability, a distinguished prelate, nine clergymen and Dissenting ministers, two members of the House of Commons, and six other gentlemen, of a deliberate attempt to deceive the religious public. That Dr. Thomson should bring the charge, does not so much astonish us as that he should get a body of Scotch presbyterian ministers and gentlemen to back him in it. Who then, the public have a right to ask, are this Dr. Thomson, and Dr. Davidson, and Dr. Peddie, &c. &c. that, laying aside the courtesy of gentlemen and the charity of Christian ministers, they should join in preferring so serious a charge against the integrity of men their equals, in some respects more than their equals? Shame, shame upon them! The imputation can disgrace only those who are the authors of it.

We are far from holding that the Committee of the Bible Society, or of any other society, can do no wrong, or even from maintaining that the London Committee have not erred. Their great error has been an apparent vacillation and indecision, which have, we are persuaded, done more mischief than all the statements of the Edinburgh Committee. Dr. Thomson complains, 'that they have all along done too much to meet 'the wishes of others,'—he basely adds, 'as well as to gratify

'their own.' We think that their anxiety to conciliate has been carried to an extent that has paralysed their friends, without satisfying their enemies. The Committee were entitled to take higher ground; and had they at once come forward with a manly, explicit statement of their determination, leaving it to a general meeting of the Society to sanction or to disapprove their proceedings, the ferment would soon have subsided. That they have not taken this course, though it is matter of regret, is easily to be accounted for. In the first place, the Committee, it is well understood, were not fully agreed either as to the principle or the expediency of their own uniform practice. Strange to say, certain members of their own body, who for twenty years had actively and knowingly concurred in assisting foreign societies with money grants, all at once made the discovery, that every such grant, from the very first year of the Society's operations, had been improper. This sudden illumination, we have never been able to account for. One member of the Special Committee is understood to have framed a resolution of so violent a character, that he found no one to second it. But in the next place, the Committee were prevented from taking a more decided part, by the consideration, that the public, of whose contributions they were the trustees, have the ultimate right to prescribe how the funds of the Society should be disposed of. With this view, they were for the most part disposed not to consult their own feelings, nor even to follow up their own convictions, so much as to collect the opinions of the auxiliary societies and the sentiments of the subscribers at large. The information brought them was, as might be expected, various and contradictory; hence their apparent indecision; hence their vibrating resolutions, which have given a handle and a paltry triumph to Dr. Thomson and his friends; and hence, at length, a final determination, which, being meant as a concession, is charged with being both a blind and a compromise. In this conduct on the part of the Committee, however, we can perceive nothing either deceptive or dishonourable. Divided as they were in opinion among themselves, the only plan, it may be thought, that was left, was, to endeavour to collect the opinions of the public. We believe that a nice feeling of responsibility, as well as an anxiety to prevent any interruption in the harmony of the Society, dictated this cautious proceeding. Every apparent vacillation has been immediately occasioned by representations from without. They have only given ear too patiently, and given way too timidly. They should firmly have adhered to the practice of twenty years, and have suffered the Edinburgh Committee to secede as they wished to do.

But Dr. Thomson cannot conceive, and he thinks nobody ;e can, how any members of a Committee, convinced that ey had done right in assisting foreign societies, could relin- ıish that practice to satisfy any body of complainers, without e secret intention to compass their object by covert and dis- ınest means. He has no idea of a man's giving up his opi- on. Concession, in his view, implies dishonesty, and obsti- ıcy is the test of virtue. A minority, on his principle, should :ver yield, nor a representative body sacrifice their private ınvictions to the wishes of their constituents. If the mem- :rs of the London Committee cannot do all the good they ish, they ought, it seems, to refuse to act at all. They have ɔne wrong, we are told, to relinquish their practice, to satisfy ıy body of complainers: they should have turned out, like ɔnest men, on finding that they could not carry things their wn way, and then, Dr. Thomson would have thought better ' them. These gentlemen may, however, justly consider it as eatment not altogether fair, that Dr. Thomson, judging of ıeir temper and spirit by his own, should represent them as ıcapable of relinquishing any practice they had once adopted, ad of the propriety of which they were satisfied, without ɔme sinister intention, some unworthy motive : *he* cannot con- eive of the thing, but few persons, we imagine, possessed of ıe smallest degree of candour, will find any difficulty in the ıatter.

Whatever might be the private convictions of any members f the London Committee as to the lawfulness and propriety f the existing practice, they found themselves at last com- elled to defer to the clamour that had been raised, or risk the eace and integrity of the Society; and one consideration ɾhich was made use of to induce them to accede to the Reso- ıtion, was this; That, in relinquishing the practice, they made ıo sacrifice of conscience, whereas the plea of conscience was .rged by the objectors. But Dr. Thomson tells them, that hey ought not to have suffered this consideration to weigh ɾith them; and, on this point, we are disposed to agree with ıim. The rule of giving no offence, of following after the hings which make for peace, of bearing with the scrupulosi- ies of the weak, it becomes every Christian to observe in his ɔrivate conduct, nor is he in any danger of carrying it too far. But neither the Bible Society nor any other religious associa- ıion can be conducted on any such principle. The conscience ɔf one person will not allow him to give away a Bible without :he prayer-book; the conscience of another is scandalized by marginal references; a third cannot conscientiously adhere to ı Society that gives away a version that he deems exception-

able; a fourth denounces the Society because there are Socinians among its members. Every objector, from Mr. Haldane down to Mr. Norris, takes his stand upon the ground of conscience. As Luther, however, appealed from the Pope ill-informed to the Pope when he should receive more full information, so, the Committee, while they acknowledge no higher tribunal than Conscience, would still have their appeal from Conscience ill-informed to Conscience more fully instructed. Unfortunately, they seem to have been taken by surprise by the publication of the Edinburgh Statement: a proceeding so invidious and so malignant, they were not prepared for in such a quarter. And the religious public were not less unprepared for the calm discussion of a question thus suddenly brought before them. The want of information that has been discovered to exist, is truly surprising; alarms and prejudices, founded on misapprehension and mistake, have consequently been with too much facility excited in the minds of persons to whom the whole subject was new, by those who ought to have known better. In this instance, as in some other cases, where there has been the least light, there has been the most heat; and many persons have quarrelled with the Bible Society for no better reason than their own ignorance.

But to return to Dr. Thomson's charges against the Committee. His first reason, we have seen, for objecting to the Resolution is, that it does not contain a distinct recognition of the fundamental law and principle of the Society; from which he candidly infers, that they did not intend to abide by their own Resolution. A very few words will be sufficient to shew why the Committee did not, and why they *ought not* to have passed a resolution of the kind which their Scotch correspondents stickled for. Dr. Thomson is pleased to say, that the Committee 'have forgotten that they are the executive, and not 'the legislative branch of the Institution.' The legislative branch would appear to be the Edinburgh Committee. Dr. Thomson's distinction, however, is an absurd one. Every executive committee is a legislative branch, so far as regards the framing of all necessary by-laws and regulations for the management of its proper business. Every such committee is entrusted with legislative powers to a certain extent; and it may be placed in circumstances which require and justify its exceeding those powers, trusting to an act of indemnity and approval on the part of the general body at the annual revision of their proceedings, when their power expires. We admit, however, that no executive committee can have power to alter or violate the fundamental laws of a society: such alteration may become necessary, and it will then be their duty to

ecommend it to the adoption of a general meeting, which we uppose no one, unless it be Dr. Thomson, will deny to have hat power. But if a Committee has not a legislative right xtending to any alteration of a fundamental law, neither can t come within their province to pass a *declaratory* law affecting he very constitution of the Society. A declaratory law, making a pre-existing law binding in a certain sense, the meaning of which had previously been undefined or disputed, has always been understood to require the same legislative powers as the issuing of an original enactment. The Committee might have declared their private views of the fundamental rule in question, had they been agreed in their views; but they had no right to declare the rule to be, what a very large portion of the Society maintain it *not* to be, and what the practice of twenty years, the best expositor of any rule so far as regards the intention of its framers, disproves it to have been. Supposing, then, for argument's sake, that the Scotch view of the rule were the right one, and that the Committee had all become converts to this view, we maintain that they would have exceeded their province in passing a resolution affirming, or what Dr. Thomson calls recognising, an interpretation of the rule which only a general meeting can determine to be binding. Nor can even a general meeting affirm with truth that such has been the rule: it can only decree the sense in which it shall be taken in future. Opposite views have been taken of it; and the uniform practice of a series of Committees annually chosen, has been guided by those opposite views. Yet, because the London Committee did not pass a resolution stultifying themselves, condemning their predecessors, exceeding their own powers, and contradicting what many believe to be fact, their conduct is pronounced 'unsatisfactory.' Dr. Thomson wanted them to cry *confiteor*, and then, possibly, he might have deigned to say to them, *ego te absolvo*. He treats them throughout as culprits who had wilfully 'disputed, as 'well as thwarted,' the law 'whose meaning they have now 'ascertained, as well as professed a determination to obey.' '*We* do not *wish*,' says this valiant presbyter,—'we *demand* '*and insist upon* a dutiful and strict adherence to the law of 'the Society.' It may be questioned whether the former Governor-general of India, the Bishop of Litchfield, or Lord Bexley, was ever talked to with this heroic boldness before. Surely, the spirit of John Knox has revisited the earth in the avatar of Andrew Thomson. But we beg pardon for seeming to confound two things so infinitely different, as the holy courage of the martyr and the mock majesty of the pedagogue.

The second objection is founded, we regret to say, on either

a most disingenuous perversion or an astonishing oversight of fact. The Resolution speaks of the books usually termed Apocryphal.

'This sounds ill,' says Dr. Thomson, 'when coming from one body of Protestants to another; and it is more than strange when addressed by the Committee of the British and Foreign Bible Society to the friends and lovers of the Bible throughout this gifted empire. Such a circumlocution did not formerly obtain among us when speaking on the subject. The Apocrypha was just called the Apocrypha, by the London Committee, and by the Edinburgh Committee, and by all other Committees in the kingdom. It was denounced and excluded as unworthy of any place in the inspired record. No qualifying phrase was employed to render its sentence of condemnation less severe. All agreed in simply and steadily denominating it the Apocrypha. But now, a more measured and cautious language is made use of when it is mentioned. Now that it is getting a decree of banishment pronounced against it, certain honied words are connected with it, which may indicate that the treatment it is receiving is rather worse than it deserves. It is no longer the Apocrypha, but the books which are usually termed the Apocrypha; as if, in the opinion of the London Committee, our views of its want of all claim to the character and authority of Divine revelation, were not so indisputably sound as we had ventured to imagine.'

But *was* this Resolution addressed simply by one body of Protestants to another? Dr. Thomson is quite aware that this does not truly represent the fact. He knows that the Resolution was anxiously looked for by foreign societies of different communions, and that it was *not* meant to circulate only throughout this 'gifted empire.' Could he for a moment imagine, that the Edinburgh Committee was the only one that the London Committee thought of?—that Dr. Thomson was the uppermost thought in their minds? Or does he think that to render their phraseology palatable to him and his friends should have been their main solicitude? If so, he immensely over-calculates his own importance. But still, he must have known, that the Resolution was framed with a view to its being transmitted to the Continental Societies, as a reason for a total alteration of what had been the uniform practice of the British Society;—a very sufficient reason, by the way, why it could not with propriety distinctly recognise the fundamental rule in a sense at variance with that established practice. Dr. Thomson knows, at the same time, that there are among the members of the London Committee, clergymen and gentlemen whose views of the Apocrypha are the same as his own; nor has he the slightest reason to suppose that, by a

ngle individual, its 'want of all claim to the character and authority of Revelation' is doubted. What then must now e thought of his inflammatory tirade? He is aware that his bjection may be thought 'hypercritical.' We should scarcely ave deemed it worthy of notice, had it not been dishonest.*

We have perhaps dwelt too long on this part of the subject, nd shall now permit Dr. Thomson to withdraw for the present, hile we endeavour to disabuse our readers with regard to the ue character, object, and principle of the British and Foreign ible Society. Our readers will recollect that, at the very ommencement of our observations on this dispute, in our umber for September last, we adverted to Mr. Douglas's loquent exposition of the plan and design of the Institution, expressing those views which have all along guided us in he discussion. His words are, that the Bible Society 'becomes a rallying point for *all Christians*, as it affords a basis of union broad enough to admit every varying shade of opinion, and lifts up a conspicuous standard to all those who are engaged in earnest in furthering the Redeemer's kingdom;' that 'it combines all classes and all creeds; and that *those who build precious things, and those who heap up stubble upon the foundation of the Scriptures, have here one point of agreement* in the foundation for which they both earnestly contend;' that 'it oversteps the boundaries of kingdoms, and the separation of national jealousies, and presents a field wide enough for men of all nations and languages to enter, without conflicting or jarring with each other.' Mr. imeon holds similar language. 'We have,' he says, 'all agreed to merge our own peculiarities, and to forget every thing which separates us from one another for the benefit of the world.' And the declaration of the Society in its first dvertisement, fully warrants this view.

'The *principles* upon which this undertaking will be conducted, are

* We are not sure, however, (not being in the secrets of the Earl-treet Committee,) that this Resolution may not after all have been rawn up by some sound member of the Kirk of Scotland, who might ave in his recollection the phraseology of Article III. in Chap. I. f the Confession of Faith approved by the General Assembly, and atified by Act of Parliament, 1649. It runs thus: THE BOOKS COMMONLY CALLED APOCRYPHA, not being of Divine Inspiration, are no part of the canon of Scripture, and therefore are of no authority in the church of God, nor to be any otherwise approved or made use of than other human writings.' Was Dr. Thomson ot aware of the language of the Confession of his own Church?

as comprehensive as the nature of the object suggests that they should be. In the execution of this plan, it is proposed to embrace the common support of Christians at large, and to invite the concurrence of persons of every description who profess to regard the Scriptures as the proper standard of faith.'*

To this distinguishing feature in the Society's constitution, Mr. Haldane, in the twenty-first year of its operation, comes forward to object. After citing Mr. Simeon's words, he exclaims:

'Is it possible, when Mr. Simeon speaks of merging peculiarities, and "of all sects and parties meeting upon one common basis," that he can refer to Arians and Socinians? Does he esteem them to be Christians? I will venture to say, he does not; and that, when he spoke of all meeting upon one common basis, he had in his mind the basis of the Gospel.'

Mr. Simeon's words are so plain, and his meaning so clear, that it is not a little singular that Mr. Haldane should attempt to wrest or mistify them. It is clear, that he had not in his mind the basis of the Gospel, but the 'common basis' of the broad principle on which the Institution was founded. The only basis of a society must be its laws; and it is of these Mr. Simeon is speaking, and of the 'common work' in which all sects and parties are invited to concur, namely, the circulation of the Holy Scriptures. The Bible Society is not a *propaganda* Society: it has always disclaimed this character. Its object, therefore, is not to send out men to preach the Gospel. It has consequently no creed to expound, no dogmas to defend; it requires no confession of faith on the part of its members, imposes no solemn league or covenant, nor does it pronounce any sentence of reprobation on either Arians or Socinians, Turks, Jews, Papists, or Infidels. Mr. Haldane is at full liberty to object to the constitution of such a society, as too liberal, too catholic, too comprehensive; but he is not at liberty to lay his own creed as the foundation of the Society, and then attack the Committee for not adhering to it. Mr. Haldane remarks (at p. 139), 'that the preaching of the word 'preceded, at the beginning, the circulation, and even the publi-'cation of the Scriptures,' and that 'before even the trans-'actions of his life were recorded, the Divine Author of the 'Gospel sent forth his missionaries into all the world.' This remark occurs in connexion with his complaint, that the members of the Bible Society hesitate to encourage the preaching of the Gospel in Christian countries. Here, we discover the

* Appendix to the First Report. p. 25.

eal source of his dissatisfaction with the Society. It would e easy to shew, that the view he has taken of the circumtances attending the first propagation of the Gospel, is a artial and incorrect one. The preaching of the word was in he first instance directed to the Jews, and did *not* precede the ublication of their Scriptures. "For Moses of old time had a every city them that preached him, being read in the synaogues every sabbath day;" and to these Scriptures, our Lord nd his apostles uniformly appealed as testifying the truth of hat they taught. How early the transactions of our Lord's ife were recorded, is uncertain. By many learned men, the Gospel of St. Matthew is believed to have been written within even, or even four years of the descent of the Spirit; and all t. Paul's epistles were written between A.D. 52 and 67. Mr. Haldane's reasoning, if it has any weight, must be built either n the *insufficiency* of the Scriptures, or the unlawfulness of eversing a decreed order of proceeding. But whatever his pinions may be, it is expecting somewhat too much, to reuire that the Bible Society should remodel itself in accommoation to his plan of preaching the Gospel.

In this 'gifted empire,' under the protection of British aws, any person or persons may associate for the purpose of romoting the spiritual welfare of men by either preaching or he circulation of the Scriptures and religious tracts. On the European Continent, a similar liberty is unknown. How audable soever the object, if it require a public union, its plan ust obtain the previous sanction of the powers that be; and fter permission has been conceded, a vigilant eye marks all he proceedings, and if these are supposed to militate in any ay against the established order of things, the progress of ne institution is immediately arrested. This being the case, seemed the part of Christian prudence, and in no wise at ariance with Christian rectitude, to conciliate the patronage f men high in office, both in Church and State, in the foraation of Bible Societies, since without their sanction and o-operation the object could never have been obtained. But Ir. Haldane is indignant at this proceeding. Persons unound in the faith (according to Mr. Haldane's theology), hatever be their rank in society, ought not, it seems, to be onsulted in the matter; they are unworthy of being acknowedged as co-operators in the distribution of the Holy Scripures. The civil and ecclesiastical powers of Europe are alike o be set at naught by the Committee of the British and Foeign Bible Society and its agents, as the readiest way to romote the interests of the Gospel; and open hostilities are o be commenced with all the public religious instructors and

pretended pastors of the Protestant world, as too impure a medium for conveying the Bible to the public.

'Is it to be tolerated,' he exclaims, 'that, over the whole of the Continent, the chosen friends of the British and Foreign Bible Society, those whom it generally *appoints* or countenances as the leaders in the various Bible Societies which it creates, shall be Arians, Socinians, or Freethinkers? Is it to be connived at, that *through their hands*, the Scriptures shall be delivered to the people; thus giving all the sanction in its power to the characters, the opinions, and the qualifications of these men as public religious instructors—while at the same time, the leading directors of the British and Foreign Bible Society, as well as the various denominations of Christians throughout Britain, by whom the Society is upheld, are convinced that the religious systems of these pretended pastors are as completely opposed to the Gospel, and as subversive of the whole system of Divine truth contained in the Bible, as the grossest system of Pagans, Deists, or Atheists' p. 135.

We believe Mr. Haldane to be incapable of intentional misrepresentation, but this statement is certainly far from being either a sober or an ingenuous one. The idea of a Committee of gentlemen in Earl-street issuing their *appointments* to the magistrates and ecclesiastical authorities of the continent, and directing them to take the lead in the various Bible Societies, is not a little amusing. The London Committee can have no power either to appoint or to exclude, to nominate or to reject. And from Mr. Haldane's own shewing, they would have had no room for choice, even had they had the prerogative. 'From 'the Continent of Europe,' he says, 'the light of Divine truth, 'with which it was once eminently favoured, *has been withdrawn*;' and according to the dark picture which he draws of the state of the continental churches, the Committee were compelled to accept of such co-operation, or abandon all attempts of the kind. But really, when he talks of their '*installing* Arians, 'Socinians, and Neologists, Deists and Atheists, as the 'counsellors and directors of the Bible Societies abroad,'—when he speaks of their agents 'going forth in the name of 'a great Society, empowered to give grants of money, to erect 'societies with presidents, secretaries, treasurers,' &c.—as if the Earl-street Committee had at their disposal, places and pensions, stars and titles, or at least salaries and gold snuff-boxes,—his fancy must be allowed to have run away with his judgement. Since the dissolution of the connexion between the Russian Bible Society and the British Institution, *two* individuals, and two only, we have reason to believe, can be considered as in the employ of the British Society on the Continent, and one of these is in a literary capacity. When one of their diplo-

matic agents 'goes forth' in the plenitude of his powers, to visit the societies abroad, or to assist in the formation of new ones, he has, we verily believe, no bribes, no remuneration to offer, no titles to confer: he goes to solicit or to advise, but has no power to command. Every such Society on the Continent stands upon its own basis, and is entirely independent of the British and Foreign Bible Society, as to both the appointment of its officers and the management of its affairs. There, as in England, an annual subscription renders a member eligible for any of the offices. The subscribers voluntarily unite for a specific purpose, and choose from among themselves their presidents, directors, and secretaries. The British and Foreign Bible Society have no power to dictate to these Societies any further, than to prescribe, as the condition of our co-operation, that their editions of the Holy Scriptures shall be without note or comment. Their agent has no power to say, as Mr. Haldane would have him: Pastor A. is ineligible, he is suspected to be of Socinian principles; —strike off Professor B., he is an avowed Arian; Count C. is a Neologist, we can have nothing to do with him; Messieurs D. E. and F. 'act more on worldly considerations—*des vues 'humaines*—than in a true spirit of faith,'—they are too impure a medium for the transmission of the Scriptures to the people. We say, admitting the wisdom and legitimacy of this mode of proceeding, the Committee or its agent has not the power to act thus. Mr. Haldane's picture is, therefore, an imaginary one, bearing no relation to the actual state of things; and his charges against the Directors, therefore, fall to the ground, even supposing his representation of the deplorable character of the foreign societies to be accurate. Of this, indeed, there is happily reason to doubt, from the sweeping nature of his assertions, compared with the meagreness and vagueness of his pretended evidence.

'The state of Bible Societies on the Continent,' he says, 'according to the most recent accounts, is truly deplorable. A well-informed foreigner, who has lately been travelling among them to ascertain in what state they are, gives it as his decided *opinion*, that Christians have *very little weight* in the several committees, which, in general, are wholly under the direction of freethinkers. Such is his *report* of them from one end of the Continent to another.'

This well-informed foreigner, having been apparently sent out (by whom?) to ascertain the state of the continental Bible Societies, comes home to his employers with an *opinion* that *Christians* have very little *weight* in the committees!! It would seem then, that, after all, there are some Christians in

these committees, though they do not form the majority. But was this opinion carefully formed? Was there no previous bias on the mind of this agent? From one end of the Continent to the other includes a considerable tract of country: Did the reporter really traverse it? These questions must be answered, before this anonymous evidence can be deemed of much weight, giving the individual full credit for good intention and veracity. But Mr. Haldane proceeds:

'Other foreign Christians, who have visited this country, confirm this report, and have given the names of many Arians and Socinians, who are the sole governors of several societies abroad. A few weeks ago, I received the following account of the secretary and treasurer of one of these Bible Societies:—"The Secretary is the idol of the fashionable world here, because, to use the words of the treasurer, he preaches in such a refined style, that none but well educated persons can understand him; and the morality he inculcates is so pure and excellent that it surpasses the precepts of the Bible; he therefore alludes seldom to the Bible, and makes very little use of Biblical expressions." This secretary affirms that the epistles contradict the gospels. I have myself known a Bible Society abroad, which had for its secretary a Socinian, if he was any thing at all, and who was *one of the active agents employed in adulterating the Scriptures by the addition of the Apocrypha*, both of which to him were equally indifferent. Of the same society, the treasurer was the *avowed author of a large and elaborate book against the Divine origin of the Bible.*' p. 119.

What Mr. Haldane means by an active agent's being 'employed in adulterating the Scriptures by the addition of the 'Apocrypha,' we are really at a loss to determine. Does he mean a printer or a book-binder? We have, in this sense, both at Oxford and Cambridge, active agents employed in this adulteration. But in all the authorised foreign versions, the Apocrypha is included: how then can any individual be actively employed in adding it? Nor is it less mysterious what interest Socinians should have in circulating the Apocryphal books. But waiving this, we would put it to the common candour and common sense of our readers, whether these facts be sufficient to justify Mr. Haldane's sweeping allegations, that 'over the 'whole Continent, the *chosen friends* of the British and Foreign 'Bible Society, those whom it generally appoints or countenances as leaders in the various Bible Societies which it 'creates,' are 'Arians, Socinians, and Freethinkers.' Do they amount to the slightest proof of this most calumnious, most unChristian assertion? Of all the enemies that have ever assailed this noble institution, did any one ever venture on so foul, so gratuitous a charge?

From the constitution of the foreign Bible societies, it necessarily results, that their committees are composed, like those of the British societies, the Edinburgh committee not excepted, of individuals differing widely in rank, talent, learning, and religious sentiment, but all agreeing on this one point, that it is a good undertaking to endeavour to supply the poor with copies of the Holy Scriptures. That the Continent is over-run with Arianism is, we fear, but too true; there are consequently Arians and Socinians to be found among the members and even leaders of Bible societies, as well as among the pastors, professors, and ecclesiastical authorities. But that men of piety and devotedness to God are excluded from these committees, that they do not, for the most part, form a fair proportion of them, we believe to be a most untrue and unwarrantable representation. There may, perhaps, be found here and there, an individual of more zeal than wisdom, who, because he cannot carry every thing his own way, has thought proper to turn aside and calumniate the society to which he belonged, and all similar associations; and we cannot answer for it, that there may not be some good men on the Continent, as in England, who for some reason or other stand aloof; we will venture to say, however, that the Rev. Messrs. Chabrand, Marzials, Bonnard, and others, will not thank Mr. Haldane for the manner in which he has made them figure in his pages, as the *only* men in France worthy of being entrusted with the circulation of the Holy Scriptures, to the condemnation of the motives of the vast majority of their colleagues in these associations, and in the ministry of the Protestant churches throughout that kingdom. Mr. Haldane's complaint amounts to neither more nor less than this; that the Bible Society has not, throughout the Continent, raised the standard of *dissent*, and allied itself exclusively to one particular party, in open opposition to the synods, pastors, and collective churches throughout the Protestant world. Our reply is, that such was not the proper business of the Bible Society, nor did it comport with either its object, spirit, or principle. We do not say that the cause of evangelical dissent on the Continent may not be the cause of truth and godliness, or that the foreign churches may not be extensively tainted with heresy;—although we have on record the instructive case of a holy reformer, 'very jealous for the Lord of Hosts,' who thought that he was the only prophet left alive in Israel, and that the whole nation had forsaken the covenant of the Lord, whereas he was told, that seven thousand were left, who had not bowed the knee to Baal. But the distinguishing character of the Bible Society, that on which its unity, its strength, its universality, its perpetuity, and its efficiency alike depend, is, that its

simple object admits of the co-operation of *all* sects and parties, all classes and all creeds,—that is to say, of their co-operation *for the specific object;* and if Socinians and Free-thinkers, Papists or Turks, from whatever motives, choose to join in promoting the circulation of the Holy Scriptures, opposed as *we* deem the Scriptures to be to their tenets and interests, the surrender is on *their* side. That Arians and Socinians are the chosen friends of the British and Foreign Bible Society and its agents on the Continent is, however, just as true, as that they are the leaders and directors of the Bible societies at home, the chosen friends of the London, or of the Edinburgh Committee.

It will be worth while, however, to look a little more narrowly into this gentleman's main argument, that, by conniving at the delivery of the Scriptures to the people through the hands of heterodox persons, we give all the sanction in our power to the characters, opinions, and qualifications of these men as public religious instructors. This objection against the Bible Society has no pretensions to originality. In a somewhat different application, it was worn threadbare in an early stage of the Bible Society controversy. It was urged by our High-Church opponents as an insuperable objection to co-operating with sectaries of all sorts, Methodists, Baptists, Socinians, and others, that the Bible would acquire a taint by passing through so heterodox a medium; and that church-men would be giving a sanction to Dissent, and to the characters and qualifications of Dissenting teachers as public religious instructors, by conniving at the delivery of the Bible to the people through their hands Thus we find Dr. Wordsworth holding this language: 'The Dissen-'ters have succeeded in drawing us down from our vantage-'ground, to put off our armour, even to slight and despise it, 'and to place ourselves side by side with the lowest of their 'sects.'* And Mr. Sikes objects, that, though the Society in its collective capacity gives the Bible without comment, yet, as it gives it *through the hands* of its various members, and some of them may be *Socinians, Calvinists, or Quakers*, they may circulate it with tracts and comments, or with 'a com-'mentary in their mouth,' so as to make it speak 'Socinianism, 'Calvinism, or Quakerism.' The same gentleman has also anticipated Mr. Haldane in another of his objections. 'In the 'sacred history,' he remarks, 'whenever it is proposed by 'Providence to propagate the gospel, it is done, not merely by

* See "Reasons for declining to become a Subscriber to the Bible Society." By Christ. Wordsworth, D.D. &c. 1810; and "Letter to Lord Teignmouth in Vindication of Reasons," &c. p. 113.

lispersing copies of the Scriptures, but by the instrumentality of authorised ministers who bring the Scriptures in their hands. When Cornelius was favoured with a heavenly vision, his direc-ions were not to send and procure the Scriptures, but "send o Joppa and call for one Simon, whose surname is Peter; he will tell thee what thou oughtest to do." And who was this Peter? no lay-preacher, no leader of a sect or schism. He vas a regularly ordained minister of the church."* How are e tables turned! Who would have expected to find a sec-ry, a schismatic (in the view of these gentlemen), and a leading ember of a Bible Committee, making use of the same argu-ent as a reason against sanctioning the circulation of the criptures through the medium of regularly ordained ministers id pastors of established churches? On the part of the cle-al opponents of the Bible Society, these reasonings were the time supposed to indicate an unworthy jealousy of the fficiency of the Scriptures, a spirit of illiberality and intole-nce, a paramount anxiety to promote the interests of their n church or party at the expense of the higher considerations Christian charity. But we must have been mistaken. Nar-w views and strong prejudices cannot have influenced Dr. ordsworth, Mr. Sikes, Mr. Spry, and others, in urging these parently unreasonable and illiberal objections; for they are ecisely the same as Mr. Haldane's. We imagined those rsons to be hostile to the whole constitution and plan of the ble Society: yet, if so, in what does Mr. Haldane's friendship ffer from their hostility?

But let us look at the argument a little closer. Arians, So-nians, and Free-thinkers are improper persons to be allowed co-operate in delivering the Scriptures: and upon this ound, Mr. Haldane tells us, the 'right feeling priests' of the mish Church refuse to join the Bible Society. These Romish iests take exactly the same view of the plan of the Society, seems, as Dr. Wordsworth, Mr. Sikes, and Mr. Haldane do. singular alliance, but no matter. We wish to ask, whether r. Haldane's Roman Catholic friends would allow Quakers, io deny the Sacraments, or Scotch Sandemanians to be oper persons to unite with in delivering the Bible to the ople. We trow not. We are sceptical whether the 'right eeling' of many of these priests would admit of their cor-dlly uniting with such heretics as Richard Phillips and Luke oward. But we must take the liberty of putting another estion to Mr. Haldane, and in his own words: 'Is it to

* See Eclec. Rev. Old Series, Vol. VII. p. 269.

'be connived at, that the Scriptures shall be delivered to the 'people through the hands of' *Papists*, any more than through those of Arians, Socinians, and Neologists,—'thus giving all the 'sanction in our power to the characters, opinions, and quali-'fications of' right-feeling or wrong-feeling priests of the corrupt Church of Rome, 'as public religious instructors?' We know not with what consistency Mr. Haldane could consent to such fraternal co-operation. But, if the hands of Papists be too impure a medium, and it be thought that the waters of life will acquire a deleterious quality in passing through so polluted a conduit, the hands of the Greek clergy and the Syrian clergy are not a whit cleaner. Is it then, we again ask, to be connived at, that the Scriptures shall be delivered to the people of France and Switzerland through the hands of Arianized Presbyterians; to the people of Germany, through the hands of free-thinking Lutherans; to the people of Russia, through the hands of the idolatrous Greek clergy; to the people of Mexico, Colombia, Peru, and Brazil, through the hands of monks, friars, and Romish ecclesiastics; to the people of England through the hands of that motley and heretical body, the Earl-street Committee? Down with such a system. The only fit persons to deliver the Scriptures to the world are Mr. Haldane, Dr. Thomson, Messrs. Chabrand, Marzials, Bonnard, and others hereafter to be named by the Continental Society and the Edinburgh Committee.

We have heard—perhaps Mr. Haldane may have heard—of a little sect that sprang up in this kingdom not a century ago, who carried their jealousy of fraternal co-operation with the non-elect to that height, that their rules did not allow any of their members to join in prayer with a person not of their persuasion. It strikes us, that the not suffering a person of heretical principles to join with us in distributing the word of God, savours not a little of the same pharisaical spirit. But there is no accounting for the eccentricities of zeal. We have heard of a sage proposal to open all the meetings of the Earl-street Committee with a religious service;—whether a form of prayer, or extemporaneous prayer, we are not informed, and therefore cannot tell whether this pious manœuvre was intended to disgust any of the clergy, or to get rid of the Quakers. But the fact is, that the catholic spirit of the Bible Society is the grand stumbling block to all those worthy and well meaning persons whose minds are essentially sectarian. Mr. Haldane thinks all this peace and union a very bad sign of the times. 'If 'discussions and differences of opinion be not excited by 'giving men the Bible,' he says, 'it is owing either to its 'being neglected, or to their mistaking the religion it incul-

'cates.' This, we admit, is true to a certain degree, but it is a truth bordering on a most pernicious doctrine. The tendency of the doctrines of the Bible is, to make men agree, to promote peace, unity, and good-will. And though our blessed Lord declared that he came not to send peace, but a sword, intimating that his followers must be prepared to encounter the world's hatred and domestic persecution and treachery for his name's sake, the New Testament contains no passage which should warrant the idea, that to court persecution, to provoke controversy, and to excite opposition and discord, is the duty of a Christian, or the readiest way to advance the kingdom of righteousness and peace.

But our readers must by this time be convinced, that the objections taken by Mr. Haldane and his friends against the administration of the Bible Society by the Earl-street Committee and its foreign agents, strike at the very principle and constitution of the Society itself. Nothing can be more opposite than the system of union and co-operation which has hitherto been considered as the glory of the Bible Society, and that which Mr. Haldane would substitute for it. Yet, these are the gentlemen who clamour for an adherence to the constitution and rules of the Society! 'Thy rowers have 'brought thee into deep waters,' pathetically exclaims Mr. Haldane; and this new pilot would steer back the Society into the narrow pool of theological debate. These rowers have for twenty years navigated every sea, and left blessings in every port; and are they now to be discharged, that the vessel may be cut down to a floating ark, or towed along by Mr. Haldane's favourite vessel, the Continental Society?—No, never.

We suspected from the first, that the objection to the circulation of the Apocrypha had something behind it. We might now safely appeal to our readers, whether we were wrong. But it remains to prove, from the pamphlets before us, the real source and bearings of the opposition of the Edinburgh Committee. We have seen what are Mr. Haldane's enlarged views of co-operation, and they will serve not a little to illustrate the following paragraph from Dr. Thomson's statement.

'We cannot safely or properly co-operate with any Society or individual agent that does not acknowledge the same canon of Scripture. *And as one proof of their holding the same canon of Scripture, they must practically refrain from circulating the Apocrypha with the Bible, whether it be appended, or whether it be interspersed.* If they hold a different canon, or if they act in the distribution of the Bible as if they did so, inserting in the same volume with the Word of God, that which is not the Word of God, then, to employ them as our

agents for carrying into effect the purposes of our Bible Society, is so far to give our countenance to an adulteration of the words of eternal life, and to enable others to give a wider spread to spurious editions of the Holy Scriptures.' p. 136.

The plain meaning of this is, that the Committee ought to break with every national church in the world, except the Church of Scotland, and become undisguisedly a sectarian, in this country a Dissenting Society. We do not wonder that Mr. Craig, as an episcopalian, had some scruples as to adopting a statement containing such a proposition as this. We should extremely like to see how Mr. Gorham would look on reading it. To be eligible as a member of a Bible Society that shall secure the co-operation of Dr. Thomson and his friends, a person must practically refrain from circulating the Bible as printed by the Universities of Oxford and Cambridge, and as appointed to be read in churches,—that is to say, with the Apocrypha;—the Bible as circulated (to a great extent) by the Bartlett's Buildings Society,—the Bible as it exists *(horribile dictu!)* not only on the reading-desks of Episcopal churches, but in a very large proportion of Dissenting pulpits. Yes, the alarming truth must be told. All the copies of the Quarto editions of the Holy Scriptures issued by the Clarendon, and (if we mistake not) the Cambridge press, include the Apocrypha; and although the pernicious appendage admits of being cancelled, we speak from a pretty extensive knowledge of fact, when we say, that the pulpit Bibles in Dissenting chapels will usually be found to contain the Apocrypha. Every Bible that is used in the reading-desks of the Established Church *must* contain it. Nay, more; we never heard a conscientious objection raised by a single English Dissenter of any denomination to this inclusion of the Apocryphal books between the two boards of the Bible. Against the practice of the Church of England in directing lessons to be read from the Apocrypha, as we stated in a former article, the Nonconformist Commissioners who assisted at the Savoy Conference, firmly and conscientiously protested;* and the Dis-

* Yet, their language (as cited in our September Number) is remarkable. 'We asked not,' they say in reply, 'that no Apocryphal 'chapter may be read in the church, but that none may be read as 'lessons: to read them in the same place, under the same title, 'without any sufficient note of distinction, or notice given to the 'people that they are not canonical Scripture, *they being also bound* 'with our Bibles, is such a temptation to the vulgar to take them 'for God's word, as doth much prevail, and is like to do so still.' Could they have contemplated their exclusion from the Bible, when,

senters of the present day still rank this among their objections to the ritual of the Establishment. Many clergymen, we are aware, evade or disobey this direction,—on their own responsibility; but that is not our affair. But as to the insertion of the Apocrypha in the same volume with the canonical books, we cannot discover that, either by our Nonconformist ancestors, or by any existing denomination of English Dissenters, it was ever objected to as *unlawful*. That it was extensively disliked, —that it was deemed inexpedient, especially in the case of editions designed for circulation among the lower classes,— and that the practice of omitting the Apocryphal books has been silently gaining ground among both churchmen and dissenters, so that even the English Universities have, we understand, in some instances, followed the example set them by the King's Printer, by omitting it in small editions,—all this we admit. We believe that the Apocrypha in this country was in a fair way to die a natural death, having no spiritual life in it. And the same consequence would result from the diffusion of Scriptural light in other countries: the Apocryphal books would first sink into disuse, and at length be silently and gradually dropped out of the holy volume. But we repeat that, to the best of our knowledge and belief, the lawfulness of inserting it was never questioned, before this new article of faith was promulgated by the Edinburgh Committee. Even the Confession of the Church of Scotland is silent on this head. And not only Church Bibles and Dissenting pulpit Bibles, but the family Bibles of Dissenters, at least those of venerable date, will in general be found to contain the Apocrypha.

Upon what principle, then, is it now demanded, that every member, whether of the Church of England, the Church of France, or any other Protestant, Papal, Greek, or other foreign communion, shall practically refrain from circulating the Apocrypha with the Bible, in order to be deemed worthy to cooperate in the delivery of the Scriptures to the people? Let it be known, that this indecent, this intolerant demand does not proceed from any body of English Dissenters. We love the Apocrypha just as little as does Dr. Andrew Thomson; but we say, that this is not the way to get rid of it, nor the way to advance the cause of the Bible Society, or the circulation of God's Holy Word.

The question of the Canon is not now before us,—among Protestants, that has never been a question,—but the *lawfulness* of circulating what is admitted and declared *not* to be ca-

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with this qualification of announcing them to be apocryphal, they would have consented to their being occasionally read in the church?

nonical, as an appendage to the inspired books. And we must take the freedom to ask, how any clergymen of the Established Church can with the least shew of consistency maintain the negative?* How would the proposal to exclude the Apocrypha from all copies of the Bible issued by the Venerable Society, be received at Bartlett's Buildings? Can it be imagined that it would ever receive the countenance of the dignitaries of the Establishment? And yet, it is pretended, that the laws of the British and Foreign Bible Society were framed with the express intention to secure its exclusion from every copy of the Scriptures issued by any Bible Society whatever throughout Christendom! We deny, not merely that this was the fact, but that it could possibly be the fact. Had such an intention existed, Mr. Hughes, who has perhaps the best claim to be considered as the founder of the Society, could not have forgotten it; and *he* says, the design was never contemplated. Had it existed, further, it must have been known to its earliest patrons; and we feel confident that Bishop Porteus and the other prelates who gave the infant Institution their cordial support, would never, in that case, have sanctioned a regulation at once so invidious and sectarian. But the extension of this exclusion to all foreign versions would have been considered, at the formation of the society, too chimerical an idea to be entertained for a moment. We say boldly, therefore, that it could not have been contemplated; in proof of which, we may refer to the *very first grant* made to a foreign Bible Society, that of Nuremburg. This was announced in connexion with the remark, that it was hoped, the same Society would 'soon have it in its power to print a large 'edition of the *established* Lutheran Bible complete,'† which established Lutheran Bible was known to contain the Apocrypha. In the Appendix to the same Report (1805) is inserted a

* We have already had occasion to cite the words of Bp. Cosin, whose History of the Canon has been so repeatedly referred to in the present discussion. In stating the inquiry, he says: 'The Question 'will not be, 1. Whether those Apocryphal books either have been 'heretofore, or may still be read in the Church for the better instruc-'tion and edifying of the people in many good precepts of life. 2. '*Nor whether they may be joined together in one common volume with* '*the Bible, and comprehended under the general name of Holy Scrip-*'*ture, as that name is largely and improperly taken.*' After mentioning three other particulars, he adds—'all this we grant. And to 'all these purposes, there may be good use made of an Apocryphal 'book.' p. 8.

† First Report, p. 13.

letter from a Roman Catholic Priest in Swabia to the Rev. Dr. Steinkopff, in which there is the following passage. 'Your 'question respecting the Catholics inspires me with the hope 'that your Society is desirous to extend its beneficial influence 'likewise to the Catholics, wishing only to know whether a 'dispersion of Bibles among them would be practicable; and 'indeed, it would not only be practicable, but desirable in the 'highest degree. Let me, however, candidly observe, that a 'Protestant edition of the Bible would hardly be suffered to 'have its free course, after all I know of the minds of most of 'the Catholic people or clergy. It ought, therefore, to be 'either a Catholic edition of the Bible, or, if a Protestant, it 'ought to have the same appearance as if printed in a Catholic 'town: for instance, the books of the Bible ought to be 'placed in an order different from that which is generally 'adopted in Protestant Bibles.'* Will it be said, that here is no mention made of any thing beyond a different order or arrangement? The reason is obvious: the only Protestant Bibles known in Swabia contained the Apocryphal books, and all the difference between the Protestant and the Catholic editions consisted in the arrangement. The subsequent application of this Roman Catholic priest for Catholic *Testaments*, was, after deliberate consideration, declined, objections being taken to the *version*. Mr. Gorham, however, in his 'accurate' statement, argues, that 'the encouragement held out in 1804, '5, by the Committee, to Protestant Societies which were 'about to print the Lutheran, the Bohemian, the Polish, and 'the Lithuanian Bibles, by no means implies that it was under-'stood that the Apocrypha should be annexed to those 'editions, if printed by our aid.' What then, were the Committee ignorant of the fact, that those Bibles contained the Apocrypha? If not, how could it fail to be understood, that the usual form of printing the Bible should be adhered to? But this gentleman's proofs of the intention to exclude are not a little singular. 'At a Committee-meeting, Nov. 5, 1810, it 'was "*agreed to omit the Apocrypha*," annexed to the Oxford 'Septuagint, fifty copies of which were sent to India.' And again, 'a *Sub*-committee, in Sept. 1811, "*agreed to omit the* '*Apocrypha*," in reprinting the German Bible from the Halle 'edition.' Let any man of common sense determine, whether such minutes could possibly have been made, or such an *agreement* have been come to by a *Sub*-committee, if the rules of the Society peremptorily deprived the Committee of all

* First Report, p. 36.

option or discretion in the business. In 1812, it being discovered that the Bohemian and other editions of the German Bible contained *prefaces and glossaries* besides the Apocrypha, a circular letter to the Continental societies was resolved on, stating 'the necessity of carrying into effect the fundamental 'law of this Society relative to the printing and publishing the 'Scriptures without note or comment.' It has been absurdly pretended, that the Apocrypha was included under the words note and comment,—an assertion quite on a par with the sage remark of Mr. Norris, that a translation is a comment, 'the 'version produced being neither more nor less than the trans-'lator's exposition.' The hollowness of this pretence will at once be seen on considering, 1. That the occasion of the circular letter was not the insertion of the Apocrypha, which was long before known to be the case in all the 'established' German Bibles, but the introduction of prefaces and glossaries. 2. That had the circular been intended to apply to the Apocrypha, it would not have been necessary to direct Dr. Steinkopff, in his subsequent visit to the Continental societies, to urge on them the omission of the Apocrypha.

But both Dr. Thomson and his new friend Mr. Gorham have disingenuously endeavoured to confound two things essentially different,—the wish of the London Committee to exclude the Apocrypha, and their supposed conviction that its circulation was forbidden by the laws of the Institution. Whereas nothing is more clear from the whole history of their proceedings, than that they were unanimously desirous of obtaining the omission of the Apocrypha, and as unanimously persuaded that the rules of the Society did not render this peremptory. Dr. Thomson asks:

'If it be really true, that they were not bound by the laws of the Society to abstain from circulating the apocrypha; and if it be really true, that its circulation is so necessary as they allege for the circulation of the Holy Scriptures on the Continent; have they done right in agreeing to relinquish the practice, so far as they have agreed to relinquish it in some of their resolutions?'

We challenge Dr. Thomson to adduce the slightest proof of a disinclination in the Committee, at any period, to relinquish this practice,—or, to speak more properly, to promote the relinquishment of this practice on the part of foreign churches. But could they have no other motive than the principle of obedience to their own laws? Who would imagine, from Dr. Thomson's statement, that the very individuals who framed those laws, ranked among the members of the Committee whose secret opposition to the laws is thus ungenerously insi-

nuated? If the laws were framed to exclude the Apocrypha, must it not have been the wish of the Committee to exclude it in practice? But they who framed the laws had not so bound themselves, and therefore we find them subsequently *agreeing* to omit, and *urging* others to omit the Apocryphal books. What inconsistency or ambiguity is there in this conduct? As a matter of economy, to take the lowest consideration, such omission was expedient. To prevent any interruption of unanimity in this country, either within the Committee or out of it, was another powerful inducement. But above all, the home practice justifies the belief, that it was the wish of the original promoters of the Bible Society, (so far as the subject was the matter of distinct consideration,) tacitly to get rid of the spurious appendage, but without stigmatising it in a manner that should give umbrage to members of the Established Church, and of other religious institutions by whom the Apocrypha is freely circulated. If there has been any thing approaching to concealment on the part of the Parent Committee, it relates, not to their tolerating the circulation of the Apocrypha by foreign societies,—which was a notorious fact,—but to their wish and determination to exclude it;—of which, had it been known, Mr. Sikes, Dr. Wordsworth, Bp. Marsh, and their other clerical antagonists would not have failed to make a handle, in order to excite the jealousy of every true churchman against the sectarian society. 'Had they proposed 'to combine the circulation of the Apocrypha with that of the 'Bible,' exclaims Dr. Thomson, 'how few, comparatively 'speaking, could they have hoped to associate with them in 'their undertaking!' Had it been proposed formally and absolutely to exclude the Apocrypha, our belief is, that their associates would have been still fewer, and that the Institution would always have been as contracted in its sphere of operation, and as sectarian in its character, as Dr. Thomson could wish it to become.

The length to which these remarks have already extended, compel us to pass over many points which we had intended to notice; but we must now briefly advert to the awful representations and denunciations of our Edinburgh Reformers as to the sin and danger of circulating the Apocrypha in any form. For be it remembered, that Mr. Gorham's distinction is now given up as frivolous, and to circulate the Apocrypha in the same volume with the Sacred Scriptures under any circumstances, is declared to be both perilous and criminal.

First, as to its sinfulness. This charge rests on two distinct grounds: the one is, that we thereby add to the word of God, what is no part of the word of God; the other is, that we bind

up with the inspired Scriptures, human writings which are admitted and declared in the volume we send out, not to be the word of God.

To prove the wickedness of adding to the word of God, Mr. Haldane has recourse, very unnecessarily, to an untenable and dangerous hypothesis and three inapplicable citations from Scripture. We say unnecessarily, because no Protestant that we ever heard of would contend, that it is any thing short of impious in the highest degree wilfully to add to the word of God. But we should be very sorry to rest the cause which Mr. Haldane advocates, on his theory of inspiration. Not only does he contend for the highest degree of plenary inspiration, but he represents it to be a most erroneous idea, 'that 'the Scriptures are written under different degrees of inspira-'tion.' By this plenary inspiration, claimed for the Scriptures, he understands, 'the infusion of ideas and words into the 'minds of the writers by the operation of God' In this literal sense, he ascribes to every book in the sacred canon, an equal claim to the title of the word of God. Having adverted to this wild dogma in a preceding article, we shall content ourselves with affirming in this place, that it is at variance with the opinions of learned, pious, and orthodox divines of all parties, at variance with internal evidence, and at variance with common sense. The dangerous tendency of such sentiments has been ably pointed out by our admirable Doddridge. Speaking of the highest kind of inspiration, that of immediate suggestion, he says: 'That this is applicable to all 'the history of it (the New Testament), or to all things con-'tained in its epistolary parts, I choose not to assert. For, as 'it cannot be necessary to its entire *credibility*, (which nothing 'can more effectually secure than a full superintendency,) it 'would subject us to so many difficulties, which have been so 'forcibly urged by others, that it is not necessary for me to 'repeat them here. But I am well assured, that the apparent 'insufficiency of the answers which have been returned to 'these objections by some very sincere but (I think in this 'instance) less judicious defenders of Scripture, has led some 'people to conclude that the Scripture was not inspired at all: 'as if it had been on both sides agreed, that a universal sug-'gestion was the only kind of inspiration worth contending 'for.' . . . . Referring to one class of these objections he adds: 'With which I have no concern, because they affect only such 'a degree of inspiration as I think it not *prudent*, and am sure 'it is not *necessary*, to assert. I leave them therefore to be 'answered by those, *if any such there be*, who imagine that 'Paul would need an immediate revelation from heaven, and 'a miraculous dictate of the Holy Ghost, to remind Timothy

'of the cloak and writings which he left at Troas, or to advise 'him to mingle a little wine with his water*.'

Even had Mr. Haldane's notion of Inspiration recommended itself by an accordance with reason and Scripture, his introduction of it in the present discussion would not have been very judicious, since his own creed in these matters cannot be allowed to form either the basis or the interpreter of the laws of the British and Foreign Bible Society. As to the texts which he cites, taken in their letter, they cannot by possibility be made to apply to such additions to the Bible as do not lay claim to the character of God's word. But with Mr. Haldane's views, we do not see how he can dare circulate a copy of the Bible that contains the spurious, false, apocryphal subscriptions appended to some of the epistles, and the spurious, apocryphal insertion in the fifth chapter of the first epistle of John†. His reasoning, to be valid, must apply to verses and words, and to erroneous renderings, as well as to entire chapters or books. In fact, the Edinburgh Committee take to themselves high merit for having made a stand against the crying sin of marginal renderings and references, and arguments at the beginning of each chapter; and Dr. Thomson has exerted all his ingenuity to make some of these speak the language of Church-of-Englandism or heresy. Were the subject less grave, this display of pettifogging criticism would be simply amusing.

The second ground of sinfulness, is, the unlawfulness of inserting writings which are declared to be apocryphal, in the same volume with the inspired Scriptures. To those who know us, we need not repeat, that we regard the practice as highly inexpedient, and that the total separation and abolition of the Apocrypha is a consummation devoutly to be wished. But when gentlemen begin to talk of its being 'a daring 'imputation on God's word,' a 'presumptuous invasion of 'consecrated ground, an adulteration, a corruption, a degrada-'tion, a counteraction of Divine Revelation, a crime bordering 'on blasphemy,'—we must pause and ask, Who is it that these courageous men are thus charging foolishly? The learned, and wise, and holy of Christ's Church of every nation and communion, since the Scriptures of the Old and New Testaments were first collected into a volume. This 'profane' practice has obtained the concurrence of Luther, of Calvin,

* Doddridge's Family Expositor. Vol. III. (8vo. 1810.) pp. 324, 340. See also Note at the end of this Article.

† Possibly, this verse may be held by Mr. Haldane to be genuine, and the remark will only be set down against us as another mark of heresy; but ought it not to be required then of all members of Bible Committees, that they believe in the inspiration of 1 John v. 7?

of the English Translators, of the Church of England, of the Synod of Dort, and of every Protestant Church in Christendom;—for we cannot allow a Church that has sanctioned the annexation of a metrical Version of the Psalms to the Holy Scriptures, to lay claim to exception. Whatever mode of distinguishing or separating the Apocryphal books may have been adopted, whatever objection may have been felt to their annexation, whatever wish expressed that they had never been joined, *the lawfulness of connecting them in one and the same volume has never till now been questioned.* Bishop Cosin says, it is no question between the Papists and the Protestants. The Savoy Commissioners admit, that it is no question between the Church of England and the Nonconformists The Synod of Dort say: 'The discarding of these books from the volume of the 'Bible has not been sanctioned by the example or votes of 'other Reformed Churches, and might give *occasion of offence* '*or calumny.*' The Universities of England hold it to be lawful. The practice of the Bartlett's Buildings Society vouches for the concurrent sentiments of every prelate on the bench. Every foreign Protestant communion deems it lawful. Every authorized version includes the Apocrypha. Every Biblical translator, therefore, has so far set his seal to the lawfulness of the practice. Now if, in the face of all these facts, the British and Foreign Bible Society are to be charged by a knot of gentlemen at Edinburgh with criminally corrupting the holy communication of Heaven, because they have, to a certain extent, tolerated the universal practice of foreign churches, we must ask, Who has constituted them the theological arbiters of Christendom?* Here is a Society which has silently and peaceably done more towards the separation of the apocryphal

* Dr. Thomson attempts to make out an honourable exception in favour of the American Bible Societies, which affords an additional proof that the boldness of his statements is not in exact proportion to their accuracy. 'The American Institutions print and circulate 'the Holy Scriptures without the Apocrypha, without heads of 'chapters, or marginal references, without note or comment, or addi-'tion of any description; and they call these, because they believe 'them to be, the word of God. This,' he adds, '*is the fact*; and we 'mention it to the distinguishing honour of our Transatlantic bre-'thren.' p. 66. That this is *not* the fact, we have evidence now before us. Among the other instances of wicked conduct on the part of the Earl-street Committee, the reverend gentleman adduces their printing a *Spanish Bible*, containing the Apocrypha profanely *intermingled* with the Canonical books. What will be his horror at learning, that this identical Spanish Bible has been printed by the American Bible Society at New York, in the same form, and as recently as the year 1824? We might fairly presume that this is not a solitary instance, but we content ourselves with leaving this fact to speak for itself.

from the canonical books within twenty years, than had been done by all the Reformers and Translators of past ages; and they are to be reproached and criminated for an attachment to the Apocrypha! And clergymen of the Church of England, too, can join in denouncing the conduct of the Bible Society for tolerating its circulation *abroad*, while they are themselves found members of the Bartlett's Buildings Society, which circulates it *at home*, and while they are compelled to read portions of that same Apocrypha in the house of God!!

'How complicate, how wonderful is man!'

If it be impious to join human writings confessedly uninspired to the canonical books in the same volume, we do not see how it can be held lawful to print human notes and expositions in the same volume with the sacred text. Possibly, Mr. Haldane may deem this also 'a daring imputation on God's 'word, as if it were not perfect and complete in itself.' We have no wish to press too hard upon this gentleman, but this seems the legitimate consequence of his reasonings; and the grounds of the imputed unlawfulness will require to be much more distinctly made out and defined, before we shall be able to tell, whether Thomas Scott and Matthew Henry were not invading consecrated ground in binding up their notes and comments with the word of God.

We shall say a very few words on the alleged *danger* of circulating the Apocrypha, first, because our wish to see it totally suppressed, wherever this concession can be obtained, springs from the belief that evil consequences may arise from its circulation; secondly, because we are sick of encountering the heated exaggerations on this subject, by which it has been attempted to inflame the public mind. We shall content ourselves with two remarks. The first is, that it is altogether *untrue*, that the Church of Rome builds the doctrines of purgatory, penance, atonement by alms-deeds, relics, &c. on the Apocryphal writings exclusively, or even mainly; nor would the loss of the Apocrypha deprive its priests of the deeper artifice of quoting, in defence of their doctrines, the Canonical Scriptures. In support of the doctrine of Purgatory, they cite 1 Cor. iii. 15. Matt. iii. 11. v. 27. xii. 32. 1 Cor. xv. 29, and Mark ix. 48. In support of the worship of saints and angels, they cite Rev. iii. 9. 2 Kings ii. 15. Josh. v. 14. Job v. 1. Psalm cxxxviii. 1. Gen. xlviii. 15. Zach. i. 12. Jer. xv. 1. and Luke vii. 3—9. In defence of the worship of relics, they cite the honour paid to the Ark, especially 1 Sam. v. 4. and Heb. ix. 4.; the virtue of Elijah's cloak, 2 Kings ii. 13.; and of his bones, xiii. 20.; of the hem of our Lord's garment, Matt. ix. 21.; of napkins applied to Paul's body, Acts xix. 12.; of Peter's shadow, v. 5.; alsoLuke vi. 19. John i.

27. and Heb. xi. 21. To give one more specimen, (and all these are takenfrom the works of Roman Catholic writers now before us,) satisfactory and meritorious works are defended by 2 Cor. vi. 4. Luke ii. 37 Col. i. 24. Gen. iv. 7. Psalm xviii. 20. xix. 11. 1 Kings viii. 32. Matt. v. 12. vi. 20. x. 42. xvi. 27. xix.. 27. xxv. 23. 34, &c. Mark x. 21. John v. 29. Luke xiv. 14. 1 Cor. iii. 8. 2 Cor. iv. 17. 2 Cor. ix. 6, 10. Gal. vi. 9. Eph vi. 8. 1 Tim. vi. 17. Rev. xxii. 12. and several others. To the reference to 2 Cor. ix. 6, is added: 'Note here, *alms-deeds made the seed of glory.*' Now let any reader turn to these passages, and judge whether, in the hands of a skilful casuist, they would not be far more available than any thing that could be obtained from all the Apocryphal books put together,—more especially, with the clenching remark: 'these are the Scriptures admitted by Protestants.' It must be then either through consummate ignorance or to answer the purpose of delusion, that such exaggerated statements are put forth as to the support afforded to Popery by the Apocrypha.

One more remark, and we have done. 'Grant me the Apocrypha as a part of the inspired volume,' said a speaker lately in one of the Bible Committees, 'and with this engine I will undertake to overturn all the fundamental doctrines of the word of God, and in their stead to establish every heresy which disfigures the Church of Rome.' This rash and empty vaunt is cited by Mr. Haldane with approbation; and he adds, 'Once possessed of this mongrel book, the fortress of the man of sin is impregnable.' Did Luther find it so? Did the Apocrypha prevent the Reformation? Has it prevented the spread of evangelical truth in the Church of England? How are we to reconcile such assertions as these with even a right faith in the efficacy of God's word, and a devout reference to the Holy Spirit? Much less, with those notions which Mr. Haldane advocates, relative to the pre-eminent necessity and efficiency of an evangelical ministry? Little does he think, that he is himself serving the cause of the Man of Sin far more directly by attempting to weaken and cripple the Bible Society, than the Apocrypha can ever be made to do. Give us the Bible, we say, with or without the Apocrypha, and we will soon shake the Man of Sin out of his fortress, and cause him to tremble on all his seven hills.

We have raised our feeble voice once more—we hope for the last time—in opposition to the clamour which has so strangely been raised with the view to frighten the Bible Society from its proper sphere and steady, magnificent course. Individually, though claiming the privilege of the craft in speaking *quasi ex cathedrâ*, we claim no other attention than may be conceded to an ardent friend and not inactive member of the noblest Institution which God has ever been pleased to raise up and to

If we might be permitted to address one word, in con-
to the London Committee, it would be to warn them
y take the next step towards concession. Union is not
trength : a forced combination at all events will issue
ness. We should presume that the fundamental law of
iety will not be amended, without ascertaining the
f the sacrifice of patronage and co-operation which it
t to propitiate the malcontents. Dissenters as we are,
ld not part with a prelate, nor even a dean, to regain
ices of Dr. Andrew Thomson himself. Let the Apo-
be given up, and we shall unfeignedly rejoice at it, if it
lone without affecting the catholic character, narrowing
s, contracting the sphere, or obstructing the further
s of the Institution either as a *British* or a *Foreign*

NOTE.

ad intended to enter more at large into the subject of the
out our limits forbid. We must, however, briefly advert to
ments made in our former article, for the purpose of repelling
sh calumnies brought against the Eclectic Reviewer by Mr.
. In a Letter addressed to the Editor of the Christian Guar-
says : ' The hackneyed nature of this Writer's objections
ot merit a reply : *every one* of them (in almost the identical
of the Reviewer) was advanced so long ago as 1685, by that
us but unsound Author, Le Clerc, from whose Letters con-
g the Inspiration of the Holy Scriptures, these stale arguments
ound their way into the Eclectic of 1825. Le Clerc, and
re the Eclectic Reviewer, was well answered in 1692 by Mr.
.'
lerc's book we have never seen, but Lowth's Answer we have
tained; and it enables us to detect the utter faithlessness of
resentation. We transcribe a few sentences from this *Answer*
lerc, which bear on the subject of inspiration. ' As to the
ical writings, I agree with him thus far, that the sacred His-
s were not usually inspired with the things themselves which
elate, nor with the words by which they expressed the things.
think I have proved, that a book may be written *by God's*
ion, and yet, not without the use of human means.....It is
probable, that the Prophets usually writ the histories of their
, and those books which are so often quoted under the name
e Chronicles of the Kings of Judah and Israel, and were
s whence the substance of the Books of Chronicles are taken.
...If we lay all these things together, the character of the com-
of these historical books, the matter and design of them, the
rity of the Jewish Canon, and above all, that of Christ and
Apostles, these are sufficient inducements to believe these
to be written by God's direction for the benefit of the
h And this, I think, is enough to give Divine Authority to
storical book, *though neither the matter nor words of it be in-*
by Inspiration.' pp. 195—200.
h regard to the Book of Esther, in common with every

judicious Expositor that we are acquainted with, Mr. Lowth contents himself with defending its authenticity as 'a true history;' and as to the book of Job, he takes *lower* ground than the Eclectic Reviewer has done, resolving its inspiration into its being written by God's direction for the use of the Church.

Dr. Andrew Thomson is, we suspect, better informed on the subject than Mr. Gorham; for, though he flourishes about our 'profane dogmas concerning Inspiration' and our 'heretical sentiments,' he seems to betray a consciousness that our sentiments have been held by men whom it is not very creditable to any scholar or any man of true piety to speak lightly of. Mr. Gorham's want of information is his best apology for every thing but his bad temper. We cannot admit even of that apology, however, for his reiterated mis-statements. Following this gentleman, Dr. Thomson is anxious to proclaim, that our 'doubts extend to no fewer than ten books or three 'hundred and forty chapters of the Holy Scriptures.' Much reason as we have to complain of this gentleman's treatment of the Bible Society, we believe that he will regret having inadvertently lent himself to the proclamation of a gross untruth. Our doubts related to the inspiration (by which *we* understand more than mere superintendence or general direction, authority or truth) of the Book of Chronicles, Ezra and Nehemiah, Esther, Proverbs, Ecclesiastes, and Solomon's Song, *six* books of the hagiographa, or *eight* according to the modern arrangement, including *one* hundred and forty-nine chapters. That all these books were written under the *highest* kind of inspiration, no expositor or biblical critic who ranks as an authority, will be found to maintain. Many writers appear to have used the term inspired in a loose sense, as implying little more than *sacred* and *authentic*. In this sense, we believe every book in the Canon to have an equal claim to rank there; but objecting as we do to this application of the term inspiration, we repeat our assertion (and challenge Dr. Thomson to prove it to be heretical), that it is possible that *some* of these may *not* be inspired. That they would not have been received into the Jewish canon, had they not been dictated by immediate inspiration, is a gratuitous assumption. That they are there, is a proof that they *ought* to be there, sanctioned as that Canon is by our Lord and his apostles; but it does not form a proof that they were prophetical writings, which, in the judgement of the Jews themselves, they were not. How the Law and the Prophets can be considered as *adulterated* by the annexation of so invaluable a document as Esther, for example, even though uninspired, surpasses our discernment.

Towards Mr. Gorham, we had no other than a kind feeling, till he met our courtesy with ill-breeding, and our statements with calumnies and gross misrepresentations. As an excuse for his own ungentlemanly conduct, he now pretends to doubt the sincerity of those expressions of respect which he has so ill-justified. But we cannot enter into a war of personalities, and though, by the publication of his own note, we could expose him, we refrain. We admit that his conduct has excited our scorn, but we regard him still as a well-meaning, pious, though ill-tempered man; and if he will publish another topographical work equal to his History of St. Neots, we will not withhold from it our cordial praise.

THE

ECLECTIC REVIEW,

FOR MAY, 1826.

Art. I. *Alexander I. Emperor of Russia: or a Sketch of his Life, and of the most important Events of his Reign.* By H. E. Lloyd, Esq. 8vo. pp. 350. Price 15s. London. 1826.

IF it be at all times, and under all circumstances, far from easy to form a correct estimate of the character of monarchs, he difficulty increases in a tenfold degree when the qualities of a Russian autocrat are subjected to the investigation of his contemporaries. We are too apt to imagine that a despotic overeign is perfectly unshackled; that his counsels are free rom the distraction of conflicting, or the embarrassment of verbearing interests; that his measures, whether for good or or evil, are self-originated and unimpeded; that his choice of nstruments depends entirely on his own judgement; and that he principles of his rule may be fairly inferred from the moral spect of his reign, the effects of his political system, and the eneral condition of his people. It may be true, that these are he only materials within our reach, and equally so, that they hall prove quite insufficient for the specific purpose. The eriest tyrant is more or less under restraint. There are conideration of inevasible urgency, impulses and resistances that et arbitrary power at defiance, controlling influences to which he most absolute will must yield; and no history can exemlify the operation of these circumstances more emphatically han that of Russia. There are three tremendous agencies, f which the Tsar must be in continual dread,—the nobility, he army, and the people. Among the first, there has hitherto een no difficulty in finding conspirators and assassins; the econd is a two-edged weapon, as dangerous to the unskilful rielder as to the enemy; and for the third, no mob is so irriable and sanguinary as a rabble of slaves. It is vastly easy o sit down in the safety and quietness of private life in a free ountry, and define the canons of policy and morality by which

a ruler thus situated shall regulate his conduct; but it would—we do not say that it *should*—become a very different affair, were we personally concerned in the matter. Commanding intellect, unyielding firmness, consummate intrepidity and self-possession, above all, stern and uncompromising moral principle must combine with kind and beneficent feelings, to make up a temper equal to the full requisitions of so trying an elevation.

We have no inclination, certainly, to depreciate the character of the late Emperor Alexander, but we cannot take it even as approaching to our *beau idéal* in the present case. That he was a man of good intentions and respectable talents, we are quite willing to believe, but it must be kept in view, that a much higher order of faculty is required in the master of a realm of slaves, than will be efficient in the governor of a free and represented people. The former has no check to his caprice, but in the exercise of his own judgement; no aid to his administration in open and unrestrained counsel and rebuke: the latter has an adviser in every subject, through the different media of public discussion. The chief of a popular government is the president of a well ordered mechanism, and has little more to do than to watch over the regularity of its movements, and to provide for the maintenance of its integrity and activity; while an autocrat is himself the machine, if that can be rightly so termed, which is subject to no prescribed law of action, and of which the principles are altogether uncertain. Hence, if a despotic monarch be of a character distinguished by moral and intellectual excellence, his sway may have some advantages, in unity of counsel and promptitude of execution, over the administration of a constitutional chief. Happily, however, for mankind, the value and efficacy of government are not to be estimated by the exception, but by the rule: for one Titus, there are twenty Domitians; and were the proportion reversed, there would be more lost, on the despotic system, in stability, strength, and energy, than might be gained in less essential qualities of security and power.

From all, then, that we have ever heard of the Emperor Alexander, he appears to have been a striking instance of the incompetency of excellent dispositions and fair abilities to struggle with the inherent difficulties of an arbitrary government. We have not the smallest doubt of the purity of his intentions, nor of the sincerity of his earlier exertions in behalf of his degraded people. Had he been a free agent, or had he possessed that higher order of faculty and determination which would have enabled him to 'trample upon impossibilities,' we have assurance that his plans for the intellectual, moral, and political

advancement of his people would have been triumphantly followed up, and that he would never have yielded to the fatal influences which suspended his career of glory. Nor were his deficiencies adequately supplied by his choice of a minister, although that choice reflected the highest honour on the motives and feelings that prompted it. The spirit of the amiable and excellent Gallitzin seems to have been better suited to the offices of that warm and sacred friendship which, as he never abused, so he never lost, than to the mastery of a turbulent nobility, a ferocious soldiery, a people ignorant and shackled, and, from those very circumstances, requiring the incessant vigilance of a jealous police. The following illustrations of Alexander's affectionate feelings are, we suppose, authentic; but, even if otherwise, they speak strongly in favour of the monarch respecting whom such anecdotes are circulated with acceptance.

'From his earliest years, he was remarkable for his respect and attachment to the persons entrusted with his education, and for his exemplary conduct towards his mother, the Empress Maria, which truly deserved the name of filial piety, being in him a feeling next akin to religion, a holy flame which burnt with unvarying splendour from his childhood to his grave. So entirely innate in him was this feeling, that he beheld with abhorrence, and, when the occasion served, marked by his serious displeasure, any violation of the Divine precept, "Honour thy mother;" and it was but a few months before his death, that a young prince, who had treated his mother with disrespect, received orders to reside only in Moscow, under the special superintendence of Prince Golyzin, the military governor-general, and of the guardians appointed for him, who were at the same time commanded to take the administration of his property into their hands. He not only treated his tutors with respect while under their care, but continued through life to give them proofs of his gratitude and affection. For Count Soltikoff he shewed unabated veneration during his life, and in 1818, followed his corpse, on foot and bareheaded, to the grave. Of his regard for Colonel Laharpe, many instances are recorded, of which the following may find a place here.

'His attachment to Laharpe was rather filial than that of a pupil; his greatest delight was in his society, and he would cling round his neck in the most affectionate embraces, by which frequently his clothes were covered with powder. "See, my dear prince," Laharpe would say, "what a figure you have made yourself." "Oh, never mind it," Alexander replied; "no one will blame me for carrying away all I can from my dear preceptor." One day he went to visit Laharpe, as was his custom, alone; the porter was a new servant, and did not know him; he asked his name, and was answered Alexander. The porter then led him into the servants' hall, told him his master was at his studies, and could not be disturbed for an hour. The servants' homely meal was prepared, and the prince was invited to partake of it, which he did without affectation. When the hour was ex-

pired, the porter informed Laharpe that a young man of the name of Alexander had been waiting some time, and wanted to see him. "Shew him in." But what was Laharpe's surprise to see his pupil! He wished to apologize; but Alexander, placing his finger on his lips, said, "My dear tutor, do not mention it; an hour to you is worth a day to me; and besides, I have had a hearty breakfast with your servants, which I should have lost, had I been admitted when I came." The poor porter's feelings may be better imagined than described; but Alexander, laughing, said, "I like you the better for it, you are an honest servant, and there are a hundred rubles to convince you that I think so."

'When he was at Paris in 1814, he paid a visit to the wife of M. Laharpe. As she remained standing, he said to her, "You are much altered, madam." "Sire," she replied, "I, like others, have suffered from circumstances."—"You mistake me; I mean that you do not sit down, as you used to do, by your husband's pupil, and chat familiarly with him."' pp. xv—xix.

Mr. Lloyd justly remarks, that a relish for 'the simple 'beauties of nature' is a highly favourable testimony to character; and he states that Alexander had much of this feeling. The instance, however, which he gives, can hardly be considered as in point. 'The view from Richmond Hill,' which the Emperor considered as 'the most lovely that he had ever 'beheld,' betrays in its peculiar richness too much of the presence of man, to exemplify 'the simple, the soothing, and the 'amiable scenes of nature.' Of the Tsar's active humanity, too much cannot be said. The well-known event which obtained for him the gold medal of our Royal Humane Society, is of too common notoriety to justify its insertion here; but in these duties Alexander was never deficient. The police-officer who saved, at the hazard of his own life, the rash individual who was sinking in the half-frozen Neva, was applauded, rewarded, and promoted on the spot, by his benevolent sovereign. The sufferers from the dreadful inundations in Germany, were relieved by his abundant contributions; and when a similar disaster befel St. Petersburg, in November 1824, he visited, in person, the scenes of misery, and while his open hand distributed the necessary relief, his presence and his language were yet more grateful to the feelings of the afflicted, than his liberal alms.

'It once happened, at the very moment when the emperor had given the word of command, and the guard on the parade was just on the point of paying him the usual military honours, that a fellow approached him in ragged garments, with his hair in disorder, and a look of wildness, and gave him a slap on the shoulder. The monarch, who was standing at the time with his face to the military front, turned round instantly, and beholding the wretched object

before him, started back at the sight; and then enquired, with a look of astonishment, what he wanted? "I have something to say to you, Alexander Pawlowitsch," said the stranger, in the Russian language. "Say on then," said the emperor, with a smile of encouragement, clapping him on the shoulder. A long solemn pause followed; the military guard stood still; and none ventured, either by word or motion, to disturb the emperor in this singular interview. The Grand Duke Constantine alone, whose attention had been excited by this unusual interruption, advanced somewhat nearer to his brother. The stranger then related, that he had been a captain in the Russian service, and had been present at the campaigns, both in Italy and Switzerland; but that he had been persecuted by his commanding officer, and so misrepresented to Suwarrow, that the latter had turned him out of the army, without money and without friends, in a foreign country. He had afterwards served as a private soldier in the Russian army; and being severely wounded at Zurich, (and here he pulled his rags asunder, and shewed several gun-shot wounds,) he had closed his campaign in a French prison. He had now begged all the way to Petersburg, to apply to the emperor himself for justice, and to entreat an enquiry into the reason why he had been degraded from his rank in the army. The Emperor listened with great patience, and then asked, in a significant tone, "If there was no exaggeration in the story he had told?" "Let me die under the knout," said the officer, "if I shall be found to have uttered one word of falsehood." The Emperor then beckoned to his brother, and charged him to conduct the stranger to the palace, while he turned round to the expecting crowd. The commanding officer who had behaved so harshly, though of a good family, and a prince in rank, was very severely reprimanded; while the brave warrior, whom he had unjustly persecuted, was reinstated in his former post, and besides, had a considerable present from the Emperor.'

pp. xxvi—xxix.

Alexander seems to have possessed the rare talent of conferring favours with a grace which enhanced their value. When he sent a valuable jewel to Kutusoff, after the campaign of 1812, it was taken from the imperial crown, and the vacancy thus occasioned, was supplied by a small gold plate, on which the name of that officer was inscribed. After the attack on Montmartre, in which Count Langeron distinguished himself, dining with a party of which that general made one, he addressed him as follows:—'I have paid a second visit to 'Montmartre, where I found a parcel directed to you.' On the count's replying, that he had lost nothing,—'O! I am not 'mistaken; see here!' The contents were the valuable insignia of a Russian order.

'The hackney-coachmen in St. Petersburgh do not much like to drive officers, and seldom let them get out without their having paid them before-hand, or leaving something in pledge. They do not

adorned its commencement, and the narrow policy which clouded its closing scenes. Was he driven from his better impulses by the murmurs of his nobles, or cajoled into compliance with the mean and Machiavelian system of Metternich? We cannot answer this; but we are quite disposed to adopt the solution which shall be most favourable to a character which had many excellencies, counterbalanced, we fear, by some weaknesses.

Alexander's reign was characterised by events which exhibited him advantageously, though he had little share in their successful termination. Napoleon was conquered, not by arms, but by stress of weather, and by his own unusual hesitation. Had he left Moscow a week earlier, or, better still, had he halted at Smolensko, Russia was at his feet, and her Tsar his vassal. In the subsequent scenes, the bravery of Alexander, his courteous manners, his prepossessing person, his mental accomplishments, gave him advantages which went further, perhaps, for the moment, than military skill or political sagacity.

To his own country, his reign has been productive of many benefits. The advancement of learning, the abolition of personal slavery, the improved internal administration, the encouragement of manufactures, which have distinguished the government during his sovereignty, are measures which may be fairly ascribed to him as their enlightened originator and promoter; and we trust that, notwithstanding the unfavourable aspect of actual circumstances, a calm and deliberate view of the real interests of Russia may prompt his successor to urge on with increased energy the liberal plans which distinguished the earlier years of his brother's government.

After what we have already said, it can scarcely be necessary for us to add our recommendation of Mr. Lloyd's acceptable memoirs. A well-executed lithographic portrait is prefixed, and a plan of Taganrog occurs in the course of the volume.

Art. II. *An Essay on the Nature and Design of Scripture Sacrifices:* in which the Theory of Archbishop Magee is controverted. By the late Rev. James Nicol. 8vo. pp. 408.

THE Author of this posthumous volume was a minister of the Church of Scotland, and had charge of the parish of Traquair, a retired situation on the south side of the Tweed. His opinions on some of the most important questions of divinity, were opposed to the doctrines of the Church to which he

belonged; and the design of the work before us, and of some other productions which he left in a state of preparation for the press, is the subversion of the principles to which, as a subscriber to the 'Confession of Faith,' he was bound to give his support. From the Editor's preface we learn, that Mr. Nicol 'did indeed contemplate his removal from the Establish-'ment of his native country, as a sacrifice which was due 'from him to the Author of Truth;' and that such was his purpose we may readily admit; but, certainly, the exhibition which is made by a writer who enters upon religious controversy for the purpose of destroying the authority of the doctrinal standards of the Church at whose altars he serves, and to whose formularies he is solemnly and publicly pledged, is not one which can be contemplated as very honourable to his reputation, or as illustrative of his integrity. The Author describes his conclusions as being, on many of the leading doctrines of Christianity, very different from those which are held by any class of Christians with which he was acquainted. He blames Dr. Priestley for speaking so doubtfully as he did speak of the inspiration of Scripture and of the justness of St. Paul's reasonings; and considers the account which the Unitarians give of the doctrine of justification, in the notes subjoined to their Version of the New Testament, as not tending to throw much light upon the subject. Taylor's hypothesis in explanation of the doctrine of Original Sin, appears to him to labour under insuperable difficulties; and the real doctrines of Scripture, except the unity of God, he seems to consider as being not yet understood. The great hinderance to the complete reception of truth is, in his judgement, the *seeming foundation* that those opinions which are called the peculiar doctrines of Christianity, have in the language of Scripture;—an opinion which, while it furnishes an apology for those who believe those doctrines, would seem to attribute less than perfect wisdom to the Apostolic Writers of the New Testament. For, that they who were Divinely qualified to teach truth to the world, should have employed language directly calculated to promote the inducing of error, is a position which directly implicates either their ability or their inclination to adopt the proper methods of accomplishing their own designs.

The first two sections of the work treat 'Of Sacrifice in 'general,' and of 'the State and circumstances of the Ancient 'World,' in reference to the Jewish nation. The design of the Author is to shew the adaptation of the Mosaic ritual to the condition of the people for whom it was provided. But, while he claims, throughout the whole of his discussions, very high

credit for the precision of his details and conclusions, it is not always that we can perceive the object of his reasonings; and there is, but too frequently, in his statements and deductions, the want of intelligible and consistent principle. Sometimes he attributes a high degree of religious knowledge and attainment to the ancient Jews, while at other times he denies that their institutions and their practice were of a spiritual character. He describes them as a rude and degenerate race, unaccustomed to mental exertion, and incapable of exercising themselves in moral goodness, incapable of rising to the contemplation of the happiness and misery of another world; and he represents the Almighty as fixing their attention, and impressing their hearts by temporal rewards and punishments. (p. 28.) The Jewish dispensation, he considers as being denominated 'a worldly sanctuary,' in contradistinction to the Gospel, because all its promises and threatenings, all its hopes and fears, terminated in this life; (p. 153;)—and that at the period in which it was given, the nation was too ignorant and too rude to receive and improve a more pure and spiritual economy. (p. 254.) But, in other passages, he speaks of the Jewish dispensations as a moral and spiritual economy, comprising all that is necessary in religious knowledge, and complete in its provisions to sanctify its subjects and prepare them for immortality. 'The Jews, during their dispensation, which 'was preparatory to the Gospel, were induced, by seeing their 'high-priest enter through the veil of the tabernacle into the 'most holy place, to cast an eye into futurity, and to walk by 'the faith of good things to come.' (p. 170.) At p. 187, he describes the burnt-offering as teaching the Jews in the most expressive manner, that it was only by devoting themselves to the service of God, that their actions of virtue and goodness could ascend up as a sweet savour before his throne; that it was by offering these sacrifices of righteousness, that they could dignify their character, elevate their affections, and exalt their minds above the world,—in short, that they could rise to the contemplation, to the likeness, and to the friendship of the Supreme Being, while inhabitants of earth, and at last be exalted to the mansions of immortal felicity, to dwell for ever in his sublime presence. The great intention of their sacrificial symbols, he asserts, terminated in their own improvement. Now, if the design of their institutes was thus moral and personal, and thus extensive, the economy under which they were placed was not a dispensation of temporal rewards and punishments, nor did its promises and threatenings, with all their hopes and fears, terminate in this world. At p. 371, the Author describes the offering of lambs and goats and bullocks as ad-

umbrating the purity, the righteousness, and peace to which the wise and good attained under the law. At p. 379, he affirms, that the dispensation of Moses could not free men from the power and dominion of sin, because its fleshly ordinances, its sacrifices, wanted moral power and energy to lead the observers of them beyond themselves, and to induce them to cherish and pursue the temper and conduct which they adumbrated. There are many other particulars in his statements equally irreconcilable. If the symbols were so numerous and so significant, which, according to the Author, belonged to the Jewish dispensation, the people for whom they were provided could not be rude or unaccustomed to mental exertion, and the dispensation itself must have partaken much more of the characters of a spiritual dispensation, than of those of a system of temporal rewards and punishments. To us, indeed, there appears much less disparity between the advantages of the Christian dispensation and those of the Mosaic economy, as the latter is represented by the Author, than would be necessary to allow the former the full benefit of the superiority which has uniformly, by all Christians at least, been attributed to it.

In his 'Third Section,' the Author considers at great length, and with much minuteness of detail, 'The Court and Tabernacle of the Jews.' This is a curious portion of the work, and comprises considerable novelty of interpretation, in the views which it presents of the construction and design of the sacred edifice and its furniture. If, however, the remarks which occur in this section shew the writer to be ingenious and acute, they are often fanciful, and sometimes frivolous. If he was accustomed to patient research, he was much less cautious in respect to the admission of hypothesis, than was to be expected from a sober and careful examiner of Scripture details. The suggestions of his imagination are but too frequently found occupying the place which he thought he had filled with the discoveries of wisdom and the deductions of reason. His explications are not invariably lucid, and though their supposed uniform consistency is one ground of the high value which he has attached to them, they are not always remarkable for the felicity of their agreements.

The Court and Tabernacle of the Jews, according to Mr. Nicol, was designed by God to be symbolical of his Church, from the calling of Abraham to the end of the world; the different divisions of the sacred edifice being contrived to represent in succession the different dispensations of revealed religion, of which each is exhibited as preparatory and introduc-

tory to the next in order; and the whole as preparatory and introductory to the world to come.

'Assuming this, then, as a point which I shall afterwards prove, it will at once appear, that the court of the tabernacle represented the Church of God, or the state of religion in the patriarchal age, extending from the calling of Abraham to the giving of the law. That the holy place, or, as it is sometimes called, the first tabernacle, or the sanctuary, adumbrated the state of religion during the Mosaic economy, extending from the giving of the law to the death of Christ. And that the most holy place, or, as it is frequently denominated, the holiest of all, and the second tabernacle, was emblematical of the state of religion during the Christian dispensation, extending from the death of Christ to the end of the world. As the state of religion in the patriarchal age, though clearly separated and distinguished from the world, was not so enclosed by the Divine precept, so covered by the Divine protection, and so consecrated by the Divine presence, as it was after the giving of the law, it was with the greatest propriety represented by a court. As the state of religion in the patriarchal age, and that under the Mosaic economy, were intimately connected, and bore a striking analogy to each other, insomuch that in one sense they might be looked upon as one and the same, the services of the court and of the holy place, though distinct and different, had a mutual relation and dependence upon each other, and were performed by the same people. And as the state of religion, in the two last, was administered under the form of two covenants, to which nothing similar had ever taken place, it is represented by two tabernacles, of which the one is not only clearly distinguished from each other, but both from the court.' p. 67.

The proofs which are adduced in favour of this hypothesis are very unsubstantial. Nothing can be less satisfactory than the arguments by which he endeavours to shew, that the state of religion in the patriarchal age was included in the symbolical references of the Tabernacle. That the sacred edifice and the several objects which it contained, were in some cases figurative, there can be no difficulty in conceiving; but, as they belonged to the Mosaic economy, and were essentially a part of it, it is not easy to understand how they could be symbols of that dispensation. The Author's object in the minute refinements which he has introduced into this copious section, is, evidently, to set aside the relations which have generally been considered as subsisting between the most sacred part of the Jewish Tabernacle with the religious rites prescribed in reference to it, and the representations of the New Testament in respect to the mediation of Christ. Most theological writers have considered the Author of the Epistle to the Hebrews as referring to the Most Holy Place as emblematic of heaven: Mr. Nicol employs all his ingenuity to make out its symbolic relation to

e Christian dispensation. That many of his remarks are ute, and his representations and conclusions specious, we do t mean to deny; but the materials of which they are com-sed are too frail, and his theory too slight in its structure, to ar the stress which the Author lays upon them, or to bear m out in setting aside the generally received acceptation of e New Testament phraseology. It is, we apprehend, quite ident, that the Author of the Epistle to the Hebrews, Chap. ii. 1—4, refers to the High Priest of Christians as engaged in s official character in the heavenly world, 'We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this person have somewhat also to offer. For *if he were on earth*, &c.' Now, how is this eated by our Author? Perceiving the strength of the objec-on which it presents to his hypothesis, he meets it with this ply:

'It may be said, that the fourth verse of the eighth chapter, which early implies that our Saviour is not now on earth, is incompatible ith my doctrine, which, by the tabernacle in which he officiated, un-erstands his church on earth. But it ought to be remembered, iat, in the former part of this chapter, in which the Apostle says, that Christ was a minister of the true tabernacle," he refers to the eriod only that Christ remained on earth, during which, as I have ready said, he did officiate in his church.' p. 165.

Now, was ever an objection met by a reply more egregiously ifling than this? Never was the import of a passage more efinitely fixed by explanatory additions, than is the sense of erses first and second, as determined by the expressions of erse fourth, '*For if he were on earth.*' They are a denial of he predications of the preceding verses, in reference to earth: he tabernacle is heavenly; the High Priest is not on earth, but n heaven; and his ministrations are celestial. If, as he con-edes, Heb. ix. 24, describes the entrance of Christ into eaven, in reference to the entrance of the high-priest into the ost holy place, the connecting particles show the relation of he passage to the subject of the preceding verses.

In the 'Fourth Section,' the meaning and import of Sacri-ices are investigated, and the reasonings of Dr. Magee are rofessedly brought under review for the purpose of being re-uted. Of the importance of this subject, there can be but one pinion, since the whole of the language of Biblical theology is onstructed on the basis of sacrificial customs, and the most

interesting passages of the New Testament are those which must be explained by the import of terms derived from sacrificial rites. Further light, perhaps, might be thrown on the whole of this subject by a competent examination of the phraseology of the Apostolic writers, and of the institutes and ceremonies to which their representations refer. But it can scarcely fail to startle a theological student, to hear an Author claiming for his account of the design and meaning of sacrifices, the merit of entire novelty. That all writers who have investigated this subject, ancient and modern, Jewish and Christian, should have remained entirely unacquainted with the nature and use of sacrifices, and that the original discovery of their true import should have been reserved for the Author of so recent a publication as the Volume before us, would certainly be a remarkable fact: it is, however, not impossible, and this novel hypothesis might, after all, be the true one. But there is, in fact, less of novelty in some parts of the Author's representations than he imagined: he is certainly not the first writer who has described the burnt offerings of Scripture as denoting the surrender of the offerer to the services of God. Mr. Nicol refers sacrifices to a Divine origin, and he states the great end of their appointment to be, the conveying to the offerer, in a symbolical manner, information as to the temper and conduct which it was necessary for him to display, in order that he might be a proper object of Divine benevolence and mercy, and be qualified for a nobler state of existence. Sacrifices were unquestionably acts of worship, and the temper and conduct of the offerer must therefore have been of importance in connexion with them; but, that it was the design of the ancient sacrifices, which were of Divine appointment, thus to symbolize the moral obligation and state of the offerer, personally and exclusively, forms no part of the information which the Scriptures have communicated. Many passages from the Old Testament may be cited, in which the offerer of sacrifices is rebuked, on account of the temper and spirit with which they were presented; but such reproofs evidently furnish no indication of the purpose for which they were appointed. Mr. Nicol's system is, therefore, a mere hypothesis, and, in our judgement, a most unsatisfactory one.

The vicarious character of sacrifice, he altogether denies. 'In burnt-offerings and in peace-offerings,' he says, 'no refe-'rence to sin could be made, inasmuch as such a reference 'would be a powerful objection to its truth.' p. 217. 'The 'burnt offering had no reference to sin whatever.' p. 325. But his notions on the subject of Scripture sacrifices will be more clearly seen in the following extract.

' —the sin-offering was appointed to be a symbol of the offerer's devoting sin to death—the burnt-offering, of his devoting himself to the services of God—and the peace-offering, of the peace and happiness which he afterwards enjoyed.—The first, then, represented his sanctification, or his being dead to sin—the second, his justification, or his being alive to righteousness—and the third, that tranquillity and joy which he must have experienced, who, in the scriptural sense of these words, was thus sanctified and justified—in whom the body of sin was destroyed, and in whom the life of Jesus was manifested. Hence, the great intention of these symbols was fulfilled in the Jews, and terminated in their own improvement. Hence, instead of being appointed to direct their view to the dispensation of Christ, they were appointed to direct their views to the moral or spiritual part of their own dispensation. And hence, instead of informing them, that they were to look to the sacrifice which Christ was afterwards to offer to God, in order to procure for them the pardon of their sins and the acceptance of their persons; they informed them, that upon " their putting sin to death," their sin would be forgiven; that upon their " offering up of themselves living sacrifices " to God, God would accept of them; and, that upon their " ceasing to do evil and learning to do well," peace and happiness would be their portion.' p. 175.

Such is the Author's account of the design and use of the sacrifices appointed under the Mosaic economy. But in what part of the ritual prescribing these several offerings, is information of this kind communicated? The history of their appointment furnishes no details from which these statements could be gathered. The Author's system is not only built on conjectures, but is clearly in opposition to the authority of the Scriptures, being at variance with many particulars which they supply in illustration of the design of sacrifices.

Sacrifices were certainly not original appointments in the legislation of Moses. They existed long before, and, like some other consuetudinary provisions, were adopted in agreement with long established usage. As the design and use of sacrifices were, therefore, well known at the time of their incorporation with the Mosaic institutions, the ritual of that economy is employed in prescribing the occasions and manner of their being offered, rather than in defining their nature. With respect to the ' burnt offering,'—this kind of sacrifice was in use many ages prior to the legislation of Moses; and if, on its introduction into the Jewish ritual, it had been adopted in reference to any objects to which previously it had not been understood as applying, some intimation of a change of purpose would, it is reasonable to imagine, have been signified. The ritual, however, is silent in respect to any such change, and therefore it is proper to conclude that the burnt-offering of the Mosaic law was, in character and purpose, the

same as the burnt-offering of the preceding times. Now to us it appears quite clear, that the burnt-offering had reference to sin, was connected with the acknowledgement of guilt by the offerer, and was a mean of accomplishing his reconciliation to God. If the burnt-offering had no reference to sin, there can be no propriety in the language of the prophet, Micah i. 6. "Wherewith shall I come before the Lord, and bow myself "before the high God? Shall I come before him with burnt-"offerings?" Because this inquiry does not relate to any purpose of self-dedication to the service of God, but is indubitably the inquiry of a mind perplexed in reference to the guilt of sin and the means of its removal:—"shall I give my "first-born for *my transgression*, the fruit of my body for *the* "*sin of my soul?*" In the book of Job, the reference of burnt-offerings to sin is not less manifest. The patriarch of Uz offered burnt-offerings on behalf of his children; and the motive which induced him to present these offerings, was his apprehension of their having sinned. The friends of Job had given offence to the Divine Being by the improper representations which they had made of his government in their controversy with the patriarch. "My wrath," said the Lord to Eliphaz, "is kindled against thee and against thy two "friends." In this case, the qualifications which Mr. Nicol asserts to be essential to the offerer of a burnt-sacrifice, could have no place. 'Had any confession of sin,' he says, 'been 'made at its immolation, that confession would have proved 'that the offerer was not fit for the service of God—was not 'fit for offering a burnt-offering.' (p. 218). But the burnt-offering which the friends of Job are commanded to offer up for themselves, was an acknowledgement, on their part, of sin; and nothing can be more satisfactory as proof that the burnt-offering itself was, in this case, expiatory, than the terms in which the entire command is conveyed, chap. xlii. 8. "There-"fore take unto you now seven bullocks, and seven rams, and "go to my servant Job, and offer up for yourselves a burnt-"offering; and my servant Job shall pray for you: for him "will I accept: lest I deal with you after your folly."—This is a plain case. 'In the burnt-offering,' says Mr. Nicol, 'the 'offerer appeared as holy.' (p. 219). That the offerers in the present example were not considered as holy, is too clear to admit of doubt. Now the usage of the Mosaic times in respect to this species of offering, was not different, we should apprehend, from the practice of the more early periods; and as no specific definition is given of their nature and relations in the Levitical law, the silence of that law in respect to the end of their appointment would appear to be most satis-

rily accounted for by the circumstance, that their design too well known to require explanation.

ıe burnt-offering and the sin-offering are considered by Nicol as being entirely and essentially different, having ference in common, and denoting perfectly distinct ob-. He uniformly contends, that any acknowledgement of or reference to sin, was altogether incompatible with the ce in which the offerer was engaged, who was offering a t-sacrifice, in which he appeared as holy. Now, that this ıt the fact, will be seen in the provisions of the Mosaic l, Lev. chap. v. 1—10. In the trespass-offering, which a species of sin-offering, a person whose circumstances ıot allow of his bringing a more costly sacrifice, was to ide himself with two young pigeons, one for a sin-offering, the other for a burnt-offering, in respect to which the l prescribes, that " he shall offer the second for a burnt-fering, according to the manner: and the priest shall ake an atonement for him for his sin which he hath sinned, d it shall be forgiven him." The trespass-offering was ided entirely in relation to guilt. Where all other circum-ces were the same, the poverty of the offerer obtained for the indulgence of the less costly victims; but the offering still brought because he had trespassed against the Lord, the effect of the burnt-offering consequently must have the removal of his guilt. The directions in the seventh determine the reference of the burnt-offering to sin:— shall bring for his trespass which he hath committed, two rtle-doves, or two young pigeons, unto the Lord, one for ıin-offering, and the other for a burnt-offering."

e sin-offering is denied by Mr. Nicol to be piacular; he ıins it as a symbol denoting that the offerer, by putting to ı the victim, was putting his sin to death.

he victim represented sin; it assumed the name of what it repre-l; and hence, when the sinner offered up his victim, he really d up his sin as a sacrifice, at the command of God.'

his account of this symbol, which he describes as de-g in all its circumstances the detestable nature of sin, and ing, for this reason, excluded from the altar of burnt-ng, 'since to have offered victims representing sin and ıteousness upon the same altar, would have been, in every ıt of view, preposterous;' we meet with the following ınation, which we quote as a specimen of the manner in ı the Author constructs his interpretations. Of the victim, parts were to be burnt upon the altar of burnt-offering;

and as this fact appears entirely inconsistent with the Author's hypothesis, he thus attempts to account for the peculiarity.

'As we find, that, in every sacrifice, those parts of the victim were emblematic of the desire, the intention, and the conduct of the offerer, at that particular instant when he offered it; it is evident, that in the sin-offering, they must have represented the very act of putting sin to death—" of crucifying the flesh with its affections and lusts." Now, as from sin, which, abstractly considered, is an abomination to God, arises the duty of repentance, which is nothing else but the putting of sin to death; so, from the victim, which represented sin, and which, consequently, was an abomination to God, were selected those parts to adumbrate this repentance. As this act of putting sin to death, likewise, was an act of obedience to God, the symbol that represented it, not only partook of the nature of the burnt-offering, but bore that name, and was consumed upon the altar. Nor must it be forgotten, that as the act of putting sin to death, is well pleasing to God, this not only accounts for the expression applied to this burnt-offering, that it was a sweet savour to God, but shews its propriety and beauty.' p. 246.

These representations, however, are equally applicable to the offerer in the first instance, since his providing the offering implied his repentance, and all his acts in killing the victim, which signified his putting to death his sin, must have been acceptable to God. If the reasoning of the Author be just, one part of the sin-offering must have been as detestable as the other parts; and the burning of some portions of it upon the altar, is not accounted for by his supposition.

In the concluding Section of this work, the Author, 'so 'far from thinking, as many do, that Christ was not a sacri-'fice,' lays it down 'as the great point which' he proposes 'to illustrate and prove, that he was a real and a proper 'sacrifice;' and he takes occasion to express his surprise, that this doctrine should ever have been denied. The denial of the reality of Christ's sacrifice, however, will probably be deemed not more surprising than the manner in which Mr. Nicol asserts it, and which may be learned from the following paragraphs.

'I formerly said, that the great end of the sin-offering under the law, was to exhibit to the Jews an expressive emblem of the way in which they ought to put sin to death; or, in other words, the offering up of the victim at the command of God was an expressive action, denoting their fixed determination to offer up their sin in the same manner. As our Saviour accomplished this important end of the sin-offering both in his life and death, I shall consider each of these in order.

'The whole life of our Saviour, therefore, may be considered as

one continual sin-offering, exhibiting, not in symbol, but in reality, the death of sin, and powerfully impelling his followers to the same example. To give one illustrious example of this, I would direct the reader's attention to his conduct, as described John vi. 16, when he rejected the kingdom which the worldly-minded Jews offered him. In order that he might subdue every temptation and preserve his innocence, he at once made a sacrifice of ambition, of pride, of covetousness, of sensuality—of all those sins, in short, which a man might be supposed to enjoy by the acquisition of a kingdom, when that acquisition could not be made without relinquishing the work assigned him by God.—' p. 374.

'God sent his son into the world to die as a victim, in order to represent the death to which we ought to devote every sin.—When we put sin to death, in imitation of the death of our Saviour, as the Jews put their sin to death in imitation of the death of the victims which they slew, then the end of Christ's death as a victim is fully accomplished in us.' pp. 378, 80.

The confidence of the Author in the sufficiency of his hypothesis, is very great, and the complacency with which he refers to the precision of his statements and the harmony of his adjustments, is observable in almost every page: he delights in describing them as simple, easy, and perfect. But could he ever expect that we should abandon the higher view of the sacrifice of Christ, against which he is so determined in his opposition, for a system so crude and so remote from the doctrine of the New Testament as this?—a system, too, which is self-contradictory in relation to the very purpose which the Author professes to have had in view in constructing it! Mr. Nicol undertakes to demonstrate the reality of Christ's sacrifice, and his proof, when produced, goes to prove that Christ's death could be no sacrifice at all! Instead of establishing his assumption, that the *victim* of the sin-offering adumbrated our Lord, which is essential to the completion of his own design, he makes out a case of corresponding resemblance between the Jewish offerer and our Lord. And even this analogy entirely fails; for, unless the mind of our Lord was actually tainted with the sins of ambition, covetousness, and sensuality,—unless there were in his mind the consciousness and guilt of these sins,—he could not be symbolized by the offerer of a sin-offering. 'It was proper, in the sin-offering, that the offerer 'should kill the victim, because he was polluted, as the sym-'bol of his putting sin to death, that he might be cleansed.' What correspondence to Christ can any reasonable being see in all this? And yet, the Author's hypothesis is to be considered as 'pressing with overwhelming force' against the commonly received notions of the sacrifice of the Redeemer!

Nor is that part of his hypothesis which respects the death of Christ either more intelligible or more consistent; since, instead of exhibiting it as a real sacrifice, it represents it merely as a symbol.

Art. III. *Narrative of Travels and Discoveries in Northern and Central Africa, in the Years* 1822, 1823, *and* 1824, by Major Denham, Captain Clapperton, and the late Doctor Oudney. With an Appendix. By Major Dixon Denham, and Captain Hugh Clapperton, R.N. the Surveyors of the Expedition. 4to. pp. 604. Price 4l. 14s. 6d. London. 1826.

WE have, at length, something in compensation for the expenditure of valuable life that has been lavished on African discovery; and, at the comparatively trivial cost of three out of six gallant adventurers, an authentic series of important facts has been ascertained in a way very different from the unavoidably vague specifications of previous narratives. We may now venture to speak of geographical position. A line of distinct localities, from Tripoli, on the shore of the Mediterranean, to the 10th parallel of north latitude, has been verified by scientific process, and a lateral route, lying generally between the 12th and 13th parallels, has been explored, under the same advantages, from the 6th to the 17th degree of east longitude. The capitals of Bornou, Mandara, and of the Felatah tribes, have been successively visited, and the two leading powers of Central Africa have expressed their wish to establish a regular intercourse with Great Britain.

This favourable change has entirely arisen out of the friendly disposition of the Bashaw of Tripoli, over whom our consul, Mr. Warrington, has obtained an influence which, powerful as it is, the following anecdote will prove to have been secured by no unworthy means.

'Since the reduction of the refractory Arabs to submission, no chief had received such repeated marks of kindness and attention from the Bashaw, as Shiekh Belgassam ben Khalifa, head of the powerful tribe of El Gibel. At the particular request of the former, Shiekh Khalifa had quitted his tents and flocks, resided in the city, and was high in his prince's confidence—fatal pre-eminence in Barbary states!—and had been presented, but a few months before, with one of the most beautiful gardens in the Minshea. Returning from the castle after an evening of music and dancing in the Bashaw's private apartments, Belgassam kissed the hand that had signed his death-warrant, and took his leave. At his own door a pistol-shot wounded him in the arm, and on entering the Skiffa, or passage, a second entered his body. The old Shiekh, after his slave had

fastened the door, staggered to his carpet, and then, in the arms of his wife, proclaimed his assassin to be his own nephew, Shiekh Mahmoud Belgassam Wildé Sowdoweah. The work being, however, but half done, others rushed in, and seven stabs put an end to his sufferings, notwithstanding the screams of his wife, who received two wounds herself, in endeavouring to save her husband. The poor old man was almost instantly buried, and the three persons who had undertaken the murder, fled to the British consulate for protection. Early the next morning, however, the consul despatched his dragoman to give the Bashaw notice, "that the murderers of Khalifa would find no protection under the flag of England." The Bashaw said, "he was shocked at the murder, and regretted the assassins having taken refuge in the consulate, as it was a sanctuary he could not violate, particularly as he understood they meant to resist and were well armed." Our consul replied, "that the Bashaw was at liberty to send any force he pleased, and use any means he thought best, to drag them from beneath a banner that never was disgraced by giving protection to assassins." The minister also came and expressed the Bashaw's delicacy; and it was evident he did not expect such would be the conduct of the consul; he was, however, peremptory, and the Bashaw dared not seem to favour such an act of villainy. It was sunset before he decided on taking them away, when about sixteen of the chosen people of the castle entered the consulate, and the wretches, although provided with arms, which they had loaded, tremblingly resigned themselves, and were, in less than an hour, hanging over the walls of the castle.'

In consequence of Mr. Warrington's report, 'that the road 'from Tripoli to Bornou was as open as that from London to 'Edinburgh,' it was determined by the English Government to make an attempt at discovery in that quarter; and, various arrangements having been made, the party started for Mourzuk, in March, 1822. There were many circumstances of difficulty and embarrassment connected with the first movements; but, at length, after repeated delays, the British mission, under the guard of a strong detachment of Arabs, commanded by Boo-Khaloom, was, in November, fairly on the road to Bornou. The detention at Mourzuk does not appear to have added much to the information previously supplied by Capt. Lyon; and an excursion into the country of the Tuaricks by Dr. Oudney and Capt. Clapperton, is rather cursorily detailed. These predatory tribes seem to possess much of the gallantry and hospitality of the Bedouin Arabs, and it should seem that a further progress through their country would have been attended with few difficulties. Before, however, we proceed with our countrymen on their journey toward the interior, we shall go back for the purpose of citing the particulars of an interesting interview between Major Denham and a native

female, the sister of a wealthy merchant at Zeghren, a town to the northward of Mourzuk. The friendly trader had prevailed on the Major to occupy an apartment in his house.

'Almost the first person that presented herself, was my friend the merchant's sister, I had almost said the fair Omhal Henna. She had a wooden bowl of *haleeb* (fresh milk) in her hand, the greatest rarity she could offer, and holding out the milk with some confusion towards me with both her hands, the hood which should have concealed her beautiful features had fallen back; as my taking the milk from her would have prevented the amicable salutation we both seemed prepared for, and which consisted of four or five pressures of the hand, with as many *haish harlecks*, and *tiebs*, and *ham dulillahs*, she placed the bowl upon the ground, while the ceremonies of greeting, which take a much longer time in an African village than in an English drawing-room, were, by mutual consent, most cordially performed. I really could not help looking at her with astonishment, and I heartily wish that I had the power of conveying an idea of her portrait. It was the *Jemmā* (Friday), the Sabbath, and she was covered, for I cannot call it dressed, with only a blue linen barracan, which passed under one arm, and was fastened on the top of the opposite shoulder with a silver pin, the remaining part thrown round the body behind, and brought over her head as a sort of hood, which, as I remarked, had fallen off, and my having taken her hand when she set down the milk, had prevented its being replaced. This accident displayed her jet-black hair in numberless plaits all around her expressive face and neck, and her large sparkling eyes and little mouth, filled with the whitest teeth imaginable. She had various figures burnt on her chin with gunpowder; her complexion was a deep brown; and round her neck were eight or ten necklaces of coral and different coloured beads. So interesting a person I had not seen in the country; and on my remaining some moments with my eyes fixed on her, she recommenced her salutation, "how is your health," &c. and smiling, asked, with great naiveté, "whether I had not learnt, during the last two months, a little more Arabic." I assured her I had. Looking round to see if any body heard her—and having brought the hood over her face—she said: "I first heard of your coming last night, and desired the slave to mention it to my brother. I have always looked for your coming, and at night, because at night I have sometimes seen you. You were the first man whose hand I ever touched—but they all said it did not signify with you, an *Insara* (a Christian). God turn your heart!—but my brother says, you will never become Moslem: won't you, to please Abdi Zeleel's sister? My mother says, God would have never allowed you to come, but for your conversion." By this time, again the hood had fallen back, and I again had taken her hand, when the unexpected appearance of Abdi Zeleel, accompanied by the governor of the town, who came to visit me, was a most unwelcome interruption. Omhal Henna quickly escaped; she had, however, overstepped the line, and I saw her no more.'

On the return from the interior, Major Denham had another interview with this attractive damsel; and as his narrative will complete the description of a favourable specimen of modern female manners in North Africa, we shall add it to the above.

'Omul Henna, by whom I was so much smitten on my first visit to this place, was now, after a disappointment by the death of her betrothed, with whom she had read the *fatah* just before my last visit, only a wife of three days old. The best dish, however, out of twenty which the town furnished, came from her; it was brought separately, inclosed in a new basket of date-leaves, which I was desired to keep; and her old slave who brought it inquired, "Whether I did not mean to go to her father's house, and *(salaam)* salute her mother?" I replied, "Certainly;" and just after dark, the same slave came to accompany me. We found the old lady sitting over a handful of fire, with eyes still more sore, and person still more neglected, than when I last saw her. She, however, hugged me most cordially, for there was nobody present but ourselves; the fire was blown up, and a bright flame produced, over which we sat down, while she kept saying, or rather singing, "*Ash harlek? Ash ya barick-che fennick.*"—"How are you? How do you find yourself? How is it with you?" in the patois of the country; first saying something in *Ertana*, which I did not understand, to the old slave; and I was just regretting that I should go away without seeing Omul Henna, while a sort of smile rested on the pallid features of my hostess, when in rushed the subject of our conversation. I scarcely knew her at first, by the dim light of the palm-wood fire; she however threw off her mantle, and kissing my shoulder (an Arab mode of salutation), shook my hand, while large tears rolled down her fine features. She said, "she was determined to see me, although her father had refused." The mother, it seems, had determined on gratifying her.

'Omul Henna was now seventeen; she was handsomer than any thing I had seen in Fezzan, and had on all her wedding ornaments: indeed I should have been a great deal agitated at her apparent great regard, had she not almost instantly exclaimed, "Well! you must make haste; give me what you have brought me! You know I am a woman now, and you must give me something a great deal richer than you did before: besides, I am Sidi Gunana's son's wife, who is a great man; and when he asks me what the Christian gave me, let me be able to shew him something very handsome." "What," said I, "does Sidi Gunana know then of your coming?" "To be sure," said Omul Henna, "and sent me: his father is a Maraboot, and told him, you English were people with great hearts and plenty of money; so I might come." "Well then," said I, "if that is the case, you can be in no hurry." She did not think so; and my little present was no sooner given, than she hurried away, saying she would return directly, but not keeping her word. Well done, simplicity! thought I: well done, unsophisticated nature! No town-bred coquette could have played her part better.'

We question the lady's coquetry. The kindness throughout

was probably her own: the caprice and rapacity were, no doubt, imposed upon her by those to whom she belonged.

The journey through the desert which lies between Fezzan and Bornou, was dreary enough, although enlivened by occasional adventures. In one instance, the Major witnessed an Arab foray, and had the satisfaction of interfering with effect in behalf of the unfortunate Tibboos. The oases seem, some of them at least, to have had enough of beauty to indemnify the Traveller for his previous exertion. At one time, it was 'a joy-'ous valley, smiling in flowery grasses, tulloh-trees, and kos-'som;' at another, the party 'halted in a luxurious shade, the 'ground covered with creeping vines of the colocynth in full 'blossom, which, with the red flower of the kossom 'that hung drooping overhead, made the spot a 'little Arcadia;' and again, after a dreary ride through scenes of unvarying sterility, fainting from the heat, choked with dust, and depressed by fatigue, it was delightful to lie down by a fresh and untroubled well, amid verdure, flowers, rich odours, fanning airs, and the wild melody of singing birds. But these specks of vegetation, beautiful by contrast, on the surface of an interminable waste, were soon to be succeeded by scenery of abundant, fertility, and objects of impressive grandeur. On gaining the summit of the elevated ground on which the town of Lari stands, 'the 'great lake Tchad, glowing with the golden rays of the sun in 'its strength,' burst at once upon the view. The borders of this majestic expanse exhibited a luxuriant vegetation, and birds of the most beautiful plumage seemed inclined rather to welcome than to avoid the human visitant. The sight of the lake was, however, calculated to excite emotions of a different kind from those produced by the mere occurrence of picturesque or sublime objects. It gave to our countrymen the animating assurance that they had overcome the most formidable of their difficulties, and that they were in the vicinity of the capital of Bornou, the point towards which their anxieties and efforts had been so long directed. Feb. 17, 1823, was the 'momentous day' that crowned their hopes with success, and its various scenes were well adapted to increase the strong mental excitement which must have previously existed. They were on the eve of introduction to a people unacquainted with white men; the very ground on which they were advancing, had never before been trodden by Europeans; and its geographical position had heretofore been the subject of mere approximation or vague surmise. The very character of the power on whose territories they stood, was unknown. By some it was affirmed, that the ruler of Bornou was nothing more than the predatory leader of a few ragged negro spear-men, and that he

was indebted for his casual successes to the bravery of his Arab auxiliaries. Other information described him as a powerful chieftain, commanding numerous and disciplined forces. These conflicting representations seem to have kept the minds of the travellers in a state of complete suspense; and until the moment of actual meeting, they were uncertain whether they should have to witness the evolutions of well-trained guards, or the mock majesty of an African despot, enthroned on a stool, canopied by a tree, and surrounded by a handful of half-clothed halberdiers.

'These doubts, however, were quickly removed. I had ridden on a short distance in front of Boo Khaloom, with his train of Arabs, all mounted and dressed out in their best apparel, and, from the thickness of the trees, soon lost sight of them. Fancying that the road could not be mistaken, I rode still onwards, and on approaching a spot less thickly planted, was not a little surprised to see in front of me a body of several thousand cavalry drawn up in line, and extending right and left quite as far as I could see; and, checking my horse, I awaited the arrival of my party, under the shade of a wide-spreading acacia. The Bornou troops remained quite steady, without noise or confusion: and a few horsemen, who were moving about in front giving directions, were the only persons out of the ranks. On the Arabs appearing in sight, a shout, or yell, was given by the Sheikh's people, which rent the air: a blast was blown from their rude instruments of music equally loud, and they moved on to meet Boo Khaloom and his Arabs. There was an appearance of tact and management in their movements, which astonished me: three separate small bodies, from the centre and each flank, kept charging rapidly towards us, to within a few feet of our horses' heads, without checking the speed of their own until the moment of their halt, while the whole body moved onwards. These parties were mounted on small but very perfect horses, who stopped, and wheeled from their utmost speed with great precision and expertness, shaking their spears over their heads, exclaiming, "*Barca! barca! Alla hiakkun cha, alla cheraga!*—Blessing! blessing! Sons of your country! Sons of your country!" and returning quickly to the front of the body, in order to repeat the charge. While all this was going on, they closed in their right and left flanks, and surrounded the little body of Arab warriors so completely, as to give to the compliment of welcoming them very much the appearance of a declaration of their contempt for their weakness. I am quite sure this was premeditated; we were all so closely pressed as to be nearly smothered, and in some danger from the crowding of the horses and clashing of the spears. Moving on was impossible; and we therefore came to a full stop: our chief was much enraged, but it was all to no purpose; he was only answered by shrieks of "Welcome!" and spears most unpleasantly rattled over our heads expressive of the same feeling. This annoyance was not however of long duration. Barca Gana, the Sheikh's first general, a negro of a noble aspect, clothed in a figured silk tobe, and mounted on a beautiful Mandara horse, made

his appearance; and, after a little delay, the rear was cleared of those who had pressed in upon us, and we moved on, although but very slowly, from the frequent impediment thrown in our way by these wild equestrians.

'The Sheikh's negroes, as they were called, meaning the black chiefs and favourites, all raised to that rank by some deed of bravery, were habited in coats of mail composed of iron chain, which covered them from the throat to the knees, dividing behind, and coming on each side of the horse; some of them had helmets, or rather skull-caps, of the same metal, with chin-pieces, all sufficiently strong to ward off the shock of a spear. Their horses' heads were also defended by plates of iron, brass, and silver, just leaving sufficient room for the eyes of the animal.'

These are, we suppose, the facts on which was founded the marvellous paragraph which appeared, some time since, in those depositories of authentic intelligence, the newspapers; setting forth that a nation had been found in the heart of Africa, exhibiting many striking evidences, in their armour, weapons, and military discipline, of their derivation from classic ancestry. It was intimated, that these gallant warriors were, without doubt, the descendants of those brave Mauritanians who withstood to the last the encroachments of Rome, and finding all unavailing, fell back on the interior, placing a wide and desert frontier between them and their invaders. Expectation was raised to the highest pitch. Imagination revelled in the anticipation of magnificent discoveries. Whole libraries of manuscripts would, of course, be brought to light. The Jugurtha Papers—Hannibal's Reveries—Hanna's Diary—Masinissa's Letters—were already in the hands of the decipherers, and would be announced in Mr. Murray's next list. And, now, all this fine prospect resolves itself into a body of downright negroes, well mounted, and wearing the chain armour of the Saracenic horsemen! It must, however, be confessed, that the black lancer appears to great advantage in Mr. Finden's engraving from Sir R. K. Porter's spirited *rifacimento* of Major Denham's sketch. A large body of such troops, under any tolerable discipline, must have a formidable appearance, and their charge, if determined, might be effective; but at close quarters we apprehend that a few squadrons of good swordsmen would make an easy business of their discomfiture.

The introduction to Mohammed El-ameen ben Mohammed El-kanemy, Shiekh of Bornou, was managed in somewhat of a courtly fashion, and the appearance, as well as the deportment of that chief, was intelligent and dignified. He seemed to be of middle age; his features were fine, and his full, dark eyes gave them expression. At the second visit, the presents

ere displayed, and the various contrivances for adjusting and eaning a double-barrelled gun, fixed his gratified attention. e was much delighted when told that his fame had reached ıe King of England, and, turning to his 'counsellor,' said— This is in consequence of our defeating the Begharmies :'—an bservation which called up Bagah Furby, an officer who had ıuch distinguished himself in that war, with the astounding uestion—'Did he ever hear of me?'—'*Certainly*,' was the eply; and it was carried by acclamation, that the King of Eng-ınd 'must be a great man,' since he had heard of El-Kanemy, he 'Shiekh of Spears,' and of his general, Bagah Furby, the gatherer of horses.' On another occasion, he made minute ıquiries respecting the European method of attacking walled owns; and when he found that a few rockets had been brought y the travellers, he was impatient until he witnessed their ffects, which were most conspicuously exhibited on a subse-ıuen occasion, when one was fired perpendicularly, and ano-her in the direction of the horison. The Shiekh having heard f Major Denham's musical box, which played or stopped at he holding up of a finger, requested to see it.

'The wild exclamations of wonder and screams of pleasure that his piece of mechanism drew from the generality of my visitors, were uriously contrasted in the person of the intelligent Shiekh: he at irst was greatly astonished, and asked several questions, exclaiming, *I gieb! gieb!* "wonderful! wonderful!" But the sweetness of the Swiss Ranz-des-Vaches which it played, at last overcame every other eeling: he covered his face with his hand, and listened in silence; nd on one man near him breaking the charm by a loud exclamation, ıe struck him a blow which made all his followers tremble..... During this short conversation, we became better friends than we had ver been before, during our three former visits. To his surprise, he ıow found that I spoke intelligible Arabic, and he begged to see me whenever I chose: these were just the terms upon which I wished to ıe with him; and thinking this a favourable moment for adding ıtrength to his present impressions, I could not help begging he would keep the box. He was the more delighted, as I had refused it before to Karouash, when he had requested it in the Shiekh's name.'

This extraordinary man was originally nothing more than a private individual, and has raised himself to his present rank by his daring efforts and signal success in the deliverance of his country from a state of vassalage. Bornou, after a contention of several years, had been subjugated by the Felatahs, a powerful nation, inhabiting the regions to the westward. El-hanemy, by the well-imagined fiction of a celestial vision, persuaded his native tribe, the Kanemboo, to take up arms under his command, and commencing his career of glory by the de-

feat of 8000 men with a force not exceeding 400, advanced from victory to victory, until he had expelled the invaders. Rejecting nominal dignity in favour of real power, he refused the sovereignty, and retaining the dictatorship, he gave up the ensigns of royalty to the Sultan, who holds his court at New-Birnie, where he indemnifies himself for the absence of dominion, by keeping up all the mummery of state etiquette. When he was visited by Boo-Khaloom and the Europeans, he gave audience in the open air; his throne was enclosed in a sort of wooden cage, and his courtiers squatted on the ground at a considerable distance, with their backs towards the seat of royalty. All the absurd peculiarities which marked the court ceremonial of the ancient negro sovereigns of Bornou, are still retained at New-Birnie. 'Large bellies and large 'heads' are indispensible at the sultan's levee, and stuffing and padding are quite in vogue. A dozen shirts of different colours are worn over each other, immense turbans disfigure the head, and charms, enclosed in small cases of red leather, are suspended over every part of this grotesque attire.

In the mean time, a great deal of discussion had been going forward between the Arabs and the Shiekh, concerning a ghrazzie or predatory attack on some of the bordering tribes, for the purpose of procuring slaves. Boo-Khaloom himself, although averse to the project, from motives of humanity, was ultimately compelled to give way, and arrangements were made for a movement to the southward. Major Denham determined to join this expedition, with the double view of attaining a further point in an otherwise impracticable line of investigation, and of witnessing the military manœuvres of the Bornou troops. These were under the orders of Barca Gana, the Shiekh's principal negro general; a sort of Murat, brave and enterprising, but more successful when under the direction of his more skilful master than when in uncontroled command. The Arabs were led by Boo-Khaloom. Barca Gana had with him his musical and poetical 'band,' who made such melody as they could, and sung extempore songs about the valour of their master, and the dollars and double-barrelled gun of Major Denham.

'Christian man all white,
And dollars white have he.'

The kashella, or general, was preceded by twelve 'running 'footmen,' with long poles, who held back the branches that overhung the paths, and exercised their lungs with great energy.

'Take care of the holes!—avoid the branches!—here is the road!

—take care of the tulloh!—its branches are like spears—worse than spears! Keep off the branches! "For whom?" "Barca Gana"—"Who in battle is like rolling of thunder?" "Barca Gana."—"Now for Mandara!—Now for the Kerdies!—now for the battle of spears!"—"Who is our leader?" "Barca Gana"—"Here is the wadey, but no water."—"God be praised!"—"In battle who spreads terror around him like a buffalo in his rage?"—"Barca Gana!"'

This officer was attended by a fighi, or charm-writer, a kind of domestic chaplain, who annoyed Major Denham sadly by his intolerance and vexatious interference.

'Boo-Khaloom had been a great traveller, and was extremely liberal in his religious opinions for a Musselman, more so than he dared to acknowledge to these bigoted followers of the Prophet. The kashella's fighi, Malem Chadily, had always eyed me with a look of suspicion, and had once said, when the whole army halted, at dawn, "Do you wash and pray?" "Yes," said I. "Where?" rejoined the fighi. "In my tent," I replied. This fighi, who continued throughout my mortal enemy and annoyance, now asked Boo-Khaloom, "what these English were? were they Hanafy or Maleki?" still believing, that, as we appeared a little better than the Kerdies, or savages, we must be Moslem in some way or other. Boo-Khaloom answered, with some hesitation, "No; that we were mesquine (unfortunate), that we believed not in 'the *book*,' the title always given to the Koran; that we did not *sully*, or pray, as they did, five times a day; that we were not circumcised; that we had a book of our own, which did not mention Saidna Mohamed, and that, blind as we were, we believed in it: but *In sh' allah*, added he, they will see their error, and die Musselmans, for they are *naz zein zein Yassur* (good people, very good.)" This account was followed by a general groan, and the fighi clasped his hands, looked thoughtful, and then said, "Why does not the great Bashaw of Tripoli make them all Musselmans?" This question made Boo-Khaloom smile. "Why!" replied Boo-Khaloom, "that he could not very well do, great as he is; these people are powerful, very powerful, and an affront to even one of these might cost the Bashaw his kingdom:—they are also rich, very rich." "May it please the Lord quickly to send all their riches into the hands of true Musselmans," said the fighi; to which the whole assembly echoed, "Amen." "However," continued Boo-Khaloom, "there are *insara Yassur fi denier*, (a great many Christians in the world,) but the English are the best of any; they worship no images, they believe in one God, and are almost Moslem." This was as much as he could say, although it raised me but little in the fighi's estimation; and as he decided, so every body was obliged to think."'

The expedition was now approaching Mora, the capital of Mandara; and the Sultan, Mohamed Bucker, came out to meet the general of his ally, the Shiekh El-Kanemy. He stood, says Major Denham,

'surrounded by about five hundred horsemen, posted on a rising ground, ready to receive us, when Barca Gana instantly commanded a halt. Different parties now charged up to the front of our line, and wheeling suddenly round, charged back again to the Sultan. These people were finely dressed in Soudan tobes of different colours, dark blue, and striped with yellow and red, bornouses of coarse scarlet cloth, with large turbans of white or dark coloured cotton. Their horses were really beautiful, larger and more powerful than any thing found in Bornou, and they managed them with great skill. The Sultan's guard was composed of thirty of his sons, all mounted on very superior horses, clothed in striped silk tobes, and the skin of the tiger-cat and leopard forming their shabracks, which hung fully over their horses' haunches. After these had returned to their station in front of the Sultan, we approached at full speed in our turn, halting with the guard between us and the royal presence. The parley then commenced, and the object of Boo-Khaloom's visit having been explained, we retired again to the place we had left; while the sultan returned to the town, preceded by several men, blowing long pipes, not unlike clarionets, ornamented with shells, and two immense trumpets from twelve to fourteen feet long, borne by men on horseback, made of pieces of hollow wood, with a brass mouthpiece, the sounds of which were not unpleasing.'

At the regular audience, the Sultan, 'an intelligent little 'man of about fifty, with a beard dyed of a most beautiful 'sky-blue,' unluckily took it into his head to make inquiries touching the white man's creed; and the reply that he was a Kaffir, excluded him thenceforward from his majesty's presence.

In the mean time there was a good deal of political intrigue going forward. Boo-Khaloom was anxious to attack some of the Kerdy (infidel) villages in the neighbourhood, which would have supplied him abundantly, and at little hazard, with slaves for the Bashaw. Such, however, was by no means the design of the Shiekh and the Sultan. These shrewd calculators had a double object in view. Both their kingdoms had been, at no long interval, in the possession of the Felatahs, a numerous and military nation; and although they had succeeded for the present in re-conquering their territories, the danger was not past. By bringing the Arabs as their allies into contact with the Felatah tribes, the purpose would be answered, both of impressing the latter with a salutary dread of fire-arms, and of shewing to the former that arrows and spears were formidable weapons in the hands of resolute men. This last object was very effectually attained by the signal defeat of a strong allied force, composed of Arabs, Bornouese, and Mandarns, in their attack on a Felatah village. Two frontier towns had been found defenceless, and were burned by the merciless in-

aders ; but, on their advance to a third, Musfeia, the approaches were found extremely difficult, and a well-chosen osition was defended both by cavalry and infantry, sheltered y a strong stockade defended by bowmen, while the women olled down large ma sses of stone from the hills with fatal ffect. At length, however, the Arab infantry carried the deences, and Barca Gana, with a few of his followers, supported Boo-Khaloom with great gallantry. The remainder of the Bornou horse, together with the Sultan of Mandara and his plendid cavalry, held back from the contest. The struggle vas severe. Barca Gana, whose arm exhibited a tremendous et of muscles, threw eight spears, which all told at a conderable distance ; and if the whole of the attacking force had lisplayed the same energy with this brave negro and the Arabs, the victory must have been theirs. But the Felatahs ought with distinguished intrepidity, and their courage seems o have been skilfully directed by their commanders. They ought every inch of ground : the men who dismounted for he purpose of firing the town were instantly speared : and when it was seen that the main body of the assailants kept out of bowshot, a desperate and determined rally was made, and the arrows, many of them poisoned, fell so thick that the Arabs gave way. The Felatah horse now made a vigorous charge, and nothing saved the remnant of their enemies, but the bravery of Barca Gana, Boo-Khaloom, and the few followers who stood by them. The first was, in some degree, protected by his chain armour, but two horses were killed, and another wounded under him. The second was mortally wounded, and Major Denham, who rode by the side of the Bornou general, was slightly wounded in the face ; two arrows hung in his cloak, and his horse was struck twice. The defeat of the Arabs was a signal for a universal *debandade;* and the dastards who had kept aloof, instead of making front and shewing fight, were the first to flee, with the gallant Sultan of Mandara at their head. Nothing was left, even for the brave, but flight. Barca Gana mounted a fresh horse, while Major D., who had not thus provided against casualties, was compelled to make the best of his wounded and jaded beast. In the race, the poor animal stumbled and fell, and before his rider could remount, the Felatahs were upon him, but recoiled from the muzzle of a pistol which he snatched from his holsters. One who pressed on with greater determination, received the contents in his shoulder, and the Major sprang on his horse, and again urged him to his speed. He soon after fell a second time, and the Felatahs instantly seized

our unarmed countryman, wounded him in three places, and eagerly contended for the possession of his clothes.

'My shirt,' writes Major Denham, 'was now absolutely torn off my back, and I was left perfectly naked. When my plunderers began to quarrel for the spoil, the idea of escape came like lightning across my mind, and without a moment's hesitation or reflection, I crept under the belly of the horse nearest me, and started as fast as my legs could carry me for the thickest part of the wood: two of the Felatahs followed, and I ran on to the eastward, knowing that our stragglers would be in that direction, but still almost as much afraid of friends as foes. My pursuers gained on me, for the prickly underwood not only obstructed my passage, but tore my flesh miserably; and the delight with which I saw a mountain-stream gliding along at the bottom of a deep ravine cannot be imagined. My strength had almost left me, and I seized the young branches issuing from the stump of a large tree which overhung the ravine, for the purpose of letting myself down into the water, as the sides were precipitous; when, under my hand, as the branch yielded to the weight of my body, a large Liffa, the worst kind of serpent this country produces, rose from its coil as if in the very act of striking. I was horror-struck and deprived for a moment of all recollection—the branch slipped from my hand, and I tumbled headlong into the water beneath; this shock, however, revived me, and with three strokes of my arms I reached the opposite bank, which, with difficulty, I crawled up; and then, for the first time, felt myself safe from my pursuers.

* * * * *

'I now saw horsemen through the trees, still further to the east, and determined on reaching them, if possible, whether friends or enemies; and the feelings of gratitude and joy with which I recognised Barca Gana and Boo-Khaloom, with about six Arabs, although they also were pressed closely by a party of the Felatahs, was beyond description. The guns and pistols of the Arab Shiekhs kept the Felatahs in check, and assisted in some measure the retreat of the footmen. I hailed them with all my might; but the noise and confusion which prevailed, from the cries of those who were falling under the Felatah spears, the cheers of the Arabs rallying and their enemies pursuing, would have drowned all attempts to make myself heard, had not Maramy, the Shiekh's negro, seen and known me at a distance. To this man I was indebted for my second escape. Riding up to me, he assisted me to mount behind him, while the arrows whistled over our heads, and we then galloped off to the rear as fast as his wounded horse could carry us. After we had gone a mile or two, and the pursuit had something cooled, in consequence of all the baggage having been abandoned to the enemy, Boo-Khaloom rode up to me, and desired one of the Arabs to cover me with a bornouse. This was a most welcome relief, for the burning sun had already begun to blister my neck and back, and gave me the greatest pain. Shortly after, the effects of the poisoned wound in his foot caused our excellent friend to breathe his last. Maramy exclaimed, "Look, look! Boo-

Khaloom is dead!" I turned my head, almost as great an exertion as I was capable of, and saw him drop from the horse into the arms of his favourite Arab—he never spoke after.'

Pain, fever, and thirst had now nearly overcome Major Denham, and when they reached a stream, he had just strength enough to dismount, and, after drinking, to stagger, almost in a state of insensibility, across the brook, to sink down in a deep sleep at the foot of a tree. He remained in this state during a short halt; and Maramy reporting to Barca Gana the difficulty of carrying the European any further on his disabled horse, that chief, irritated by defeat and by the loss of property he had sustained, replied: 'Then leave him behind. By 'the head of the Prophet! believers enough have breathed 'their last to-day. What is there extraordinary in a Chris-'tian's death?' To the honour of Major D.'s old antagonist, Malem Chadily, the fighi, be it recorded, that his polemical antipathies were not suffered to chill his feelings as a man, and with a liberal charity, which we had almost dignified with the name of piety, he exclaimed: 'No! God has preserved him; 'let us not forsake him!' Maramy, who afterwards related all this, emphatically described his own feelings, by saying that 'his heart told him what to do.' He returned to the tree, roused the Major, who awoke from his brief slumber much invigorated, and their wounded and exhausted horse bore them safely to a friendly shelter. The sufferings of our countryman were, of course, most severe. Riding without any other covering than a woollen bornouse, which irritated his flesh-wounds, on the bare back of a lean horse, a distance of more than forty-five miles, he was in a most deplorable condition. He obtained a shirt with much difficulty, and after sleeping in feverish restlessness through nearly a night and a day, watched and tended by the friendly Maramy, he experienced the following proof of the kind-heartedness of a Bornouese.

'Mai Meegamy, the dethroned Sultan of a country to the south-west of Angornou, and now subject to the Shiekh, took me by the hand as I had crawled out of my nest for a few minutes, and with many exclamations of sorrow, and a countenance full of commiseration, led me to his leather tent, and, sitting down quickly, disrobed himself of his trowsers, insisting I should put them on. Really, no act of charity could exceed this! I was exceedingly affected at so unexpected a friend, for I had scarcely seen, or spoken three words to him; but not so much so as himself, when I refused to accept of them:—he shed tears in abundance; and thinking, which was the fact, that I conceived he had offered the only one he had, immediately called a slave, whom he stripped of those necessary appendages to a man's dress, according to our ideas, and putting them on

himself, insisted again on my taking those he had first offered me. I accepted this offer, and thanked him with a full heart: and Meegamy was my great friend from that moment until I quitted the Shiekh's dominions.'

In pain and privation, Major Denham reached Kouka, consoling himself for his sufferings and losses by the reflection, that he had seen, in consequence of attending this expedition, what he could not have ascertained in any other way. Such is the condition of central Africa, that, but for this opportunity, further discoveries could not have been attempted without imminent hazard. The Shiekh did all he could to supply actual loss, by the gift of a horse; but canteens, drawing materials, and an azimuth compass were not to be replaced in Bornoù, and these invaluable articles had fallen into the hands of the Felatahs.

Shortly after these events, the Shiekh took the field in person, on an expedition against the Munga nation; and on this occasion, our countrymen had an opportunity of inspecting a large body of his most effective troops, the Kanemboo infantry. These warriors were armed with shield and spear, and appeared strongly attached to the Shiekh, who treated them in return with marked confidence and partiality. This war was terminated, without the occurrence of any engagement on a large scale, by the submission of the Munga people, who were much alarmed by the supposed magical powers of the Shiekh, and not a little scared at the fireworks of Major Denham. Their chief declared, that 'to withstand a Shiekh of the Koran who 'performed such miracles was useless, and, at the same time, '*haram* (sin).' A very interesting scene took place at the conclusion of the war. The Shiekh, in the distribution of presents to the officers who had accompanied him, had inadvertently sent to Barca Gana a horse which had been promised to another chief; and that favourite, when requested to return what had been given by mistake, with the irritability of a spoiled child, took offence and sent back all the horses which his master had given him at former times, with the insolent message, that he would in future either walk or ride his own purchases. El Kanemy was not a man to tolerate this kind of behaviour. He immediately sent for his refractory general, and ordered him to be stripped and sold as a slave. Barca, humbled and penitent, fell on his knees, acknowledged the justice of his sentence, and only begged that provision might be made for his wives and children. But when, on the following day, the sentence was about to be enforced, the chiefs who surrounded the Shiekh, fell at his feet, and urgently intreated for pardon and restoration; a conduct the more magnanimous

as the delinquent had, since his elevation, conducted himself towards them with considerable haughtiness. The disgraced favourite at that moment appeared in the garb of misery. El Kanemy burst into tears, called them all his children, and every thing was forgotten. 'No prince,' says Major Denham, 'of the most civilized nation can be better loved by his subjects than this chief; and he is a most extraordinary instance, 'in the Eastern world, of fearless bravery, virtue, and simplicity.'

Illness visited the Europeans, with the exception of Major Denham, heavily, during the rainy season of 1823; but, on the first symptoms of recovery, they resumed their projects of active investigation. On the 14th of December, Dr. Oudney, though evidently in a dying state, set off, with Captain Clapperton, for Soudan; and on the 23rd, Major Denham was gratified by the unexpected arrival of a 'robust, healthy-looking young man,' Mr. Toole, an ensign in the 80th regiment, who had volunteered to join him, and effected the 'long, dangerous, and difficult 'journey from Tripoli to Bornou, in the short space of three 'months and fourteen days.' The career of this enterprising young officer was, unhappily, short. He joined Major D. in an excursion to Loggun, and died, while engaged in it, on the 26th of February, 1824. May 20, Mr. Tyrwhit reached Kouka with valuable presents for the Sheikh.

In the meantime, Dr. Oudney and his companion had proceeded on their journey, but the career of the former was soon arrested: on the 12th of January, 1824, he breathed his last at a town called Murmur, in the thirty-third year of his age. His fellow traveller pays an emphatic tribute to the excellence of his character. A few days after, Captain Clapperton entered Kano, 'the great emporium of the kingdom of Haussa.' The situation of this town is miserably chosen, since a large morass, reeking with stagnant moisture and putrifying filth, stretches across its centre; but its trade is considerable, and a tolerable proof of the large range over which it extends, was afforded by the fact, that Captain C. purchased a green cotton umbrella, of English manufacture, for three dollars. His reception here was friendly, and he received assurances that every assistance would be afforded him on his journey to Sackatoo. A guard was promised where the road was dangerous, and the protection of the Sultan was tendered in the most explicit terms. An efficient guide was given him from Kano, and after the stay of about a month, he went forward on his journey. Though struggling with the debilitating attacks of intermittent fever, the attractions of the scenery, and the courteous manners of the natives, seemed to have made his progress pleasant. On one occasion, he writes:

'The weather clear and fine: we rode to-day through little valleys, delightfully green, lying between high ridges of granite; and to add to the beauty of the scenery, there were many clear springs issuing out of the rocks, where young women were employed drawing water. I asked several times for a gourd of water, by way of excuse to enter into conversation with them. Bending gracefully on one knee, and displaying at the same time teeth of pearly whiteness, and eyes of the blackest lustre, they presented it to me on horseback, and appeared highly delighted when I thanked them for their civility: remarking one to another, "did you hear the white man thank me!"'

Just before entering on that part of the road to the capital which was rendered dangerous by the frequent incursions of banditti, Captain Clapperton and his caravan were met by 150 horsemen despatched for their protection by Sultan Bello, and the leader bade the European visiter welcome in the name of his master. The travellers and their escort reached Sackatoo on the 16th of March, and on the following day the captain had his first audience.

'After breakfast the Sultan sent for me: his residence was at no great distance. In front of it there is a large quadrangle, into which several of the principal streets of the city lead. We passed through three coozees, as guard-houses, without the least detention, and were immediately ushered into the presence of Bello, the second Sultan of the Felatahs. He was seated on a small carpet, between two pillars supporting the roof of a thatched house, not unlike one of our cottages. The walls and pillars were painted blue and white, in the Moorish taste, and on the back wall was stretched a fire-screen, ornamental with a coarse painting of a flower-pot. An arm-chair, with an iron lamp standing on it, was placed on each side of the screen. The Sultan bade me many hearty welcomes.....He asked me a great many questions about Europe and our religious distinctions. He was acquainted with the names of some of the more ancient sects, and asked me whether we were Nestorians or Socinians. To extricate myself from the embarrassment occasioned by this question, I bluntly replied, we were called Protestants.....He continued to ask several other theological questions, until I was obliged to confess myself not sufficiently versed in religious subtilties to solve these knotty points..... The Sultan is a noble-looking man, forty-four years of age, although much younger in appearance, five feet ten inches high, portly in person, with a short, curling, black beard, a small mouth, a fine forehead, a Grecian nose, and large black eyes.'

When, at a subsequent interview, the presents were displayed, the Sultan was less attracted by the weapons and rich dresses, than by the compass and spy-glass; and he was specially gratified when informed that the needle would always enable him to find the east, when engaged in the stated prayers. 'Every thing,' said he, 'is wonderful; but you are the greatest

'curiosity of all!—What can I give that is most acceptable to 'the king of England?' Captain Clapperton replied, that his powerful aid in the suppression of the slave-trade was the most acceptable service he could render; and when Bello learned that we employed ships to prevent the traffic in human beings, that we had no slaves in England, with other particulars of our civil and military system, he exclaimed: 'You are a beautiful 'people.' On another occasion, writes Captain C,

'I was sent for by the Sultan, and desired to bring with me "the looking-glass of the sun," the name they gave to my sextant. I was conducted further into the interior of his residence than on my two former visits. This part consisted of coozees pretty far apart from each other. I first exhibited a planisphere of the heavenly bodies. The Sultan knew all the signs of the Zodiac, some of the constellations, and many of the stars, by their Arabic names. The looking-glass of the sun was then brought forward, and occasioned much surprise. I had to explain all its appendages The inverting telescope was an object of intense astonishment; and I had to stand at some little distance, to let the Sultan look at me through it; for his people were all afraid of placing themselves within its magical influence. I had next to shew him how to take an observation of the sun. The case of the artificial horizon, of which I had lost the key, was sometimes very difficult to open, as happened on this occasion: I asked one of the people near me for a knife to press up the lid. He handed me one much too small, and I quite inadvertently asked for a dagger for the same purpose. The Sultan was instantly thrown into a fright; he seized his sword, and half drawing it from the scabbard, placed it before him, trembling all the time like an aspen leaf. I did not think it prudent to take the least notice of his alarm, although it was I who had in reality most cause of fear; and on receiving the dagger, I calmly opened the case, and returned the weapon to its owner with apparent unconcern. When the artificial horizon was arranged, the Sultan and all his attendants had a peep at the sun; and my breach of etiquette seemed entirely forgotten.'

Among the visiters of Captain Clapperton, there were two of some note. The first was Ateeko, brother to Bello, but living in obscurity and disgrace, in consequence of an attempt made by him to obtain the sovereignty at the death of his father, Bello the first. The reigning Sultan had, it seems, during his father's life, sometimes talked of resigning royalty in favour of a life spent in the tranquil cultivation of learning and religion. Making this his pretext, Ateeko assumed the ensigns of dominion, marched to his brother's palace, and when the latter inquired into the meaning of the tumult, he was answered—'The 'Sultan Ateeko is come.' Bello calmly ordered the usurper into his presence, and to the fair speeches of the intruder, only replied—'Go and take off these trappings, or I will take off

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'I was sent for by the Sultan, and desired to bring with me "the looking-glass of the sun," the name they gave to my sextant. I was conducted further into the interior of his residence than on my two former visits. This part consisted of coozees pretty far apart from each other. I first exhibited a planisphere of the heavenly bodies. The Sultan knew all the signs of the Zodiac, some of the constellations, and many of the stars, by their Arabic names. The looking-glass of the sun was then brought forward, and occasioned much surprise. I had to explain all its appendages The inverting telescope was an object of intense astonishment; and I had to stand at some little distance, to let the Sultan look at me through it; for his people were all afraid of placing themselves within its magical influence. I had next to shew him how to take an observation of the sun. The case of the artificial horizon, of which I had lost the key, was sometimes very difficult to open, as happened on this occasion: I asked one of the people near me for a knife to press up the lid. He handed me one much too small, and I quite inadvertently asked for a dagger for the same purpose. The Sultan was instantly thrown into a fright; he seized his sword, and half drawing it from the scabbard, placed it before him, trembling all the time like an aspen leaf. I did not think it prudent to take the least notice of his alarm, although it was I who had in reality most cause of fear; and on receiving the dagger, I calmly opened the case, and returned the weapon to its owner with apparent unconcern. When the artificial horizon was arranged, the Sultan and all his attendants had a peep at the sun; and my breach of etiquette seemed entirely forgotten.'

Among the visiters of Captain Clapperton, there were two of some note. The first was Ateeko, brother to Bello, but living in obscurity and disgrace, in consequence of an attempt made by him to obtain the sovereignty at the death of his father, Bello the first. The reigning Sultan had, it seems, during his father's life, sometimes talked of resigning royalty in favour of a life spent in the tranquil cultivation of learning and religion. Making this his pretext, Ateeko assumed the ensigns of dominion, marched to his brother's palace, and when the latter inquired into the meaning of the tumult, he was answered—'The 'Sultan Ateeko is come.' Bello calmly ordered the usurper into his presence, and to the fair speeches of the intruder, only replied—'Go and take off these trappings, or I will take off

'your head.' Never was rebellion more easily quelled, nor with fewer words. Ateeko is said to be brave, but avaricious and cruel. 'Were he Sultan,' was the language of the people, 'heads would fly about in Soudan.' The other gentleman who called to leave his card at Captain Clapperton's, shall be described in that officer's own words.

'I was sitting in the shade before my door, with Sidi Sheikh, the Sultan's fighi, when an ill-looking wretch, with a fiend-like grin on his countenance, came and placed himself directly before me. I asked Sidi Sheikh who he was? He answered with great composure, 'the executioner.' I instantly ordered my servants to turn him out. 'Be patient,' said Sidi Sheikh, laying his hand upon mine: 'he visits the first people in Sackatoo, and they never allow him to go away without giving him a few Goora-nuts or money to buy them.' In compliance with this hint, I requested forty cowries to be given to the fellow, with strict orders never again to cross my threshold. Sidi Sheikh now related to me a professional anecdote of my uninvited visiter. Being brother of the executioner of Yacoba, of which place he was a native, he applied to the governor for his brother's situation, boasting of superior adroitness in the family vocation. The governor coolly remarked: 'We will try—go fetch your brother's head!' He went instantly in quest of his brother, and finding him seated at the door of his house, without noise or warning he struck off his head with a sword at one blow; then carrying the bleeding head to the governor, and claiming the reward of such transcendent atrocity, he was appointed to the vacant office. The Sultan being afterwards in want of an expert headsman, sent for him to Sackatoo, where, a short time after his arrival, he had to officiate at the execution of 2000 Tuaricks, who, in conjunction with the rebels of Goober, had attempted to plunder the country, but were all made prisoners; this event happened about four years ago.'

Captain Clapperton's original intention had been to extend his investigation further, and he was particularly anxious to reach Youri, but he found it impracticable to quit Sackatoo in that direction. Bello assigned as the reason of his objection, the dangers of the road; but it is more probably referred to the intrigues of the Arab merchants, who are jealous of every attempt to interfere with their monopoly. He determined therefore to return, and Bello dismissed him with prayers for his safety, putting into his hands a letter to the King of England, and assuring him of his anxious wish to open an intercourse in the direction of the sea-coast. Captain C. left Sackatoo on his return, May 4th, and after much suffering and considerable hazard in consequence of mistaking the route, reached Kouka, so changed in appearance by illness and fatigue, that Major Denham, at their first meeting, did not recognize his old companion, until he spoke. On the 16th of

August, they left Kouka, and on the 26th of January 1825, reached Tripoli.

The information obtained respecting the long agitated questions concerning the course of the Niger and the Nile, is so slight and indefinite as to leave the matter just where it was before. In fact, there seems to be such a confusion of names and courses, that, having no favourite hypothesis to maintain, we have exempted ourselves from the trouble of attempting to unravel them.

It should seem from all that was collected on the subject, that the common reports concerning the death of Mungo Park were substantially true. An Arab, of great influence at Sackatoo, stated positively, that he was at Boosa, when the white-men were wrecked on some ledges of rock just below the town. The natives assailing them with arrows, the two Europeans jumped into the water and were drowned. Bello confirmed this statement, and added, that he had once had in his possession a double-barrelled gun which was taken in the boat. It was the dry season, or the rocks would have been passable.

Major Denham made two attempts to effect the circuit of the lake Tchad: his failure leaves it in some degree uncertain whether it have any outlet.

A large Appendix contains various papers connected with the mission, and among them, the letters from El-Kanemy and Bello to the King of England. Some interesting illustrations of natural history are given. The plates are well executed, but the views are evidently the efforts of an unpractised pencil. The *camera lucida* would be a useful companion to a traveller deficient in graphic dexterity.

It is understood that Captain Clapperton is now on his way from the coast of Benin, in an attempt to reach the dominions of Bello by a shorter and more direct route.

Art. IV. *Sermons, Expositions, and Addresses at the Holy Communion.* By the late Rev. Alexander Waugh, A.M. Minister of the Scots' Church in Miles-Lane, London. To which is prefixed, a short Memoir of the Author. Second Edition. 8vo. pp. xxxvi. 338. Price 10s. 6d. London. 1825.

IT is the remark of a celebrated Roman poet, that 'in poetry 'neither gods nor men will tolerate mediocrity.' There are some persons who are disposed to apply a similar principle, or one still more severe, to Sermons; and who consider no pulpit compositions as entitled to public acceptance, or fit to be endured, unless they are adorned with all the graces and attrac-

tions, if not of poetry, yet of the highest and most consummate oratory.

When the multiplicity of such compositions already published is considered, it cannot be thought unreasonable to insist, that those henceforth given to the world, shall be characterized by orthodoxy and good sense, and by a respectable portion of vigour, if not of elegance, both of conception and expression. But to demand that every volume of Sermons shall be a specimen of finished eloquence, is not only to demand more than is expected in any other department of literature, but to misapprehend in some measure the nature and design of "the ministry of reconciliation." Poetry and secular eloquence are addressed to persons whose minds are presumed to have been cultivated and refined by education; but, "unto the poor the gospel is preached." The primary object of the poet is to please; that of the preacher is to instruct, to convince, and to persuade. The poet seeks to influence the subordinate faculties of the mind, the taste and the fancy; the orator whose subject is not of a religious nature, is far more at liberty to work on these principles than the Christian minister, who must seek to move the affections only through the medium of the intellect, and whose primary aim ought to be, "to commend himself to the *conscience* of every man in the sight of God." It is true, undoubtedly, that the subjects which constitute the materials of his ministry are, some of them, susceptible of imaginative decoration; and that all of them possess such ineffable grandeur and importance, that they may well excite the most profound and intense emotions. That perception, however, of their grandeur and importance which is an indispensable prerequisite to a just and impressive representation of them, tends necessarily to solemnize and overawe the mind, to 'repress imagination's airy wing,' and to exclude as irrelevant and injurious, those exaggerations and embellishments to which secular eloquence owes much of its effect. It was in conformity with the requirements of their subject, as well as in accommodation to the necessities of their hearers, that the Apostles determined to preach the gospel "in simplicity, and not with the enticing words of man's wisdom." In subsequent times, the most eloquent, or at least, the most oratorical preachers and writers have not always been, nor are they fitted to be, the most powerful and successful; and we doubt much whether the magnificence and sublimity of Howe are ordinarily as effective for usefulness, as the familiar and unadorned urgency of Baxter, compared with which, the exuberant brilliance of Taylor appears utterly puerile and impotent.

By these remarks, we are far from intending to maintain,

that eloquence is inadmissible in the statement of religious truth; or that, when employed in consistency with the great ends of religious instruction, it is not entitled to high admiration. We must however, contend, that in religious compositions, a profusion of ornament is altogether misplaced; and that such compositions may be eminently adapted to their primary object, and deserving, of course, of universal acceptance, though they have scarcely any pretensions to eloquence.

There is a perverse taste which prevails in the present day, not so much among the readers of religious publications, as among the hearers of the gospel; and which many preachers seem disposed to gratify. This perversity, it is not easy to define or to characterize; but in general it may be described as a predilection for what is startling and extravagant, in opposition to what is simple, natural, and edifying. No attentive observer of the religious world can have failed to remark, that there are multitudes to whom the most wholesome instruction is distasteful, unless recommended by a profusion of spiritual sauces and stimulants. In various parts of the kingdom, and no where more than in the metropolis, the superabundance of the supply seems to have rendered the hearers of the gospel capricious and fastidious. Turning away in disgust from the most momentous truths exhibited in a pure and simple style, there are many who must be caught by impertinent anecdotes, by vulgar witticisms, by startling but inapposite similitudes, by abrupt and unnatural transitions, and by far-fetched and fantastic illustrations. A century ago, it was thought a most felicitous description of good writing, when it was characterized as 'natural 'but not obvious;' but the style accommodated to this perverse taste is neither natural nor obvious. It is greatly to be deplored, that there are so many preachers who seem to aim at pleasing by studying to say what is calculated to surprise and astonish, rather than to instruct and improve. And it is also devoutly to be wished, that, if all who attend on Christian ordinances cannot be taught to distinguish that eloquence which is genuine from that which is false or vulgar, they would at least learn to give a respectful attention to 'sound thinking 'without ambition, and a pure style without affectation.'

From the complexion of the preceding remarks, the reader may perhaps infer, that the volume of Discourses which we are now to notice, like the general mass of such publications, states common ideas in common language, presenting little deserving either of praise or censure, 'too bad for a blessing, 'too good for a curse.' No inference could be more erroneous. Mr. Waugh's Sermons exhibit, in almost every page, unequivocal marks of character and individuality, without man-

nerism and without extravagance. They are distinguished, not by the eccentricity, but by the superiority of the talents displayed in them. We may apply to these sermons Solomon's description: "Because the preacher was wise, he still taught "the people knowledge. The preacher sought to find out ac "ceptable words, and that which was written was upright, "even words of truth." The sentiments are evangelical and instructive; and the language is not only correct, but polished, sometimes splendid. The doctrines which are exhibited most prominently are, happily, not distinguished by great novelty, for they are the vital and essential principles of the gospel; but the Author's illustration of them is marked not unfrequently, by considerable novelty as well as beauty. With an intellect clear, vigorous, and judiciously disciplined, he combined a cultivated fancy and a taste singularly refined and elegant. There are few volumes of sermons from which it would be possible to select so many vivid and graphical descriptions, both of the scenes of external nature, and of the diversified emotions, and conduct, and circumstances of human beings. The multiplicity and the beauty of these pictures constitute one of the most striking characteristics of the volume. Along with this power of portraying interesting scenes and situations, this talent for poetical embellishment, Mr Waugh displays no ordinary capacity for philosophical discussion. By many readers, these sermons will be thought to display too much of abstraction and refinement, and some parts of the volume will perhaps appear deficient in evangelical richness and unction. It must be allowed, indeed, that it is adapted to intelligent and literary, rather than to uneducated and ill-informed readers; but the greater proportion of it is fitted to gratify and delight, as well as to instruct and edify the plainest and least cultivated understanding. It may be added, that the volume contains many very striking and interesting appeals to the heart and the conscience; though it is to be regretted, that several of the discourses do not conclude with a longer and more pointed application. The abruptness with which they close, is almost the only indication that they are posthumous; for, in other respects, they are not only accurate, but polished and elaborate compositions. On the whole, it may not only be confidently affirmed, that this volume will form an honourable and permanent memorial of the piety, talents, and acquirements of its much lamented Author; but when it is considered, that these discourses were written only once, and without any view to publication, that the writer died in the thirtieth year of his age, and the fifth of his ministry, and that the disease which terminated his earthly labours had been

working in his frame several years before he entered on the ministry, it may well be doubted whether there are ten preachers in the kingdom, from whose manuscripts, under such circumstances, such a volume could have been selected.

Having said thus much respecting the general character of the present volume, we shall now give a slight notice of each discourse and a few specimens.

Sermon I., founded on 1 Cor. ii. 2., is a long and carefully written discourse, exhibiting prominently almost all the leading facts and doctrines of the Christian system, and containing some very striking and splendid passages. Sermon II. is a perspicuous and useful discourse, on 'the Grace and 'Condescension of the Son of God,' from 2 Cor. viii. 9. Sermon III., 'Meditation at the tomb of the Risen Saviour,' from Mat. xxviii. 6., 'Come, see the place where the Lord 'lay,'—is an elegant sermon, defective chiefly, as not containing a distinct statement of the doctrines connected with the resurrection of the Redeemer. Sermon IV., 'Gratitude 'for victory over the last enemy,' 1 Cor. xv. 57.,—is a beautiful but unfinished sermon; it does not advert at sufficient length to the means by which the blessing has been procured. Sermon V., on 'the consolations of Religion,' John xiv. 1. is a powerful and eloquent statement of the evils of life, and of the advantages of religion; though chargeable with some degree of vagueness and generality. Sermon VI., 'The privileges of 'the sons of God,' John i. 12. This sermon contains some expressions which a captious criticism and an over-sensitive orthodoxy may condemn; but, on the whole, it is a very admirable one. Sermon VII., from the words, John xi. 35, 'Jesus wept,' is one of the finest in the volume, and one of the most pleasing discourses we have lately met with. Sermon VIII. from Luke xi. 42. presents a philosophical and ingenious discussion on the nature, possibility, and advantages of love to God. This discourse would, however, have been considerably improved, if the Author had exhibited more fully the love of God in redemption, as the only instrument that can effectually conquer the enmity of the carnal mind against God. Sermon IX. from 1 Ephes. ii. 12, is an able demonstration of the depravity of mankind, from their natural forgetfulness of God. Sermon X. 'The opposite tendency 'of sin and of righteousness.' Rom. vi. 16. Though not the most interesting, this is the longest and perhaps the most elaborate discourse in the volume. It contains a masterly and philosophical defence and illustration of the various propositions implied in the text. The subjects of Sermons XI. and XII. are, 'Knowledge' and 'Charity.' Both of them are

carefully and correctly composed, and contain very striking paragraphs. Sermon XIII. on 'the Saviour's power over evil 'spirits,' (from Ephes. vi. 10—12.) is at once argumentative and practical; furnishing altogether a very fine specimen of an expository discourse. The last discourse in the volume is founded on 1 Tim. i. 17. "Now unto the King eternal, im-"mortal, &c." and is very modestly entitled 'the Fragment of 'a Sermon.' It contains some very ingenious and profound remarks on the Divine attributes enumerated in the text; but it is too abstract and metaphysical to be popular, and we wish that some other discourse had been substituted in its place.

To the Sermons are subjoined two Table Services or Communion Addresses. The one is founded on John vi. 67, 68. "Then said Jesus to the twelve, Will ye also go away?" and the other on John xxi. 15. "Simon, son of Jonas, lovest thou "me more than these?" These two Table Services are, next to Mr. Lavington's, the finest specimens of this sort of sacramental addresses that we have met with. A volume of such addresses would furnish a very acceptable addition to the stores of our sacred eloquence.

We take our first specimen from the Sermon on 1 Cor. xv. 57.

'It is impossible to deny that a principle of final decay seems to pervade every thing on which the eye can rest. Within the records of the present inhabitants of the world, the stars have gone out in the firmament—mountains are decreasing to the level of the plains—the stupendous cliffs that for ages threw back the tide of the ocean, slip down, at last, in fragments,—and the ocean itself, by a deposition of rivers and the formation of rocks, is removed from its bed, and expands over a new channel, to the gradual destruction of the habitable globe. In organised bodies the effect of this tendency to decay is more visible: vegetation hardly arrives at perfection, when it dies!—the plant is finished, but, before we can contemplate its texture, it is withered; and the forest, whose hoary branches have flourished during ages, unsubdued by the hurricane and the wintry blast, ceases at last to decorate valley and hill, and is no longer to be traced but in the stinted copse, that lies scattered over a bleak country. The higher orders of frames endued with animal life, whose construction exhibits so rich a display of the wisdom of their Creator, and whose preservation calls forth so much of his care, even these are the victims of the same decay, and by the very superiority of their structure are more liable to derangement, and by their mutual wants and instincts, more exposed to destruction.' pp. 77, 78.

The following characteristic passage occurs as the conclusion of the first division of the Sermon on 'the Privileges of the Sons of God.'

'Such is an attempt to speak of the privilege of becoming the sons of God. But to think or to speak aright here, who is able for these

things? who knows the value of this privilege? Sinners! ye do not know, for ye know not the need of a Saviour. Believers! ye do not know, for ye know not yet the blessedness of heaven. Glorified Saints! ye know not, for ye know not the misery of divine wrath in hell. Angels! ye know not, for ye never fell. Son of God!..... Yes, thou knowest, for thou didst pay its price.' p. 129.

As our last specimen, we shall give part of the second Sacramental Address; and, long as it is, the reader, we are sure, if he has not seen it before, will regret that it is not longer.

'It was the last time he was to break bread with his disciples: often had they assembled around him, at their simple repast—this was a farewell meeting. They were probably ignorant of it, but he knew that the family would never again meet thus in this world. And what he knew as a God, did he not feel as a man? His moistened eye went round the circle of his beloved associates, and as it dwelt in succession upon them, the circumstances of the commencement of their friendship, the incidents of their connexion, the evils they had endured in common, the comfort they had ministered to him, and their simple and oft-repeated declarations of unaffected attachment, presented themselves in melancholy array to his meditation. The disciple whom he loved lay on his bosom—on him, unobserved, he bent his look, and, scanning his placid features, said within himself—"Yet a little while, and thou shalt be left alone; and yet thou shalt not be alone, for I shall be with thee; my guardian arm shall be around thee as now; I will give my angels charge concerning thee; and when this hair is silvered with years, and this brow is furrowed with suffering, I will honour thee above thy brethren, and admit thee before thy time, to behold the glory which the Father hath given me." Awakening from the fond contemplation, he raised his eye, and fixed it on one that reclined opposite: "Simon, son of Jonas, lovest thou me?" "He reproaches me"—would the rash apostle first say; but he looked again, and there was no reproach on his Master's countenance. No! it was his own guilty conscience that shaded the light and distorted the features of that face, in which heaven-born kindness beamed. Affected with the injustice of his momentary suspicion, he burst into tears, and exclaimed, "Lord, thou knowest all things, thou knowest that I denied thee; but thou knowest too, that I love thee."

'Is there a disciple of Christ at this table, who will not acknowledge that the character of Peter, in its worst aspect, has been too strikingly his own? Who has not often said, in communion with his Saviour, "Though all men shall be offended because of thee, yet will I never be offended; though I should die with thee, yet will I not deny thee?" And who has not as often been offended at and denied him—been offended at his law, because it restrained a favoured inclination, or excited to an irksome duty?—denied his authority, in the indulgence of carnality of thought, irregularity of feeling, deadness of affection, coldness of zeal, sufferance of inward sin, vex-

ing the Spirit, heartlessness in prayer, remissness of vigilance, neglect of opportunities, perversion of privileges, conformity to the world, indolence of exertion, indifference to his cause, carelessness of example, and actual sin? Yet thou art again placed at his table! And were he now on earth, thinkest thou not that he would address to *thee* the question repeatedly addressed to his apostle? And although not seen, is not he now, by his Spirit in thy conscience, and in thine ears by his minister, saying, "Lovest *thou* me?" To my eye thou art saying, and oh! it is to me a crown of rejoicing and of joy unspeakable—"'Thou knowest that him, having not seen, I love.'" Ah, but canst thou look upwards, as seeing Him who is invisible, Him who sits on the throne, yet bends his eye to behold the things that are in heaven and that are on the earth, Him who in this hour is marking every change of feeling, every struggle for devotion in thy soul, and sending forth his angels to minister to thee—as seeing Him, canst thou raise thy hand to heaven and say in the confidence of sincerity, "Lord, thou that knowest all things, thou knowest that I love thee!" Your appearance at this table, Christians, is emblematic of this answer; it testifies to angels and to men, that you are followers of Jesus of Nazareth; that indecision and pusillanimity no longer constitute the features of your character; that lukewarmness of affection, and indifference of concern, no longer sully your profession—but, that you are now awakened to a reasonable sense of the importance of the cause to which you have attached yourselves, and that your hearts are warmed with respect, gratitude, and love to the dignified, the beneficent, the amiable Saviour.' pp. 330—333.

Most of our readers, we should think, will wish to possess a volume containing such passages as these, and it contains *many* such passages.

To this volume there is prefixed a brief, but interesting memoir of the Author from the pen of his venerable father. It is written with touching simplicity, unaffected modesty, and the greatest delicacy and propriety; and is in every respect worthy of the high reputation of him who penned it. It presents an admirable combination of dignity and pathos, and furnishes an instructive and affecting development of the mingling influences of natural affection and religious principle. The protracted illness of Mr. A. Waugh is understood to have been eminently blessed to him; and the information given as to his religious feelings and experience during this period, is so interesting, that every reader must wish to have been furnished with a still more minute detail on the subject. If the Writer of the Memoir has erred at all, he has erred on the side of reserve; an error not very common in this age of publicity and ostentation.

Art. V. *Dartmoor:* a descriptive Poem. By N. T. Carrington, Author of "The Banks of Tamar." With a Preface and Notes, by W. Burt, Esq. Secretary of the Chamber of Commerce, Plymouth; and eight Vignettes and four Views illustrative of Scenery, drawn and etched by P. H. Rogers, Esq. Plymouth. Royal 8vo. pp. cvi. 204. Price 1l. 1s. London, 1826.

WE should hope that few of our readers will have forgotten the extracts we gave from Mr. Carrington's former poem, even if they have not done him the justice of purchasing the volume. Six years have elapsed since that unpretending little publication crept forth into daylight from a provincial press; (it was three years in finding its way to us;) we rejoice to find that in the interval the Author has not been idle, and that the encouragement bestowed on his first effort, has given him heart, and given him voice, for a louder and longer strain. The circumstances under which the present poem appears, are alike honourable to himself and to his friends. While one of his townsmen has supplied graphical illustrations in the form of etchings, another Plymouth gentleman has contributed a long prefatory memoir and a body of notes, which render the volume altogether a very interesting accession to our topographical literature; and an ornithological and entomological catalogue relating to this interesting district, has been supplied by the kindness of two other friends. We notice with particular pleasure these generous and well-directed endeavours to promote the interests of a man of genius and modest worth.

It might be mentioned as an ample justification of Mr. Carrington's choice of a subject, (if such were needed,) that the Royal Society of Literature offered, a few years ago, a premium of fifty guineas for the best poetical effusion on Dartmoor. The present poem was *not* among those which were rejected on that occasion, but was subsequently undertaken at the suggestion of Mr. Burt, who has supplied the prefatory matter and notes. Dartmoor has received a brief but spirited notice in the Banks of Tamar.

> 'Dartmoor rears
> In the dim distance his cloud-covered head,
> With granite girdle sweeping nearly round
> The varied map, until he plants his foot
> Sublimely in the loud Atlantic wave.'

In fact, what such regions want in attractive beauty and the solid recommendations of fertility and local convenience, they gain in those qualities which give scenery its greatest power over the imagination. 'Regions like this,' says the Rev. Mr. Gilpin, speaking of the kindred scenery of the great Wilt-

shire Plain, 'which have come down to us rude and untouched 'from the beginning of time, fill the mind with grand concep- 'tions far beyond the efforts of art and cultivation.' To endure a residence in such savage wilds, a person must be born in their neighbourhood, and become assimilated to them by the force of that mysterious local attachment which is almost uniformly strongest where there seems the least to sustain it;—as the lichen clings to the barren rock with a tenacity unknown to the vegetable offspring of a genial soil. And even to enjoy the impression they are adapted to excite, a person needs be a genuine lover of Nature in her varying moods, and have an eye for the shifting lights and changeful hues which relieve the monotony of a barren landscape, and have an ear for the murmur of distant waters, the hum of insects, and the tremulous swell or louder music of the winds. Poets, anglers, and geologists are, indeed, the only people to hold actual converse with such wild scenes as are described in the following lines.

———'Adown the rock-strewed slope
I haste, and seek the bosom of the Moor,
Before me wildly spread. Here Spring leaves not
Her emerald mantle on the vales, her breath
Upon the breeze; but all the seasons pass
In sad procession o'er the changeless earth.
The hills arise monotonous: one form
They wear; one dreary hue is on them all;
And through the faithless dank morass below,
The sluggish waters creep. Yet, even here
The voice of joy resounds! The moorland lark,
Sole bird that breaks th' unnatural repose,
Springs from the heathery wild, and pours a lay
Inspiring; and though o'er his breeze-swept nest
There bends no cheerful grass, nor in the gale
Of Summer stoops the golden corn, he owns
The influence of the vernal hour, and makes
Heaven's concave echo with a livelier song
Than swells above the flowery mead. Behold
How swiftly up the aërial way he climbs,
Nor intermits his strain, but sings and mounts,
Untired, till love recall him to the breast
Of the dark Moor.'.....

'How strangely on yon silent slopes, the rocks
Are piled, and, as I musing stray, they take
Successive forms deceptive. Sun, and shower,
And breeze, and storm, and haply ancient throes
Of this our mother earth, have moulded them
To shapes of beauty and of grandeur, thus;
And Fancy, all-creative, musters up
Apt semblances. Upon the very edge

Of yonder cliff seem, frowning o'er the vale,
Time-hallowed battlements with rugged chasms
Fearfully yawning; and upon the brow
Of yonder dreary hill are towers sublime,
Rifted as by the lightning-stroke, or struck
By war's resistless bolts. The mouldering arch,—
The long-withdrawing aisle,—the shattered shrine,—
The altar gray with age,—the sainted niche,—
The choir, breeze-swept, where once the solemn hymn
Upswelled,—the tottering column,—pile on pile
Fantastic,—the imagination shapes
Amid these wrecks enormous. But 'tis o'er—
The dream is o'er, and reason dissipates
The fair illusions.

'Yet, in truth, ye wear,
Rocks of the desert, forms that on the eye
In solemn and imposing grandeur rise!
And even now, though near, the mountain seems
Strewed with innumerous fragments; as when Fate
Mysterious, in some unexpected hour,
Inexorably casts, at one fell blow,
Fenced cities into ruinous heaps. O'er all,
The rude but many-coloured lichen creeps;
And on the airy summit of yon hill,
Clasping the Tor's majestic brow, is seen
The dark, funereal ivy; cheerless plant,
Which Death and Desolation wreathe around
Their haggard brows for ever.

'"Tis the haunt,
The home of the wild bird. That savage eye
Which makes the desert tremble, has discerned
Th' intruder, Man: my foot-fall has alarmed
The tyrant Falcon. Here, the free-born bird,
Jealous of liberty, unused to fear
The arm of the invader, wheels around
His native cliff, whence from the topmost crag
Depends his nest;—or circles the old Tor,
Where once the moorland Eagle soared sublime,
Sole monarch of the forest. Far away
Anon with lightning wing he darts, or floats
Poised in mid air, or, with triumphant rush,
Sweeps by his enemy, and screaming hoarse,
Bursts down the vale indignant.'

happier subject for descriptive poetry could hardly be ien, than scenes like these; and it is in the depiction of lar landscapes, that the Author of Waverley so particularly ils. The imagination is excited by those very qualities of ndless solitude and dread monotony thus presented to it, vhich, in the actual survey, the eye is afflicted and the

heart oppressed. The theme, however, admits of strong c trasts. For instance.

'But hark! the rush
Of torrents! Enter here; it is a spot
Almost unknown, untrod: the traveller
Must turn him from the broad and beaten track
Of men, to find it. Let no heedless step
Intrude profanely;—let the worldling rest
In his own noisy world, far off; the vale
Is not for him; but he that loves to pay
His silent adorations where, supreme
In beauty, Nature sits, may spend the hour
Of holiest rapture here. The eternal rocks,
Up-piled to the mid-sky, come sweeping round
Her pious votary; and she has hung
With green, undying wreathes the mountain-walls,
And sprinkled them with mountain-flowers that bud
And bloom inviolate. So high the cliffs
Ascend into the sunny air, that he
Who walks below, sees heaven its azure bend
Above him like a dome. The turf is soft
And fair, and wears an eye-refreshing hue;
And from its virgin emerald thickly rise
Bright flowers in glorious rivalry; the gay
And glossy king-cup, and its "neighbour sweet,"
The daisy, silver-ray'd; and, blue as heaven,
The lowly violet; and, deeper still
Than e'en the blue of ocean, that loved child
Of spring—the harebell; all as exquisite
As beam, breeze, shower could mould them. He who tread
The vale, oft steps aside, lest he should press,
With ruthless foot, where forms so exquisite
In silent loneliness upspring. The sward
Now undulates—fair verdant billows, raised
Like ocean's when the spring-gale kisses it—
No more. And often on the smiling bank
The hawthorn spreads its snowy blossoms, free
From human grasp rapacious; and below,
Amid the sunny luxury of grass,
Are tufts of pale-eyed primroses, entwined
With many a bright-hued flower and shrub that scents
The all-voluptuous air; but chief thine own,
Land of the myrtle, thine own lovely birth,
The fragrant, meek, myrica.
'Through the vale,
As still you stray enraptured, at your foot,
Cheering the pleasant sod, a hundred rills
Warble immortal music. It is sweet,
Most sweet, to view the playful brooklets roll

Their crystal on,—each on his way adown
The valley's peaceful slopes. With louder rush
And deeper melody, a torrent flows
Full in the midst, meandering, as if loth
To quit the vale's dear bosom. On his marge,
I mark the cheerful bird that loves the stream,
And the stream's voice, and answers in like strains,
Murmuring deliciously. 'Tis fit that they
Should hold communion: other company
That bird seeks not, but his dear mate, that now
And always lists the song of both, and builds
Her nest above the social stream.
'And here
The waters sleep, in a cool lake, where flits
The shadow of each cloud that sails the heaven;
And in it, too, the tall rock, rising near,
From base to brow with verdurous tresses decked,
Is clearly pictured. Nought disturbs the calm
Of the fair mirror, but the startling rush
Of crimson-spotted trout to seize that gay,
Adventurous voyager, the fly.
'An oak,
The patriarch of the vale, bends o'er that sheet
Of liquid silver. Haply has the Spring
With silent power renewed his bud and leaf
A thousand years; yet, still he lives, and owns
Its gentle influence. His scalp is bald
Through age, and one enormous arm is stretched
To heaven, scathed by the lightning stroke,—a pale
And blighted thing amid its brethren boughs
So green and vigorous; and still the bird
Builds in them,—'tis the home of love, the seat
Of raptured song. There is no tree that hath
In all the dale such majesty: the lake
Reflects it proudly.
'But, as still you trace
The valley to its head, insensibly
Its matchless beauty fades, and soon it wears
A sterner character. The king-cup, bright
In glossy gold, the daisy, silver-rayed,
And sapphire-tinctured violet, and, wreathed
With snow, the hawthorn, and the harebell, blue
As ocean,—all are vanished, and at once,
As if some spell had cursed the ground. The rocks
Terrific rise, clasping a rugged dell;
And into it, loud thundering o'er the steeps,
The mountain rivers rush. A lonely place,
Almost unvisited but by the hawk;
And 'tis a habitation fit for him
Who makes heaven one vast solitude, the earth

Still, fearfully still; beneath whose piercing eye
Cowers close the lark, and in deep leafy bower
The minstrel of the bough. No voice is heard
But his and the dark raven's. High they build
Above the floods tumultuous, high above
The roaring waterfall. No human foot
Has ever climbed that chaos vast of rocks,
Rude scattered, as if earthquake to the sky
Had flung the ancient mountain, and had strown
The shivered relics, thus! And yet the eye
Wanders not undelighted o'er these wrecks
Thrown wildly in the torrent's foaming bed;
For there the waters take unnumbered forms
Of grandeur and of loveliness.
'And see
The evening beam has gilded all,—the fair,
The great. How exquisite the view
Of the calm vale, its beauty and its power,
Touched by the setting ray. Enlivening gleams
Of sunshine now are breaking through the ranks
Of yon old foresters below; and there
The cliffs, though stern, have bathed their awful brows
In the full flood of radiance. E'en the moss
That fringes them, seems gay; the ivy smiles;
The pensive lichen glows; and each wild rill
Leaps sportive in the beam.'

Descriptive poetry too often palls by its insipid vagueness and the want of individuality in the features of the landscape. But every reader of genuine taste will recognise in this exquisite sketch, a study from nature. The rock reflected in the lake —the millenarian oak,—the hawk soaring over the waterfall, —the evening sun darting its thwart beams through the old wood below—all are portrayed with a distinctness which almost rivals the pencil: and the composition and grouping are such as Turner would have chosen. Yet, the description has nothing of that stiff, artificial character which is observable in some of Leigh Hunt's finest passages, which seem translated from pictures, rather than painted from nature. We have sometimes fancied that we could detect in an elaborate passage, plagiarisms of this kind from Claude and Poussin. But after all, the artist and the poet do not look at nature with the same eyes, and some of the most picturesque touches in descriptive verse are such as cannot be expressed on the canvas. The 'verdant billows,' 'sunny luxury of grass,' the harebell, of deeper hue 'than e'en the blue of ocean,' the 'all-voluptuous air,' the 'startling rush of crimson-spotted 'trout,'—call up ideas strictly picturesque, though they can-

not be embodied in picture. The laws of perspective will not admit of the combination of the grand and the minute which poetry admits of: the scale cannot, in a painting, be shifted at pleasure from the breadth of landscape to the miniature portrait of a flower. Nor could the idea of retirement be expressed to the eye by any positive representation of stillness, so effectively as it is conveyed to the feelings by those few words:

> — 'let the worldling rest
> In his own noisy world—far off.'

The artist, however, has his advantage in appealing to spectators, who, if they cannot appreciate his composition, can at least admire his colouring, without any effort of mind on their part analogous to that which was required in producing the picture. Whereas the descriptive poet has not only to draw on the fickle attention of his reader, but depends for success on the excitement of their imagination; nor can his language be intelligible except by those who have feelings correspondent to his own. To enjoy such poetry, there must be a willing surrender of mind, both to the subject and the writer, something similar to what would be required to receive the full impression of the living scene.

What we think and feel with regard to Mr. Carrington's present production, our readers will be at no loss to infer from the remarks which it has suggested; and how far it deserves the high opinion we entertain of its merits, the above extracts will enable them to determine. The genuine love of nature, the poetical fancy and feeling, and the simplicity of character which are displayed in this poem, will recommend it to every reader of taste. As a topographical work, the volume, as we have already remarked, is an acquisition, and has considerable merit. Sylvanus Urban will revel in the notes; while every true Devonian must take a pride in having the Moor, which has been regarded as almost a blot upon Devonshire, thus rescued from disgrace, and brought under poetical cultivation. We notice with sincere pleasure the splendid list of subscribers to Mr. Carrington's volume, at the head of which is the name of the King. Surely such a man will not be suffered to end his days in the hard drudgery of a school. Yet, infinitely better is it that he should be a schoolmaster, than, like poor Burns, an exciseman.

Art. VI. *The Cottage Bible and Family Expositor*; containing the Authorised Translation of the Old and New Testaments, with practical Reflections and short Explanatory Notes. By Thomas Williams. Vol. I. 8vo. pp. 1046. London. 1825.

THE Editor of this work has very laudably taken advantage of the demand for cheap publications, to supply, at a reasonable cost, in weekly numbers, a Commentary on the Bible, for the use of Cottagers, who, according to Dr. Johnson's definition, are the inhabitants of small houses. The present Volume, comprising the first sixty-six numbers, concludes with the book of Job. The paper and type are good, and the execution of the work is very respectable; but the diminutive size of the letter in which the Notes are printed, does not form part of its recommendation in respect to aged persons. From the manner in which the Editor has executed his task, in the Volume now before the public, we are enabled to pronounce a very favourable opinion of his qualifications for the office. Cottagers are not the only class of readers by whom this edition of the Bible will be found useful: it is well adapted to assist every class of the community in obtaining a creditable acquaintance with the Sacred Scriptures, which are but too frequently insufficiently understood for want of such means of knowledge as this Family Expositor supplies.

The plan of the work is very judicious. A concise exposition accompanies the text, illustrative of the subjects comprised in each chapter or paragraph; and on obscure and difficult passages, Notes, from the most valuable Biblical Critics and Commentators, are supplied at the foot of the page. Many of the marginal readings and references of the Public Version have been also transferred to the Notes. To each book is prefixed an account of its Author, and of its design and contents.

The topics included in the 'Introduction' are well selected, and the remarks of the Editor on the genuineness, authenticity, and inspiration of the Scriptures, as well as his account of the Authorized Version, will be very acceptable to his readers. We are sorry, however, to observe one or two instances of incautious statement. For instance, when treating on the inspiration of the New Testament, the Editor says: 'Thus much is certain, that 'the writers themselves claim a Divine authority;' and for the proof of this assertion, the reader is referred to two passages of the New Testament—Luke i. 4. Acts i. 4; in neither of which is any claim made to inspiration. Again; Mr. Williams states that 'it would be ridiculous to doubt the plenary inspiration 'of the Evangelists—who were endowed with the gift of 'tongues, and with miraculous powers to heal the sick, and to

'raise the dead.' Now, as it is by no means certain that either Mark or Luke was endowed with those powers, the manner in which the Author of the Introduction affirms the inspiration of their gospels, is calculated to injure, rather than to benefit the cause which he is endeavouring to serve. We question, too, the propriety of inserting in the Notes, any passages of which the Editor is compelled to remark: 'Those who can read such 'lines without horror, must surely have renounced the very 'name of Christianity.'

Prefixed to the book of Numbers, there is a diagram of the Tabernacle with its contents, in which the Most Holy Place is represented as being East of the Court and the Holy Place. The entrance into the Court was from the East, and the Tabernacle was in front toward the West.

The faults of this Work are, however, very few. Its excellencies are numerous, and it is well entitled to our recommendation as a valuable and useful Commentary on the Scriptures.

Art. VII. *The Analytical Part of Principia Hebraica.* By Thomas Keyworth, pp. liv. 151. 12mo. Price 8s. 1825.

'*PRINCIPIA HEBRAICA*' was noticed in our Tenth Volume. The publication now before us is a much improved impression of that work, separate from the grammar which originally accompanied it. In this new edition, which contains a compendium and a key, the entire Hebrew text of which the Analysis is explanatory, is printed by itself without remark, and is distributed into lessons, comprising examples of nouns and verbs, the usage of servile letters and points, which are explained in the corresponding portions of the Analytical part. These short lessons are followed by a selection of upwards of two hundred words, intended to familiarise the learner with the pronunciation and forms of words; and the remaining part of the compendium includes three hundred verses from the Psalms, arranged in classes, and forming a series of connected subjects. The second, or Analytical part of the work is a complete and very minute explanation of the words, vowels, and various forms and modifications contained in the compendium; the whole of the text is here reprinted, the serviles in hollow characters, and the places of the dropped radicals supplied by small letters, accompanied by a literal interlineary version. The whole work may be used with any grammar, and will be found a most valuable assistant to every student of the Hebrew Language, who will find in its pages the means of satisfying himself in respect to almost every difficulty which may occur to a learner.

The Author has constructed his Analysis for the printed text, and recommends the student (very properly we think) to pay some attention to it, as the knowledge of the Masoretic punctuation affords some advantage to a critical reader. Mr. Keyworth's views on this subject are very sensibly stated in the following paragraph of his preface.

'It may also be worth while to give some attention to the points, because a knowledge of them is necessary in intercourse with Jews, who pay a superstitious regard to them: but since the copies of the law used in Jewish synagogues are destitute of points; (and hence it seems certain that they are only human appendages;) and since the formative letters are by the punctuated pronunciation so combined with the radical ones, that the *root* is often *lost to the ear;* and since after all, they afford very little aid in understanding the sacred scriptures, and greatly increase the difficulty of learning the Hebrew language;—it seems scarcely worth the learner's while to pay much regard to the points.'

Origen's Hexapla is described (pref. p. iv.) as a copy of the Old Testament in five *languages*. The Hexapla contained the Hebrew text of the Old Testament, the Hebrew text in Greek letters, and four several Greek versions, in six columns. The merit of the excellent paradigms in Yeates's Hebrew Grammar, belongs to Dr. Ashworth, who compiled them.

The work, in its present revised and improved form, is still more worthy of the praise which we awarded to the former edition, as being 'an introduction to the reading of the Hebrew Bible of distinguished excellence and utility.'

Art. VIII. *Is this Religion? or, a Page from the Book of the World.* By the Author of "May you like it." Foolscap 8vo. pp. 296. Price 7s. London. 1826.

WE need scarcely say, that we deem the raising of 'a violent cry against religious instruction in the form of a 'narrative,' as a mark of a narrow mind and a proof of great ignorance. If there be any persons who would involve all such works in a sweeping condemnation, it may be fair to remind them, with the Author of the present Tale, that 'it pleased 'Him who spake as never man spake, often to deliver instruction in some simple or striking narrative.' The abstract lawfulness of such writing would seem to be sufficiently deducible from our Lord's example, although parables and apologues cannot with much propriety be classed with novels and romances. But we should rather refer to the works of Bunyan and Defoe, or, in our own times, to such productions as "Display," "The

Fairchild Family," and "Father Clement," in proof that fictitious narrative may be rendered a most efficient as well as unexceptionable vehicle of religious instruction. Still, works like these do not class with that very amphibious species of production—religious novels. Admitting both the lawfulness and the usefulness of narratives which have for their object to illustrate and inculcate religious truth, it is still a question, how far works adapted to excite the imagination and stimulate the sensibility, far more than they instruct or inform the mind, can be considered as wholesome aliment. And this inquiry involves another, namely, how far writers possessed of this seductive faculty may be considered as the best religious instructors of youth.

The appropriate qualifications of the writer of tales and the religious teacher may be united in the same individual, but they are assuredly not of the same description. A teeming fancy, a powerful imagination, and the tact requisite to seize the points of character that shall serve the purpose of the moral painter, are not always found in combination with a sound judgement and correct theological views. On this account, we conceive, we are warranted in looking with a very considerable degree of jealousy on this class of professed auxiliaries to the cause of religion, not as suspecting the purity of their motives, but the quality of their instructions. When the Author of the present Tale declares his belief, that, 'if the story of the Prodigal Son 'had been published at the present day, it would have been 'called a religious novel,' he must speak in jest. Between such allegories and the works of our religious novelists, there is not a closer resemblance than between Esop's Fables and Waverley, or between the Pilgrim's Progress and Tremaine.

We must frankly admit, that we opened the present volume with great misgivings; and we as frankly add, that we have been agreeably surprised at finding it an unexceptionable as well as pleasing and instructive tale. The grounds of our misgiving were these. In the first place, the Author tells us in the 'en-'voy' or epilogue, that he must say, he is 'heartily sick of the 'narrow minds and the weak heads' he meets with; that he is 'sick of their ignorance, their unkind prejudices, their display, 'their insufferable cant;' and with this feeling he undertook the present volume, which is intended to counteract the mistaken and narrow views of the religionists referred to. Now a work, to the composition of which such a feeling as this is brought, would bid fair, in the hands of any but a very candid and amiable man, to turn out a satire on the religious world. The *vexatus toties* which inspired the Roman censor, is not precisely the sentiment that should influence the Christian moralist. Our Author is, we imagine, a young man, and if he be

already sick of the world—of the Christian world, he will have need of patience before the end of his course, should it be as long as his friends hope it will. But narrow minds and weak heads, ignorance, prejudice, and even cant, disgusting as they are, must be regarded by a philanthropist of the Christian school as objects of commiseration. One of the most pitiable beings in existence is the hypocrite. Cant and display do not, however, always proceed from hypocrisy, but from defects in education or a physical contraction and littleness of mind, which claim our forbearance when we remember who maketh us to differ. Evils like these will at any rate not yield to rough and irritating treatment, to the caustic of satire and ridicule. We question even whether tales can reach the case. The suitableness of the specific certainly depends upon the end it is intended to answer, whether as a preventive or a remedy. We take it for granted that, in the present instance, the Writer did not contemplate working a cure upon narrow minds and weak heads, so much as the counteracting of the mischief done by such persons to the young and ingenuous. We certainly think that his work may be useful in this respect,—especially if the application of his remarks and descriptions should not be mistaken. In a general way, however, we question whether the cause of religion is to be effectually served by the dramatic exposure of hypocrisy. There is an old custom which prevails in some Popish countries, that of burning Judas Iscariot once a year, and it is astonishing with what *Christian* zeal the populace execute judgement on the traitor's effigy. With similar zeal for the purity of religion and fervent attachment to the Saviour, Mr. Liston enacts Maw-worm to crowded houses, and Sir Walter Scott shews up the Covenanters in the guise of Balfour of Burley and Habakkuk Mucklewrath. That there have been Maw-worms and Cramps, who will deny? The *professing* world, the *evangelical* world, exhibits too many 'sickening' displays of human folly and something worse than folly,—but were we to attempt to root up the tares, we should doubtless run great risk of injuring the wheat also. We are contented, therefore, to leave the process of weeding the field, chiefly to the world and the men of the world, who sometimes take this method of shewing their religion, and not being very nice in the matter, work some good at the expense of no small mischief.

But we had other reasons for doubting the competency of the present Writer for so delicate a task. Upon the first volume of 'May you like it,' our readers may recollect, that we bestowed a warm encomium; nor are we disposed either to qualify or to retract any portion of our praise.* The second

* Eclec. Rev. vol. xvii. p. 514.

volume disappointed us, not from any inferiority of merit, for it is perhaps the cleverer of the two, but from the injudicious character of some of the tales, and the positively exceptionable nature of one of them. Perhaps we did wrong in passing over the volume. A work appeared not long after, under the title of The Human Heart, which we could not be mistaken in attributing to the same prolific pen. With all its faults, it is a volume that few writers, even in this age of tale-telling, could have produced; and the prefatory letter or dedication, which is the best thing in the volume, is worthy of the biographer of Charles Spencer. The talent for description, the power of imagination, displayed in these tales, are of a very superior order; and had the application of the Writer's genius been guided by sound discretion and correct feeling, we should have had the pleasing task of expressing our unqualified admiration of his production. But, owing to a strange fatality in the choice of his subjects, and a most unaccountable misapprehension, into which he appears to have fallen, respecting the tendency of such recitals, "The Human Heart" is fit only for the dissecting-room.

'My illustrations, I fear,' says the Writer, 'have been too generally of a dark and gloomy character, and I rather regret it. I am aware that I shall be censured on this account. There are so many persons who hold that maxim of what I must call morbid feeling, "that they meet with too much of the dolorous in daily life, and therefore cannot bear it in fiction." It seems to me, that serious contemplations are good for man in such a world as we inhabit. The thoughtful man who hath learned to search his own heart, must be accustomed to what the thoughtless will call mournful subjects; but I do hold that his manly familiarity with what worldlings deem terrific, will beget a calm and steady cheerfulness in him.'

We can scarcely imagine that this paragraph was really intended to occupy its present place in the preface to such a volume. As an apology for the mournful character of Young's Night Thoughts, or Hervey's Meditations, the remark would have been most apposite, that serious contemplations are good for man. But what will the reader think when we inform him, that the subject of the very first contemplation which is to beget in the mind this calm and steady cheerfulness, is a Murderer's death-bed; that of the second, the well known story of Colonel Kirk's refined and infernal cruelty to a young woman whose brother was doomed to execution; that a third story is that of a father who struck his only son and heir a blow which produced idiocy; and a fourth, a counterpart to the story of the Roman Lucretia? To come to matters of detail, in the first tale we have a graphical description of the execu-

tion of six men,—portraits. In the second, we have another hanging-scene still more minutely horrible. There are other pictures—not less 'terrific,' shall we say? We must rather term them disgusting and revolting. To talk of a manly familiarity with such subjects as tending to beget a calm and steady cheerfulness, is worse than absurd. We might just as reasonably prescribe an attendance in front of the Debtor's-door, Old Bailey, on certain days, and a frequenting of Surgeon's Hall, as a specific against melancholy. We do not wish to indulge in any uncharitable surmises, but we can scarcely imagine that an individual who had not himself a *penchant* for such exhibitions, would wantonly have inflicted these recitals upon his readers. A manly familiarity with such horrors, however, forms no part of our system of manly education. What then shall we say to familiarizing female readers with such details? We take it for granted that the Author of "The Human Heart" expected that his work would find its way into their hands; but how could he think that any woman of sensibility and purity of mind would be either pleased or benefited by having such hideous and polluting images called up before her? Are rape and lust, murder and idiocy, the ideas on which it is 'good' for them to dwell? We profess that we consider the second tale as little better than a moral outrage; and the effect which we have known produced by the perusal, is such as we feel persuaded the Writer would regret having occasioned. We speak now of the horrors of the tale. Its moral tendency, however, we think decidedly bad. True it is, that the phraseology is unceptionable; nor would we wish to cast the slightest imputation on either the purity of the Writer's mind or the innocence of his intention. We give him entire credit for being a man of even a virtuous delicacy; and if so, let him ask himself whether such tales as 'the Lucrece of 'France' and 'Thou shalt not do evil that good may come,' are fit, from their very subject, however treated, for the perusal of our wives, and sisters, and daughters? It is not enough that, in a work of imagination, there is no attempt to sap the principles of virtue, or that it contains no language that shall call up a blush: if, while professedly holding out a moral lesson, it introduces the mind to scenes which cannot be thought of without a sense of shame, to images of vice and horror which, though veiled, are still obscene and ghastly,—though the recital may not corrupt, it pollutes the mind, inflicts a stain upon the fancy, and violates the purity of thought.

As to the Son and Heir, we have read the tale once, but should not choose to put ourselves to the pain of a second perusal. Could we conceive that it would answer any good

moral purpose, we would forgive the Writer for the execrable cleverness with which he succeeded in harrowing up our feelings; we could forgive him, however, only on the presumption that, when he wrote it, he was not, could not be a father.

Possibly, these remarks may be set down by the Writer to the account of morbid feeling on our part; and he may suppose that we hold the maxim, that real life abounds too much with the dolorous to admit of its being pleasing in fiction. We are prepared to contend, however, that the state of mind which disposes persons to revel in fictitious sorrows, and to dwell with exquisitely pleasing pain on images of terror and woe, is far more entitled to the character of morbid feeling. That pity and terror are sources of pleasure, that the gentle agitations produced by these elements of tragic poetry, when blended with the beautiful and grand in due proportion, are delightful emotions, we cannot be supposed to deny. Any thing which raises the tender affections, though painful in itself, becomes productive of delight. But there is a point at which tragedy ceases to please, and a revulsion of feeling takes place, fatal to the design of the poet. Let there be too strong an infusion of the sad or the terrible, and the charm is marred by the excess of the ingredient. Shakspeare himself has erred in this respect, but his deepest tragedies are not the most affecting. In that most disgusting burlesque upon Tragedy, entitled Titus Andronicus, the evident work of some bungling or malicious imitator of Shakspeare, and which ought not to be suffered to remain in any edition of his works,—horrors are served up neat, and the only emotions excited are consequently those of loathing and abhorrence of the Writer. No man of either taste or refinement could ever receive pleasure from the perusal of that vile production.

Too great an indulgence, however, in those pleasures of taste which tragic recitals are adapted to impart, must be admitted to have a decidedly prejudicial influence on the mind. The effect of novel-reading is more deleterious than that of poetry, because the excitement is in general more powerful; and the novelist relies more simply on the passion of curiosity for producing gratification, than the poet does, who seeks to please by more refined means. The consequence is, that by the practice of novel-reading, the imagination becomes diseased, as the effect of an unnatural excitement which, not being carried off by any correspondent exertion of a practical kind, is thrown back as it were on itself. In real life, the mind becomes strengthened by being accustomed to the contemplation of danger and suffering. In other words, fear and pity

are lessened and become weaker in our minds, in proportion as we learn to govern and *suppress* imagination in encountering danger and relieving misery. Indefinite objects excite the strongest emotions, because they are viewed through the medium of imagination; but let us become acquainted with their true shape and nature, and we begin to wonder how they affected us so powerfully. But there is no analogy between the influence of real sorrows, and the effect produced by the contemplation of imaginary ones. The mind is not strengthened by being made to feel, but by the exertion requisite to subdue and govern feeling. Bishop Butler has a striking passage bearing on this subject. 'As habits belonging to the 'body are produced by external acts, so,' remarks the learned Prelate, 'habits of the mind are produced by the exertion of 'inward practical principles; that is, by carrying them into 'act; the principles of obedience, of veracity, justice, and 'charity. . ...Resolutions to do well are properly acts. But 'going over the theory of virtue in one's thoughts, talking 'well, and *drawing fine pictures of it*,—this is so far from ne-'cessarily or certainly conducing to form a habit of it in him 'who thus employs himself, that it may *harden the mind* in a 'contrary course, and form a habit of insensibility to all moral 'considerations. For, from our very faculty of habits, passive 'impressions, by being repeated, grow weaker. Thoughts, by 'often passing through the mind, are felt less sensibly. Being 'accustomed to danger, begets intrepidity; that is, lessens 'fear; to distress, lessens pity; to instances of other's mor-'tality, lessens the sensible apprehension of our own. And 'from these two observations taken together, that practical 'habits are formed and strengthened by repeated acts, and that 'passive impressions grow weaker by being repeated upon us; 'it must follow, that active habits may be gradually forming 'and strengthening by a course of acting upon such and such 'motives and excitements, while these motives and excite-'ments themselves are, by proportionate degrees, growing 'less sensible. And experience confirms this; for active prin-'ciples, at the very time that they are less lively in perception 'than they were, are found to be somehow wrought more 'thoroughly into the temper and character, and become more 'effectual in influencing our practice. Perception of distress 'in others is a natural excitement, passively to pity, and 'actively to relieve it; but let a man set himself to attend to, 'inquire out, and relieve distressed persons, and he cannot but 'grow less and less sensibly affected with the various miseries 'of life with which he must become acquainted, when yet, at 'the same time, benevolence, considered not as a passion, but

'as a practical principle of action, will strengthen; and while 'he passively compassionates the distressed less, he will ac- 'quire a greater aptitude actively to assist and befriend them.' —In the mind of the novel-reader, a totally different, not to say opposite result takes place, as the effect of being accustomed to receive impressions which induce no practical exertion. The principle of benevolence is weakened by the habit of contemplating scenes of distress and objects of pity, when no opportunity is afforded for the exercise of that principle. At the same time, while an insensibility to moral considerations is thus produced, the mind, accustomed to cherish and yield to the emotions which are produced by such impressions, instead of acting upon the excitement, and learning to resist their influence on the imagination, becomes in time the victim of a morbid sensibility, and is less able to cope with the real sorrows of life.

On these grounds, then, and from the conviction that, by the sorrows of imagination, neither is the mind strengthened nor the heart bettered, we deprecate such works as aim at harrowing up the feelings, and familiarizing the thoughts with terrific and tragical subjects. Indeed, if there be any truth in the remark, that the pleasure derived from such sources is in part attributable to a secret comparison of the danger or suffering of others with our own ease or security,—according to the well-known sentiment of the philosophical poet,

> '*Suave, mari magno turbantibus æquora ventis,*
> *E terrâ magnum alterius spectare laborem;*
> *Non quia vexari quemquam est jucunda voluptas,*
> *Sed quibus ipse malis careas quia cernere suave est;*'

as the pleasure is, so far, of a selfish character, so, its tendency must be to foster selfishness. Accordingly, though the writers and readers of pathetic novels may be persons of much sensibility, they do not in general rank among the foremost in works of benevolence; nor is the poet always found a practical philanthropist. The unfeeling and unnatural character of the sentimental Sterne is not a solitary instance. The Author of Childe Harold presents another frightful specimen of a man of sentiment, devoid of feeling, of sensibility, but with paralysed affections, a man whose imagination had eaten out his heart. In a mind that is under the softening and regulating influence of true piety, no such disastrous effect as this will ensue from the indulgence of the imagination; but we think that experience will bear us out in the assertion, that, as the being conversant with the dark pictures and tragical catastrophe of fiction has no tendency to prepare the mind to meet

with cheerfulness or to endure with fortitude the trials of life, so, a practical acquaintance with real sorrows and sufferings, and the habit of contemplating them with the feeling of active benevolence, will generally produce a distaste for the pathetic details of the novelist. We cannot conceive, for instance, of Howard weeping over a novel, or of Mrs. Fry melted to tears by a tragedy or a tale. There may be persons, then, who 'meet with too much of the dolorous' in the walks of daily life, to relish or bear with it in fiction, yet, against whom the charge of morbid feeling cannot be brought. The fact is, that their affections being in full play, the action of the imagination is diminished; whereas, in the sentimentalist, all the energy of the mind is, as it were, determined to that faculty, and the action of the affections is rendered languid. We do not deny that there are cases in which the imagination needs a stimulus, and in which the gentle excitement of the emotions of pity, terror, or melancholy by means of works of taste, may be innocent and even beneficial. But then let not the poet or the writer of fiction mistake his office and his proper business. Let him avail himself of every opportunity of conveying moral instruction; but moral discipline is not to be learned in his school. To expect that a familiarity with gibbets and death-beds in either poetry or prose, will conduce to the promotion of benevolence, of fortitude, or of pious principle, is just as reasonable as it would be to imagine, that a poring over stories of ghosts and goblins has a tendency to beget courage, and that a familiarity with ideal objects of terror is the best remedy for the passion of fear.

These remarks cannot be considered as uncalled for, when a writer of talent and influence is found advancing in defence of a volume like the one which has occasioned these animadversions, an hypothesis so extremely erroneous. If we have spoken strongly, it has been because we feel the subject highly important, and because we regret that an error of judgement should have induced a writer of true genius, upright motives, and amiable character, to put forth a volume which we think he will hereafter deplore having published. Not that it contains, so far as we are aware, an exceptionable sentiment, except the one which we are combating; parts of the volume are both highly interesting and instructive; but, as a whole, we could not conscientiously or safely recommend it to our readers.

The present volume has been written under a more auspicious influence, and is such as the Author might with pride and pleasure inscribe to the dearest object of his affections. The tale is pathetic without being horrible. The feelings of the reader are interested without being tortured, and the imagina-

tion is soothed, while it is excited by the images presented to it. Maria Graham, the mother of the hero, is the daughter and heiress of a rich grocer; she has just returned from a first-rate boarding-school, *finished.*

'"I'm come to have a little conversation with you, niece," said old Mrs. Allan, as she entered the elegant apartment which had been set apart and furnished expressly for Maria. "Can you give me half an hour?"

'"Oh! yes, dear ma'am," replied the affected girl, rising from her harp with a gracious smile: and then, having closed her music book with a deep sigh, as if regretting the necessity which called her away, she came forward and offered her aunt a chair. "But perhaps you would prefer the sofa," she exclaimed tenderly and as the old lady was about to seat herself, she dragged her off to a long low sofa, and there sat down beside her.

'"If I sit here, child," said her aunt, "I must trouble you to shut down that window, for I can't bear a draught; and do pray take away that bough-pot from under my nose, or those sickly flowers will make me feel quite faintish."

'Maria closed the window, and removed the flowers immediately, with the air of a martyr, and sitting down again, took her aunt's hand within her own, and looked up silently into her face.

'"You know, Maria," the old woman began, "or if *you* don't, I do, that you are my godchild; and I think it my duty to ask of you what you know of your Bible? if you have sought salvation through Christ, and the grace of God's Spirit? For, as our catechism has it, 'thou art not able to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer.'"

'Before Mrs. Allan could finish what she had to say, the impatient girl had sprung up, her countenance brightening with significant smiles. "Wait, wait a moment—don't say a word till I come to you, my dearest aunt;" and while speaking, she drew open a deep drawer in a cabinet of polished satin-wood: "Here!" she cried, flinging down a set of thick volumes, bound in purple morocco, upon the table. She opened one of them, shewing pages closely written from top to bottom: "Here, judge for yourself! these are my religious exercises, my Sunday themes! Dear Miss Honeywood has added a few remarks to each volume! Religion was not neglected at Hanbury-house. We made notes in church on the sermon—here are some of mine."—And she slowly turned over a few pages, reading all the while audibly to herself. "Oh! but let me see; you'll wish to look into this volume—the third: no, the fourth—on confirmation! Here it begins, 'Theme the first.'" Then, again, she suddenly interrupted herself. "I do not know if I ever told you that I was confirmed *last half.* We all went (we elder ones, I mean) to church, dressed in pure spotless white—so elegant! white pelisses, and long white veils! Miss Honeywood lent me her best veil, which came to my knees—I was always her favourite!"

'Poor Mrs. Allan was quite confounded. She had half expected haughtiness, contempt, carelessness in the answers of her niece to her questions; but this eager readiness, this joyful anxiety to shew forth all her religious acquirements, overwhelmed her. To every thing she said, her niece bowed assent, and then turned to some part of her morocco volumes; and read aloud, in a theatrical manner, the fine flimsy sentences, full of sounding words, under which the sense was so smothered, that the old lady gave up the search for sense as hopeless; and shaking her head, rose up from the sofa, and abruptly quitted the apartment.'

Soon after this, Maria loses both her parents. On his death-bed, Mr. Graham is visited by the curate, a Mr. Temple; but the interview appears to have so depressing an effect upon his spirits, that Maria determines clandestinely to prevent his seeing her father again. She too fatally succeeds.

'He looked in his daughter's face, sorrowfully, and yet sternly; and said, "Maria, why have you done this?"

'"Done what?" she exclaimed, astonished.

'"Don't interrupt me, child," he said: "*you* know what you have done. I suspected something of the sort, and I am now convinced by the confusion, and (I am sorry to say it) the lies of that girl, she has been told to keep back the truth: and by whom, Maria? You can answer *that*—you saw me wretched—you knew that I earnestly desired to see him, and you have kept back Mr. Temple. You have sent him away—you have been helping to ruin your father's soul. When the doctor came to attend to my body's health, you could let him come up; but you care not to let my soul perish. Is it not so? Do you expect that I shall ever leave this bed again till they carry out my body to bury it? Can you tell me where to find comfort? I tell you plainly, that I find no comfort even in you, my poor child, dearly as I love you; and certainly not in my money: no, not in any thing upon the face of the earth. I have been looking higher lately; *groping*, I should say, for I'm almost in the dark. I wish some one to come and tell me the plain truth, as it is in God's Bible, for I'm but a poor Bible scholar."

'Maria did not answer a word, but she covered her face with her hands, and trembled from head to foot.

'"Tell me, Maria," he continued, after a short pause: "come nearer to me, child, and tell me what reason you had for sending Mr. Temple away."

'Maria scarcely knew what to say, for she was apt, as many of us are, to act without thought. She murmured something about her father's spirits, and her fears that Mr. Temple had been alarming him as to the state of his soul. She knew that he had spoken in a very strange manner to other persons (she said "persons," though Mrs. Andrews was the only person she could have mentioned). He was certainly very mild, in his usual manner, but—

'"You have said enough, Maria!" exclaimed her father. "I see that the best excuse which I can make for you is, that you have been

cruelly thoughtless. How unjust ignorance and prejudice can make us! But allow me to remind you, that *I* am the best judge on this subject. I am in low spirits. I have many fears about my salvation, and these fears have worn a more distinct reality since I have conversed with Mr. Temple. He told me much to alarm me; but he told me what I felt to be the plain truth; and he told me in the kindest manner, speaking as a person subject to the same fears. Nor did he speak to me alone of the justice of the God whom I had offended. He told me of the mercies of the Saviour who had died for me. He only shewed me my lost state, that he might teach me to prize that peace which the world cannot give, and to seek it in the right way."

'"But, my dear father," replied Maria, "surely he could not say you were in a lost state? I really cannot imagine what sins he could find in you. You have lived a long life, and you have been universally respected. You have been a good husband—the kindest of fathers—an excellent master—a friendly neighbour—a loyal subject: you have been a regular attendant at church—you have been very kind to the poor—you are no drunkard——"

'"Stop!" cried her father, who had several times been about to interrupt her. "Let me hear no more of this, Maria, unless you would be cruel enough to put the words of the impious Pharisee into my mouth, and say for me, 'I thank God I am not as other men are: I fast twice in the week, I give alms of all that I possess.'—A deathbed is not quite the place upon which a man should make out the list of his poor virtues among his fellows. You had better ask me how long they shall make my coffin.—You had better fall down on your knees and pray for my soul with me. No, no, my poor child! I do not mean to be harsh with you; but tell me, if you can, whether this character among men will save me in heaven?"'

* * * * *

'Some characters would have been cut to the heart, not only at *hearing* such solemn reproaches from the lips of a dying father, but by the consciousness that those reproaches were deserved; and for a short time Maria was overwhelmed with shame and contrition, and determined to confess her meanness to Mr. Temple, and implore his forgiveness and advice: but when she left her father's chamber, the serious impressions she had received were soon effaced from her heart; and she began to feel that it would be very unpleasant to expose herself by such 'a needless confession.' She wrote, however, a very polite note to Mr. Temple, and requested him to continue his kind attentions to her father; and she dwelt in very flattering language on the *satisfaction*, the *comfort* which her father had experienced from his instructions, and subscribed herself, 'his most grateful and respectful servant.'

'"And now," she thought within herself, "I might as well just caution my father against saying that I have in any way prevented his seeing so much as he wished of Mr. Temple." She stole up lightly to her father's chamber, and, drawing aside the closed curtains, was beginning to speak, when suddenly her soft and guarded

words were turned to shrieks.—Her father was dead. The exertion and agitation of his late interview with Maria had proved too much for his sinking strength; and Jenny (whom his daughter had summoned to supply her place during her short absence) having, as she afterwards expressed herself, just stepped out before Maria entered, he had expired alone and unsupported.' pp. 30—9.

Miss Graham, the wealthy heiress, after a serious illness, retires to Sidmouth for the benefit of her health, and becomes a regular attendant on an evangelical ministry. The preaching of Mr. Godfrey at length is discovered to be 'too cold, too 'tame, not spiritual enough;' but she is much taken with the oratory of a Mr. Cramp, and becomes the purchaser of an estate in the parish in which he preaches. Here she forms an acquaintance with a Lady Elizabeth Montagu, which leads to an introduction to her son, and the rich grocer's heiress becomes the lady of the young baronet. Their son, Augustine, is the hero of the tale. Mr. Cramp is of course his domestic tutor, towards whom the poor youth's feelings are described as strangely compounded of dislike and reverence. At the age of nineteen, he is sent to Trinity College, Cambridge. Imperceptibly, in spite of all the precepts of his mother and Mr. Cramp and his own good resolutions, the young freshman is initiated into habits of dissipation.

'When Augustine entered his own room, he threw himself down on the sofa, heartily vexed with himself. He felt as if he had been committing a heinous crime: but he could not *think*—his ideas were all confused. It was his custom to read a chapter in his Greek testament every night before he went to bed, and he took up the book as usual; but the letters swam before his eyes, and he dropped asleep before he had read a verse. The loud chimes of St. Mary's clock, striking three, aroused him. He gave up all thought of reading, and kneeled down to pray; but again found himself falling asleep. He rose up, made an effort to put out his candle safely, and in a few minutes was in bed, dreaming that he saw his mother and Mr. Cramp sitting at a card-table, with a bowl of bishop before them; the former shuffling the cards, while his tutor filled two large tumblers with the steaming wine. His father was sitting with a guitar in his hand, singing very affectedly. Suddenly they all turned to him with frowning faces; and his mother and tutor began to upbraid him loudly with some terrible sin. He asked in vain for an explanation, till Mr. Cramp at last fished up his hymn-book from the bottom of the bowl.

'Augustine lay in a restless state all the night, for he had never drank so much wine in his life before. He woke early, and threw open his window to breathe more freely. All the time he was dressing he felt very wretched, and was not at all satisfied till he had written to refuse breakfasting with Villiers. He then hastened to his

college lectures, and afterwards, having sported his door, sat down to read steadily till dinner-time.

'After dinner Augustine wrote a long letter to his mother, in which, without mentioning the names of his companions, he confessed, with much deep recrimination, the way in which he had passed the preceding evening. He did not attempt to excuse himself, or to soften the facts in his description; indeed his artless mind coloured its first impressions only too strongly. He concluded by promising to be more cautious in future; and said, that for some time he should refuse all invitations to parties.

'The reply of Lady Montague to her son's letter was both illiberal and injudicious. Augustine read it with hopeless and heavy sighs, for it made him tremble to think how next to impossible it would be for him to pass through the perils of a college life, without becoming what Lady Montague called a cast-away! His mother had not added a word of encouragement or approbation on his determination not to enter again into such dissipated company. She wrote as if the mere idea of his doing so were out of the question. Mr. Cramp had added a short, but severe postcript; and poor Augustine marvelled, as he thought over the whole letter, what could have induced his parents, as it was not their intention that he should take holy orders, to send him up to a place of such inevitable danger. He bowed, however, in habitual acquiescence to what he considered his duty.'

pp. 73—76.

The steps by which Augustine is led first into deeper folly, and at length into irreligion and crime, are very naturally developed. The detected villany of one of his college friends who has assumed the mask of religion, is the occasion of his beginning to associate in his mind religion and hypocrisy; and 'while he determined to shew that he was not a religious hypo-'crite, he saw no other way of doing so, than by adopting 'another and much commoner sort of hypocrisy, that of pre-'tending to be more profligate than he really was.'

'It was a dull, raw morning in January that a young and hard-reading student, who had remained in college during the Christmas vacation, was returning from his early morning walk along the Huntingdon Road. He was accustomed to force himself to walk at that hour for exercise, though he was in a very delicate state of health. A heavy rain began to fall, and drove him homewards. As he walked hastily on, his eye was attracted by something lying under the hedge on the opposite side of the road. He crossed over, and beheld a human body stretched out, but half hidden among the low bushes. The figure was lying with its face towards the earth; and, for a moment, he drew back, for the horrid thought crossed him, that some one had been murdered on the spot. He stooped down, however, and gently raised the body, and soon, to his joy, discovered, that the person who lay in his arms, was neither murdered, nor dead. He had, alas! been only dead drunk, and had lain in a heavy sleep for

some few hours, after wandering away from a debauch, which had not broken up till long after midnight. The young student brushed away the dead leaves, which had fallen thickly over the hair of the youth, and as he gazed upon the features before him, he had a confused recollection that he had seen them before; where, he could not at first remember. The youth awoke, and, assisted by the kind arm of his supporter, rose up. A deep blush spread over his thin and pallid face, as he replied to the kind and anxious inquiries which were addressed to him

'"I am very sorry," he said, with a constrained manner, "that you should meet me again as you now meet me."

'"I beg your pardon," replied his companion; "but I cannot say that I recollect your name, though I think I have seen you before."

'Augustine, for it was he, mentioned where they had met, and declared who he was.

'"Yes, I perfectly remember now," replied Temple: "but you are sadly altered in a little time – you have been very ill, I fear, since we last met?"

'"No, I have not been *ill*," said Montague in a low voice

'They walked together towards the backs of the Colleges, and for some minutes neither of them spoke. Montague was the first to break the silence.

'"I should be sorry to part with you," he said, "without frankly confessing that I am heartily ashamed of myself. You have, perhaps, saved my life; for I now feel so cold and ill, that if I had lain there much longer, it is not improbable that they might have found only a corpse —Good God! from what a dreadful punishment have I been saved!" He broke off suddenly here, and, grasping Temple's hand, turned away towards the iron gates of his own college Yet ere he turned, Temple remarked to himself, that he had seldom seen an expression of such bitter wretchedness on any countenance. He stood still for some moments on the spot where he had parted from Montague, and then hastened after him.

'"I was very thoughtless," he said, "not to offer to accompany you unwell as you are) to your rooms."

'There was so much real affectionate feeling in the tone with which Temple pronounced these words, that Montague felt certain a friend was speaking.

'"How kind you are!" he replied, and Temple saw that tears were in his eyes.

'For some days Montague was too unwell to leave his rooms. Temple saw by his friend's manner, that his society was agreeable; and he became Montague's constant visitor.

'"Do not go away when others call on me," said Montague to Temple one morning; "do not go away unless you dislike their society but perhaps you do; for their tastes and habits are, I suspect, very different from your own."

'"I care little whether I meet them or not in so casual a way," said Temple. "My reason for going away is simply because I know

they are your friends, and that I fear (now I am so frequently in your rooms) lest you should ever feel me in the way."

' "You in the way! My dear, kind Temple, how can you say so? And as for friends, I used to think them so, till I knew you. You have spoilt me for their friendship. I begin to know what a friend is! I wish I had known you before, Temple, for I might have been saved much misery." ' pp. 125—9.

We shall not pursue the narrative, but shall merely intimate that it terminates happily, and the moral shall be given in the Writer's own words.

' In the story you have been reading, I have attempted to shew how it is that the children of many persons who are deemed saints, turn out sinners. But this is not always the case; for a careless or timid spirit in a parent may also prove the ruin of his children. There is many an Eli now, even among the priests of the Lord, who, notwithstanding his own personal holiness, will have to answer, for his criminal indulgence and forbearance towards his children, to the living God.

' I think, however, that some of my readers will be convinced that I have not drawn from my own imagination, but from the life. There are too many Lady Montagues now living, and too many Augustines! and I shall indeed be rewarded if to any such my experience should prove beneficial. I wish to shew, how cruel it is to send a young person forth into the world without preparing him for its deceits and dangers! how cruel it is not to educate him for his pilgrimage through the world! not to warn him, as St. Paul does the Corinthians, that he cannot entirely forsake the company of the vain and the wicked (for to escape them we must needs go out of the world)! He should be taught rather to "use the world as not abusing it;" to regard it as a state of trial and warfare, not as a home, which he may love—where he may rest.

' "And do I not think an university a very dangerous place?" you may now say. Indeed, I do not. I would send a young man thither: 'tis a fine stage for the trial of his principles. They must be tried, and they will scarcely fail, if he has been taught to put on the whole armour of God, and not merely to *talk about it*. There is an age of innocence and an age of principle. Let a young man be told in a plain and serious manner of the temptations which await him in the world. Do not leave him to find them for the first time, when their very novelty will make them charming. Talk to him on subjects which you would not even mention, were it not to warn him. And never forget to guard him against trusting to his own strength, but point out to him that his real strength lies in watchfulness and prayer.

' Again, though I mean to say that we are not to make a display and a boast of our religion, yet we should always remember, that we hold a high profession (we cannot hold a higher) when we call ourselves Christians.—It is to be lamented that there are so many false

professors among the really pious; but the fact is not less true than *natural*, that when any religious society is formed—when any work of piety is to be performed—we shall always find, not only the best and holiest of our brethren engaged there, but those whose religion is all talk and display. That very nature, those very qualities, which will be sure to injure the good cause to which they join themselves—urge them to be first and foremost in it. Do you not know that where the corn grows, the tares will be found also?' pp. 293—5.

Art. IX. *Narrative of a Tour through Hawaii or Owhyhee;* with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis. 8vo. pp. 442. Price 12s. Map and Plates. London. 1826.

HAWAII—the Owhyhee of Cook and Vancouver—is, both in its history and its actual state, one of the most interesting portions of the known globe. It was here that the great circumnavigator Cook, after having been worshipped by the inhabitants as an avatar of their god Rono, fell under the dagger of a native. It was in this island that reigned, within our own times, Tamehameha; a ruler whose name and character, had his actions been achieved on a larger theatre, would have gone down to posterity with the Pepins, and Cromwells, and Napoleons of European fame. Here were fought the battles which gave him the sovereignty of the Sandwich Islands; and here was decided, under the auspices of his son and successor, that nobler battle which took place in 1819, between the partisans of the ancient idolatry, and the troops of Rihoriho, who had resolved to break up a sanguinary and oppressive superstition. Nor are the scenery and natural phenomena of the place less extraordinary than the events which have given so rich and romantic a cast to its annals. The whole island is volcanic,—the flaming spiracle of some restless reservoir of fire and molten minerals, whose base is covered by the ocean depths. We could almost fancy, from a glance at the map, that the great central valley of the interior must have been, at one time, the mighty crater of —we were about to say, this Etna of the Pacific, but that it seems to be at once more extensive in its range, and more active in its operations. Of all these matters, Mr. Ellis has given us a plain, intelligent, and uncommonly interesting detail. He describes well, because distinctly and unaffectedly; and, although we could have wished for more extended illustration of particular points, we cannot recollect that we have been more entirely rivetted by the perusal of a book of travels since we read Dr. Henderson's Iceland. We could

have wished for some intimations concerning the interior of the isle. Is it a waste Alpine tract, rugged with lava, and bristling with forests of sandal and ohia, or is it partially inhabited? We should infer from circumstances, that it is completely desert, and that it is not even intersected by a road from one side of the island to the opposite coast.

In the view which we are about to take of the contents of this volume, we shall feel it inexpedient to notice the details which more immediately relate to the missionary labours of Mr. Ellis and his companions. They will, indeed, be found the most valuable and not the least attractive portions of the narrative; but they either have been already, or will be hereafter, made so generally known through the usual channels of information, that we should, by adverting to them in any other than this general way, be only giving, in an abridged and less satisfactory form, that which the majority of our readers will have had the opportunity of acquiring in all its gratifying particulars. The work before us takes the shape of an enlarged journal of a tour round the island, divided into chapters, and connecting with the occurrences and localities of the route, all the various illustrative circumstances that the Writer could obtain from previous knowledge or from information supplied on the spot.

Hawaii appears, so far at least as we may judge from an obviously imperfect map, to consist, in its interior, of an irregular valley, surrounded with mountains of unequal elevation; and these again are separated from the sea, by a cultivated level, varying in width and fertility. Four summits of commanding height overtower the remainder, and these are all clearly volcanic. Mouna Roa is the loftiest, rising about 16,000 feet above the sea, but Kirauea is the most interesting, inasmuch as it is the only one of these stupendous furnaces that is in immediate activity. The determination of the missionaries to visit this magnificent scene was strongly opposed by some of the natives, on whose minds their ancient superstitions had not yet lost their influence. *Pele*, the awful deity of fire, would avenge so audacious an infringement on the precincts of her throne. To pluck the *ohelo* berries which grow on the volcanic soil, to dig up the sulphuric surface, or to throw stones into the crater, were insults that could not fail to call down instant and inevitable vengeance. All this denunciation, of course, met with brief reply. The surface would most assuredly undergo a closei nvestigation; the hallowed crater must submit to every practicable indignity in the way of examination; and the *ohelo*-bushes would be very unceremoniously handled by their European visitants when in want of refreshment. Such

hardihood alarmed their guide into a refusal to accompany them beyond a certain point, which was, in his creed, the ultimatum of safety. In their way to the mountain, they came upon the *Campi Phlegræi* of Ponahohoa. Here were manifest signs of recent combustion, in the marks of fire in the yet remaining shrubs and trees, as well as in the smoking fissures and chasms in the old lava. Subsequent appearances make it extremely probable that a 'vast subterraneous chan-'nel' forms a communication between the crater of the great volcano and the shore. In their further progress, they were accompanied by some of the natives, who were much alarmed by the practical disregard with which the missionaries treated the privileges of Pele.

'We travelled on, regretting that the natives should indulge notions so superstitious, but clearing every *ohelo*-bush that grew near our path, till about two P M., when the CRATER OF KIRAU-E-A suddenly burst upon our view. We expected to have seen a mountain with a broad base and rough indented sides, composed of loose slags or hardened streams of lava, and whose summit would have presented a rugged wall of scoria, forming the ruin of a mighty caldron. But, instead of this, we found ourselves on the edge of a steep precipice, with a vast plain before us, fifteen or sixteen miles in circumference, and sunk from 200 to 400 feet below its original level. The surface of this plain was uneven, and strewed over with huge stones and volcanic rocks, and in the centre of it was the great crater, at the distance of a mile and a half from the precipice on which we were standing. Our guides led us round towards the north end of the ridge, in order to find a place by which we might descend to the plain below. As we passed along, we observed the natives, who had hitherto refused to touch any of the *ohelo* berries, now gather several bunches, and, after offering a part to Pélé, ate them very freely. They did not use much ceremony in their acknowledgement; but, when they had plucked a branch, containing several clusters of berries, they turned their faces towards the place whence the greatest quantity of smoke and vapour issued, and, breaking the branch they held in their hand in two, they threw one part down the precipice, saying at the same time, "*E Pélé, eia ka ohelo 'au; e taumaha aku wau ia oe, e ai hoi au tetahi.*" "Pélé, here are your ohelos: I offer some to you, some I also eat." Several of them told us, as they turned round from the crater, that, after such acknowledgements, they might eat the fruit with security. We answered, we were sorry to see them offering to an imaginary deity, the gifts of the true God; but hoped they would soon know better, and acknowledge Jehovah alone in all the benefits they received.'

pp. 205—7.

Cautiously and with difficulty, the party effected their descent, and reached the sunken plain, which in several places

sounded hollow beneath their tread. At length they reached the verge of the great crater, where, says Mr. Ellis,

'a spectacle, sublime and even appalling, presented itself before us—

"We stopped, and trembled."

Astonishment and awe for some moments rendered us mute, and, like statues, we stood fixed to the spot, with our eyes riveted on the abyss below. Immediately before us yawned an immense gulf, in the form of a crescent, about two miles in length, from north-east to south-west, nearly a mile in width, and apparently 800 feet deep. The bottom was covered with lava, and the south-west and northern parts of it were one vast flood of burning matter, in a state of terrific ebullition, rolling to and fro its "fiery surge" and flaming billows. Fifty-one conical islands, of varied form and size, containing so many craters, rose either round the edge or from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame: and several of these at the same time vomited from their ignited mouths streams of lava, which rolled in blazing torrents down their black indented sides into the boiling mass below.

'The existence of these conical craters led us to conclude, that the boiling caldron of lava before us did not form the focus of the volcano; that this mass of melted lava was comparatively shallow; and that the basin in which it was contained was separated, by a stratum of solid matter, from the great volcanic abyss, which constantly poured out its melted contents through these numerous craters into this upper reservoir. We were further inclined to this opinion, from the vast columns of vapour continually ascending from the chasms in the vicinity of the sulphur banks and pools of water, for they must have been produced by other fire than that which caused the ebullition in the lava at the bottom of the great crater; and also by noticing a number of small craters, in vigorous action, situated high up the sides of the great gulf, and apparently quite detached from it. The streams of lava which they emitted, rolled down into the lake, and mingled with the melted mass there, which, though thrown up by different apertures, had perhaps been originally fused in one vast furnace.

'The sides of the gulf before us, although composed of different strata of ancient lava, were perpendicular for about 400 feet, and rose from a wide horizontal ledge of solid black lava of irregular breadth, but extending completely round. Beneath this ledge the sides sloped gradually towards the burning lake, which was, as nearly as we could judge, 300 or 400 feet lower. It was evident, that the large crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or upon the low land on the shore. The grey, and in some places apparently calcined, sides of the great crater before us; the fissures which intersected the surface of the plain on which we were standing; the long banks of sulphur on the opposite side of the abyss; the vigorous action of the numerous small craters on its borders; the dense columns of vapour and smoke, that rose at the north

and south end of the plain; together with the ridge f steep rocks by which it was surrounded, rising probably in some places 300 or 400 feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below.' pp. 207, 208.

Of this terrific chasm, it was supposed, on a rough calculation, that the circumference was about five miles and a half, and the depth 700 or 800 feet; but a subsequent and more careful examination enabled two of the American missionaries to ascertain, by actual measurement, that the first exceeded seven miles at the upper edge; the depth, they estimated at 'not less than *one thousand* feet.' For the purpose of more accurate observation, they had descended as low as was consistent with safety. In the immediate vicinity of several deep and irregular chasms which sent up columns of vapour, they found two or three small pools of water, clear, sweet, and cool, formed by the condensation of the steam, and surrounded with flags, rushes, and long grass, which grew luxuriantly, and preserved the little lakelets that nourished them from evaporation. The movements of the party were not altogether unattended with danger, for, in two instances, the crust of lava gave way under their feet, over orifices of uncertain depth, though, happily, of small extent. Night came on, and one of their number, Mr. Thurston, was missing. The wind rose, the clouds hung over the whole region, lurid and heavy, while a dense mist enveloped every object, and dimmed even the fiery surge that heaved below them. At length he appeared, and relieved an anxiety which had become exceedingly painful. The scene of terrible magnificence which now presented itself, is excellently described by Mr. Ellis.

'We now partook with cheerfulness of our evening repast, and afterwards, amidst the whistling of the winds around, and the roaring of the furnace beneath, rendered our evening sacrifice of praise, and committed ourselves to the secure protection of our God. We then spread our mats on the ground, but as we were all wet through with the rain, against which our hut was but an indifferent shelter, we preferred to sit or stand round the fire, rather than lie down on the ground. Between nine and ten, the dark clouds and heavy fog, that since the setting of the sun had hung over the volcano, gradually cleared away, and the fires of Kirauea, darting their fierce light athwart the midnight gloom, unfolded a sight terrible and sublime beyond all we had yet seen.

'The agitated mass of liquid lava, like a flood of melted metal, raged with tumultuous whirl. The lively flame that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose roaring mouths, amidst rising flames

and eddying streams of fire, shot up, at frequent intervals, with loudest detonations, spherical masses of fusing lava, or bright ignited stones.

'The dark bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below, whose vivid rays, thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene. We sat gazing at the magnificent phenomena for several hours, when we laid ourselves down on our mats, in order to observe more leisurely their varying aspect; for, although we had travelled upwards of twenty miles since the morning, and were both weary and cold, we felt but little disposition to sleep. This disinclination was probably increased by our proximity to the yawning gulf, and our conviction, that the detachment of a fragment from beneath the overhanging pile on which we were reclining, or the slightest concussion of the earth, which every thing around indicated to be no unfrequent occurrence, would perhaps precipitate us, amidst the horrid crash of falling rocks, into the burning lake immediately before us.' pp. 214—216.

Some of the natives who had ventured to accompany the missionaries, though they had little taste for the sublime, supplied the deficiency by a redundant relish for the superstitious, and managed to get up, for the occasion, an edition of very superb legends, illustrated by frequent references to the actual appearance of the volcanic deities amid the many-coloured flames of the burning lake. The insulated cones which threw up their jets of fire, were the detached dwellings of these divine salamanders; the rushing sound of the fountains of flame, was their music; and the red billows were the surf on which, like the natives on the breakers of their own coast, they rode in pastime. In answer to more sober inquiries respecting the history of the volcano, it was stated, that it had been burning *mai ka po mai*—'from chaos till now;' that in earlier periods it would boil over the deep precipices which girt it round; but that for a long time past it had ceased to reach their level; it was continually 'extending its surface and increasing its depth, and 'occasionally throwing up, with violent explosion, huge rocks 'or red-hot stones.' The last ejection of these tremendous missiles was fatal to a considerable number of warriors, who were in insurrection against the authority of Tamehameha, and whose march led them across the volcanic region. The lava, since it had ceased to pour its flaming cataracts from the summit of the mountain, was visible only by its encroachments on the sea; and this circumstance was accounted for by the ingenious supposition that, Pélé preferred an under-ground journey from her palace to the shore. These red-hot divinities are of both sexes, and have very appropriate and unpronounceable names:—'husband

'of thunder'—'fire-thrusting child of war'—'fiery-eyed canoe-'breaker,' are sufficient samples of their import. In the time of idolatry, the whole island was tributary to them, and they were supposed to resent insult or negligence by instant visitation. One of the native legends connected with this superstition is narrated with so much spirit, that we shall give it entire. The Horua is a game on the principle of the *Montagues Russes*, and is performed by giving a strong down-hill impulse to a kind of narrow sledge, called a *papa*, on which the slider throws himself prone at the moment of setting off. A chief, Kahavari by name, was one day engaged in this sport, in rivalry with one of his favourites.

'Vast numbers of the people collected at the bottom of the hill, to witness the game: and a company of musicians and dancers repaired to the spot, to add to the amusement of the spectators. The buskined youths had begun their dance, and, amidst the sound of the drums and the songs of the musicians, the horua commenced between Kahavari and his favourite. Pélé, the goddess of the volcano, came down from Kirauea to witness the sport. She stood on the top of the hill, in the form of a woman, and challenged Kahavari to slide with her. He accepted the offer, and they set off together down the hill. Pélé, less acquainted with the art of balancing herself on the narrow sledge than her rival, was beaten, and Kahavari was applauded by the spectators as he returned up the side of the hill.

'Before they started again, Pélé asked him to give her his *papa*. He, supposing from her appearance that she was no more than a common woman, said, *Aore*, no! "Are you my wife, that you should obtain my sledge?" and, as if impatient at being delayed, adjusted his papa, ran a few yards to take a spring, and then, with all his strength, threw himself upon it, and shot down the hill. Pélé, incensed at his answer, stamped on the ground, and an earthquake followed, which rent the hill in sunder. She called, and fire and liquid lava arose, and, assuming her supernatural form, with these irresistible ministers of vengeance, she followed down the hill. When Kahavari reached the bottom of the hill, he arose, and on looking behind, saw Pélé, accompanied by thunder and lightning, earthquake, and streams of burning lava, closely pursuing him. He took up his broad spear, which he had stuck in the ground at the beginning of the game, and, accompanied by his friend, fled for his life. The musicians, dancers, and crowds of spectators, were instantly buried beneath the fiery torrent, which bearing on its foremost wave the enraged goddess, continued to pursue Kahavari and his friend. They ran till they came to an eminence, called Buukea. Here Kahavari threw off his tuirai, cloak of netted *ti* leaves, and proceeded towards his house, which stood near the shore. He met his favourite hog Aröipuaa, saluted him by touching noses, and ran to the house of his mother, who lived at Kukii, saluted her by touching noses, and said, *Aroha ino oe, eia ihonei paha oe e make ai, ke ai mainei Pélé:* Compassion great to you, close here perhaps is your death: Pélé comes devouring. Leaving

her, he met his wife, Kanakawahine. He saluted her. The burning torrent approached, and she said, "Stay with me here, and let us die together." He said, "No: I go, I go." He then saluted his two children Paupouru and Kaohe, and said, *Ke ue nei au ia oruu.* (I grieve for you two.) The lava rolled near, and he ran till a deep chasm arrested his progress. He laid down his spear, and on it walked safely over. His friend called out for his help; he held out his spear over the chasm; his companion took hold of it, and he drew him securely over. By this time, Pélé was coming down the chasm with accelerated motion. He ran till he reached the place where we were sitting.

'Here he met his sister Koae, but had only time to say, *Aroha oe!* "Alas for you!" and then ran on to the sea-shore. His younger brother had just landed from his fishing canoe, and had run up to his house to provide for the safety of his family, when Kahavari arrived; he and his friend leapt into the canoe, and with his broad spear paddled out to sea. Pélé, perceiving his escape, ran to the shore, and hurled after him, with prodigious force, huge stones and fragments of rock, which fell thickly around, but did not strike his canoe. When they had paddled a short distance from the shore, the *Kawakaki* (east wind) sprung up. He fixed his broad spear upright in the canoe, which answering the double purpose of mast and sail, he soon reached the island of Maui.'

This is clearly the fabulous clothing of a real event; and though it may not have been quite such a hard-run race between Kahavari and Pélé, it shews at least the tremendous rapidity with which the torrents of lava make their way to the lower grounds.

In a subsequent part of the journey, Mr. Ellis had himself the honour of an interview with this irritable and dangerous goddess in the shape of an old woman. 'I am Pélé,' said the dame, 'I shall never die; and those who follow me, when they 'die, if part of their bones be taken to Kiranea, will live with 'me in the bright fires there.' Makoa, the native guide, placed the old lady in an awkward situation by suggesting, that, as she was a mischievous sort of personage, it might be expedient to try the effect of throwing her into the sea. Pélé, instead of starting up in a pyramid of flame, began to make an indirect apology for her former conduct, and rather dexterously shifted the charge upon the Europeans, by affirming that their rum and their diseases had been more destructive than her volcanoes.

Notwithstanding the prevalence of these and similar superstitions, the inhabitants of Hawai seem to be in general aware of their benighted condition, and, on the whole, in a state of preparation for the reception of the Gospel. They listened generally with attention, in some instances with eagerness, to

the instructions of the missionaries. They were, they said, 'dark-hearted.' 'Our forefathers,' was the comment of others, 'from time immemorial, and we, ever since we can remember 'any thing, have been seeking the *Ora roa* (enduring life,) but 'we have never found it yet; perhaps this is it, of which you 'are telling us.' In another place, the people described the *ora roa ia Jesu* (endless life by Jesus) as 'breaking upon them 'like light in the morning.' Well might they speak thus, for a more heartless, dreary, and ferocious system of idolatry than that under which their best feelings and hopes were crushed, has seldom been detected even among the dark inventions of paganism. The *Tabu* had reduced the females of the Sandwich Islands to a state of miserable depression. The priests held a dangerous control over the fears of the people; the expenses attendant on the worship of the gods were a dead weight on the national resources; while the industry of the people was checked, and their comforts abridged by the frequent occurrence of the *Tabu*. Human sacrifices were offered in all cases of emergency.

'The number offered at a time varied according to circumstances: two, four, or seven, or ten, or even twenty, we have been informed, have been offered at once. When carried into the temple, every article of clothing they might have on, was taken off, and they were laid in a row with their faces downwards, on the altar immediately before the idol. The priest, then, in a kind of prayer, offered them to the gods; and if any offerings of hogs were presented at the same time, they were afterwards piled upon them, lying at right angles across the human bodies, where the whole were left to rot or putrify together.' p. 120.

Their wars were sanguinary, and their effect, together with the ravages of contagious disease, and the horrible practice of infanticide, has been to make dreadful inroads upon the population. It is remarkable, that amid the strongest indications of national ferocity, there was one institution of an opposite and very extraordinary character. The *Puhonua* was the counterpart of the Hebrew *City of Refuge*. It afforded secure shelter, within its large enclosure and ever open gates, to the criminal, the refugee, as well as to the helpless and defeated when the battle raged. The victorious chief was arrested by the sacred precinct, and a violation of its right of sanctuary would have been followed by the whole weight of sacerdotal vengeance. There are only two structures of this kind in the island: that of Honaunau is said to have been built 250 years. This district was formerly the residence of the kings of Hawaii, and, besides the Puhonua, it contains another interesting relic of antiquity, the description of which is worth inserting.

"The principal object that attracted our attention, was the *Hare o Keave* (the house of Keave), a sacred depository of the bones of departed kings and princes, probably erected for the reception of the bones of the king whose name it bears, and who reigned in Hawaii about eight generations back. It is a compact building, twenty-four feet by sixteen, constructed with the most durable timber, and thatched with *ti* leaves, standing on a bed of lava that runs out a considerable distance into the sea. It is surrounded with a strong fence or paling, leaving an area in the front, and at each end about twenty-four feet wide. The pavement is of smooth fragments of lava, laid down with considerable skill, Several rudely carved male and female images of wood were placed on the outside of the enclosure; some on low pedestals under the shade of an adjacent tree, others on high posts on the jutting rocks that hung over the edge of the water. A number stood on the fence at unequal distances all around; but the principal assemblage of these frightful representatives of their former deities was at the south-east end of the enclosed space, where, forming a semicircle, twelve of them stood in grim array, as if perpetual guardians of "the mighty dead" reposing in the house adjoining. A pile of stones was neatly laid up in the form of a crescent, about three feet wide, and two feet higher than the pavement, and in this pile the images were fixed. They stood on small pedestals, three or four feet high, though some were placed on pillars, eight or ten feet in height, and curiously carved. The principal idol stood in the centre, the others on either hand, the most powerful being placed nearest to him: he was not so large as some of the others, but was distinguished by the variety and superior carvings of his body, and especially of his head. Once they had evidently been clothed, but now they appeared in the most indigent nakedness. A few tattered shreds round the neck of one that stood on the left hand side of the door, rotted by the rain, and bleached by the sun, were all that remained of numerous and gaudy garments, with which their votaries had formerly arrayed them. A large pile of broken calabashes and cocoa nut shells lay in the centre, and a considerable heap of dried and partly rotten wreaths of flowers, branches of shrubs and bushes, and fragments of Tapa, (the accumulated offerings of former days,) formed an unsightly mound immediately before each of the images. The horrid stare of these idols, the tattered garments upon some of them, and the heaps of rotting offerings before them, seemed to us no improper emblems of the system they were designed to support, —distinguished alike by its cruelty, folly, and wretchedness.

"We endeavoured to gain admission to the inside of the house, but were told it was *tabu roa* (strictly prohibited), and that nothing but a direct order from the king, or Karaimoku, could open the door. However, by pushing one of the boards across the door-way a little on one side, we looked in, and saw many large images, some of wood very much carved, others of red feathers, with wide distended mouths, large rows of shark's teeth, and glaring pearl-shell eyes. We also saw several bundles, apparently of human bones, cleaned, carefully tied up with cinet made of cocoa-nut fibres, and

placed in different parts of the house, together with some rich shawls and other valuable articles, probably worn by those to whom the bones belonged, as the wearing apparel and other personal property of the chiefs is generally buried with them.'

The Heiaus, or temples of the gods, were nearly every where in a state of ruin and dilapidation, and all present appearances give evidence that idolatry has received its death-blow. Some interesting details occur of the great battle which preceded its abolition. Tamehameha, when making the final arrangements for the future government of the islands, left the civil and military sovereignty in the hands of his son Rihoriho, while he bequeathed to his nephew Kekuaokalani the more especial guardianship of the national worship. The latter seems to have thought that the apostacy of his cousin gave him a fair opportunity to strike for empire, and he collected a large force of malcontents for that purpose. Rihoriho, however, though he had acted decidedly, had done nothing rashly. His conduct had been sanctioned by the high priest of his father's war-god, and he had taken every step in concurrence with Karaimoku and other principal chiefs. The conflict that ensued, is thus described by Mr. Ellis.

'After travelling about two miles over this barren waste, we reached the place where, in the autumn of 1819, the decisive battle was fought between the forces of *Rihoriho*, the present king, and his cousin, *Kekuaokalani*, in which the latter was slain, his followers completely overthrown, and the cruel system of idolatry, which he took up arms to support, effectually destroyed. The natives pointed out to us the place where the king's troops, led on by Karaimoku, were first attacked by the idolatrous party. We saw several small heaps of stones, which our guide informed us were the graves of those who, during the conflict, had fallen there. We were then shewn the spot on which the king's troops formed a line from the sea-shore towards the mountains, and drove the opposing party before them to a rising ground, where a stone fence, about breast-high, enabled the enemy to defend themselves for some time, but from which they were at length driven by a party of Karaimoku's warriors. The small *tumuli* increased in number as we passed along, until we came to a place called *Tuamoo*. Here Kekuaokalani made his last stand, rallied his flying forces, and seemed, for a moment, to turn the scale of victory; but being weak with the loss of blood, from a wound he had received in the early part of the engagement, he fainted and fell. However, he soon revived, and though unable to stand, sat on a fragment of lava, and twice loaded and fired his musket on the advancing party. He now received a ball in his left breast, and immediately covering his face with his feather cloak, expired in the midst of his friends. His wife Manona during the whole of the day fought by his side, with steady and dauntless courage. A few moments after her husband's

death, perceiving Karaimoku and his sister advancing, she called out for quarter; but the words had hardly escaped from her lips, when she received a ball in her left temple, fell upon the lifeless body of her husband, and instantly expired. The idolaters having lost their chief, made but feeble resistance afterwards; yet the combat, which commenced in the forenoon, continued till near sunset, when the king's troops, finding their enemies had all either fled or surrendered, returned to Kairua.

'Karaimoku grieved much at the death of Kekuaokalani, who was his own sister's son. He delayed the engagement as long as possible; and, the same morning that the battle took place, sent a messenger, addressing the young chief as his son, and requesting him to refrain from hostilities till they could have an interview, and, if possible, effect an accommodation. But the message was rejected, and the messenger obliged to jump into the sea, and swim to save his life. In the moment of victory, also, he acted with humanity; and, contrary to the usual custom, the vanquished were not pursued and murdered in their retreats.' pp. 92, 3.

The Sandwich Islands are an important station, both in a religious and a commercial point of view, and the missionaries appear to have before them a fair field for exertion. The natives are, as we have already intimated, inquiring; and their Christian teachers are received with kindness and deference. What effect the death of Rihoriho may have on the interests of the mission, cannot, of course, be ascertained as yet; but, at present, there seems every prospect of ultimate and permanent success.

Before we dismiss this article, we have two observations to make, one in the way of suggestion, the other in our less amiable character of critics. We would recommend that in the event of a second edition, which ought by this time to be in the press, Mr. Ellis give either an introductory or a supplementary chapter on the other islands of the groupe. A few pages might comprise a satisfactory view of their aspect, produce, population, with such other particulars as might be generally illustrative of their condition. There is already something of this, but not enough. Our criticism refers to the plates. Mr. Ellis is, most assuredly, no draughtsman: he describes well, but he sketches badly. The view of the tremendous crater of Kirauea resembles a conflagration in a frying-pan, or the preparations for a game at snap-dragon. We can hardly believe that the six-feet dyke is meant for the ghastly precipice of a thousand feet plunging down upon the fiery gulf.

Art. X: *A Practical German Grammar:* for the Use of Schools and Private Students. By John Robotham. 12mo. pp. x. 347. Price 6s. 6d. London, 1824.

WE hail with great pleasure every appearance of an increasing attention to the language and literature of Germany. The affinity of that language to our own, its richness and energy, its utility in philological investigations, and the immense stores of information in all departments of knowledge which it contains, are considerations weighty enough to determine a sedulous attention to it, and to excite some wonder that it is not universally studied by English scholars and men of taste. Many of the least valuable, and even pernicious productions of the German press, have been translated into English, and have undoubtedly given a serious disgust to many. But an inference to the disadvantage of German literature generally, would be unjust. Christian divines should make themselves acquainted with the writings of the Anti-supernatural school of Germany, and with those of their respondents and opponents, some of whom are very able. An opinion of its being an extremely harsh and difficult language has long prevailed among us: but this prejudice could have originated only with persons who were totally ignorant of the matter. An Englishman who has learned enough of German to understand the systematic *involucra*, if we may so speak, of the language, sees plainly underneath them the primitives of his own. If he be acquainted with the provincial dialects and the obsolete phrases of his native tongue, especially those still subsisting in our northern counties, he will recognize a striking conformity. The difficulty which arises from the collocation of the words in sentences, especially the long and concatenated periods in which German prose-writers delight to indulge, is indeed a serious matter to a mere English student: but to a classical scholar, who is accustomed to the very same character of construction in Cicero or Plato, it becomes rather a means of pleasure than of embarrassment.

Probably one cause of the neglect of the German language has lain in the want of a Grammar completely suited to its purpose. That of the late Dr. Nöhden is very excellent, and well deserving of the pre-eminence which has been generally given to it. But, in some parts, it is needlessly diffuse; and in others, where enlargement would be a signal benefit to the learner, it is brief even to sullenness. We may particularly instance, as examples of such deficiency, the parts on the impersonal verbs, the adverbs and adverbial phrases, and the conformities and differences of idiom in the English and Ger-

man languages, which might have been represented in a tabular form. Indeed, it is not probable, nor scarcely possible, that a foreigner should be so well aware as an Englishman may be, of the points on which English minds stand in most need of information, provided that he have a philosophical head and the tact of practical application.

We have perused this Grammar by Mr. Robotham, with much satisfaction. It goes upon two excellent principles; to express the *rules* as briefly as is consistent with perspicuity, but to have the *examples* numerous and adapted to elucidate a large variety of the modifications of thought. Practical lessons to be construed, and exercises to be translated into German, are annexed to the chapters and sections. These are judiciously devised, and they confer a signal advantage, we believe we might say unrivalled, upon this work. We hesitate to acquiesce in Mr R.'s distribution of the nouns into *five* declensions. If he saw fit to depart from Dr. Nöhden's plan of *four*, which we believe is very generally received, we think that he would have done best by adopting Adelung's system of *eight*, which has the merit of clearing away nearly all the exceptions. The Syntax is very clear and satisfactory. We have not a doubt but that the work will be of great benefit to learners of any age, as it reflects much honour upon the accuracy and judgement of the Author. It has also the advantages of a clear type, and exemplary correctness in the printing, and of moderation in the price.

Art. XI. *The Geography of the Globe;* containing a Description of its several Divisions of Land and Water: to which are added, Problems on the Terrestrial and Celestial Globes, and a Series of Questions for Examination: designed for the Use of Schools and Private Families. By John Olding Butler, Teacher of Writing, Arithmetic, and Geography. 12mo. pp. 356. London, 1826.

WHAT with the political changes occasioned by Napoleon in one hemisphere, and by the emancipation of the Spanish Colonies in the other, together with the astonishing progress of geographical discovery in all quarters,—an old book of Geography is reduced nearly to a par with an old Almanack. The work before us has attracted our attention as being the newest we have seen, and as it appears to have been compiled with great care and an examination of the latest authorities, we can safely recommend it to our readers.

In common with almost every book of the kind we have seen, it contains too much, rather than too little for its proper

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Art. X. *A Practical German Grammar:* for the Use of S and Private Students. By John Robotham. 12mo. pp. x Price 6s. 6d. London, 1821.

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Probably one cause of the the Ger has lain in the want of a mpletely purpose. That of the late is ver well deserving of the pre- ch h given to it. But, in some in others, where enlargen learner, it is brief even instance, as examples o impersonal verbs, the ac conformities and differen

object. In our opinion, a book of geography is not at all improved by the insertion of much miscellaneous matter. Some of Mr. Butler's etymological and historical notes are curious and useful, and may very properly be retained; but among some which have *no business*, we may specify those which occur at pp. 23, 62, 76, 91, 125, 126, 136, and 234. The last of these will only excite a smile. Statues are not erected, in general, '*because* of' any such good reason.

Attempts at delineating national character (as at pp. 53 and 86) are always out of place in such a work, as they must be defective and partial, if not erroneous. The biographical notices should be very select: Philips and Kyrl have surely no claim to mention. The account of Germany is imperfect: the whole of the thirty-eight states ought to have been at least enumerated. The following are among the few and immaterial inaccuracies that we have detected, and which we hope to see corrected in a new edition. Valladolid is not in Leon, but in Old Castile. Merida should be mentioned, as it was the ancient capital of Lusitania. La Mancha is a separate province. Granada is a province of Andalusia, Seville, Cordova, and Jaen being the other three. The geography of Arabia requires correction. Yemen and Tehama are not the same; and a considerable part of the interior is not included in the six provinces enumerated. Mr. Butler has been misled by Malte Brun. The account of the Hindoo and Birman religion is both defective and erroneous. Budha is not generally called Fo, though Fo is one of the names of Budha. Oxacaca should be Oaxaca. The account of Colombia is far from being correct or adequate. The article Colombia in the Encyclopedia Metropolitana, and the volume of the Modern Traveller descriptive of Colombia, will enable Mr. Butler to extend and rectify it. Paraguay does not *yet* form one of the united provinces of S. America. The account of Brazil is very defective. Amazonia is no proper geographical division. But these and similar errors are common to almost every geographical work we have seen; and upon the whole, we can recommend this as an excellent school book.

Art. XII. *Psalms and Hymns, principally for Public Worship.* Selected from Dr. Watts and other Authors, by Henry Forster Burder, M.A. 18mo. Price 4s. London, 1826.

NEARLY six years ago, in noticing Mr. Russell's Appendix to Dr. Watts, we suggested the expediency of a Selection on the plan of the present work, that should include all the

psalms and hymns adapted for public worship in Dr. Watts's invaluable volume, together with the best that could be found in the publications of later writers. We are very glad at length to see realised something very much like our idea of what has so long been a *desideratum.* If Mr. Burder's selection is not every thing that we could wish, (which arises indeed from his having in some measure compromised his judgement in deference to existing prejudices,) we do not scruple to pronounce it altogether the best collection we have yet seen for public worship; and we trust that it will have the effect of promoting in no small degree an object which we have much at heart, the reformation of our Psalmody. Mr. Burder's views on the subject will be best learned from the Preface.

'It appears to be the prevailing opinion in our churches, that, in addition to the excellent Psalms and Hymns of Dr. Watts, it is desirable to avail ourselves of some of the devotional compositions of later and of living Poets. With this view, numerous selections of Hymns, in the form of a Supplement or Appendix, have been presented to the Public, and introduced into social worship. The necessity, however, thus imposed upon a congregation, of obtaining and having in use more than one Hymn-book, occasions considerable inconveniences, especially to the poor. In reflecting on the practicability of obviating these evils, it occurred frequently and forcibly to my mind, that, by the omission of such of Dr. Watts's Psalms and Hymns as we are not usually accustomed to sing, there might be introduced a sufficient number from the best Authors to answer every valuable purpose, without the necessity of an additional volume. On suggesting these views to several judicious friends, I had the satisfaction to ascertain, not only that they cordially approved of the plan, but that more than one had long entertained the same ideas, and had fully intended to carry the principle into effect. Encouraged by these representations, as well as by the wishes expressed by not a few in the circle of my pastoral engagements, I have endeavoured to accomplish the object desired.....

'*It was at first my intention to select only such hymns as are unquestionably adapted to public worship.* In making this attempt, however, I found it far more difficult than I had anticipated, to draw with accuracy the line of demarcation between such as are adapted to the public and social worship of believers in Christ, and such as may be employed with more advantage for the purposes of private devotion. The prosecution of the attempt would also have rendered necessary the exclusion of many of Dr. Watts's Hymns, which most Christians would deem it desirable to retain. It is to be remembered also, that the most careful discrimination in collecting and arranging hymns for public worship, can by no means supersede the exercise of a sound judgement in selecting the hymns which may be on any occasion, whether public or private, the most appropriate. It may be expedient here to intimate, that under the head of "the Christian Life," will be chiefly found such hymns as may not be deemed

eligible for indiscriminate adoption. Among the Morning and Evening Hymns at the close of the volume, and in a few other instances also, will be found some chiefly applicable to personal and retired devotion.'

Of the 600 hymns contained in this collection,—a more than ample variety,—313 are by Dr. Watts, 38 by Charles Wesley, 39 from Wesley's Collection, 37 by Dr. Doddridge, 15 by Mr. Newton, 10 by Mr. Kelly, 9 by Cowper, 9 by Toplady, and the remaining 130 from miscellaneous sources. The proportion taken from Dr. Watts, though not by any means too great, will probably be deemed no small recommendation of the volume; and it is to the credit of the Editor, that an exemplary impartiality and freedom from party bias have guided him in the selection. This is particularly shewn in the large proportion taken from Mr. Wesley's Hymn-book and the compositions of Charles Wesley. Highly as we admire the genius and seraphic piety of the 'Poet of Methodism,' we cannot, however, say that we deem his compositions for the most part suitable for *congregational* worship; and Mr. Burder has admitted several which we should certainly on this ground have excluded. Indeed, we think that Mr. Burder has erred on the side of comprehension, rather than on that of omission. In departing from his first intention, he may have yielded to expediency; and we are quite aware that the acceptableness and popularity of his volume would have suffered, in the first instance, had he rigidly adhered to the plan of inserting such hymns only as are fit for congregational singing. Such a selection, in proportion as it was well executed, would be very slow in making its way. A vitiated taste has been so widely diffused, and the proprieties which should regulate the choice of hymns for public worship are so little understood or observed, that it must be a long time before an *unexceptionable* Hymn-book would obtain a general adoption. Mr. Burder refers to two valuable hymn-books compiled on principles similar to those which have guided his own attempt. These we have not seen, but, according to his description, one of them errs still more on the side of excess, containing nearly double the number of hymns that are contained in this collection. Now, even on the supposition, which strikes us as a most improbable one, that from a thousand to twelve hundred hymns could be found in the English language, that should be adapted for congregational worship, including good, bad, and indifferent in point of literary merit, still, we should strongly object to the introduction of so great a variety, both on the ground of the bulk and cost of the book, and the additional difficulties which it would

throw in the way of a judicious choice of hymns suitable for the occasion.

The remark may seem paradoxical, but experience proves, that variety is not obtained in fact by extending the range of choice. The multiplication of hymns (and the same remark will apply to tunes) is generally found to lessen the variety observed in the use of them. We have no doubt that the chances of a wearisome iteration of the same hymn or tune, would be much greater where the collection in use should comprise 1200 in number, than if it contained only 600; and that they would be still fewer if the hymns allowed to be sung amounted to only half the smaller number. How few persons are acquainted with a fourth part of the hymns in our popular collections! Much less can they be the subject of distinct remembrance! Yet, for that specific recollection which is necessary to guide the choice aright, an index is a poor substitute. We are no advocates, however, for this boundless variety, even were it desirable. We think that the passion for change and novelty has been most injudiciously fostered and catered for. Although we object to the eternal iteration of the same liturgical forms of prayer, a very little freedom and variation would content us. We scarcely think that a good hymn, one entirely unexceptionable, can be sung too often; and were we compelled to hear the Old Hundred tune, *well sung*, once a month to the same words, we should not complain of it as any intolerable grievance. But we dare not attempt to legislate in these matters. Let us, however, look at the subject a little more closely. Take the case, where there are three services in the same place every Lord's day, and in each service three hymns are sung; nine times fifty-two are 468; to which we will add 12 for sacramental occasions; making the total 480. Now would it, we ask, be absolutely too much to be endured, that the same hymn should be sung three times in the course of the same year? If not, for these 480 occasions, 160 hymns only would be required. For our own parts, we should be quite satisfied with that allowance, were the selection guided by a sound discretion. As a public hymn-book, however, might conveniently include many hymns suitable only for particular occasions, we should be disposed to double that number; and 300 or 320 hymns would, we are persuaded, not only answer every purpose, but answer better than a greater variety, every good purpose of public devotion.

The difficulties in the way of such an innovation are, we are well aware, neither few nor small; and we shall advert to one or two of them. In the first place, we should have to

encounter that most unmanageable of all difficulties, which arises from clashing interests and a depreciation of literary property. The attempt to set aside the use of Dr. Watts's Psalms and Hymns in Dissenting congregations, would be viewed by not only the lords of Paternoster Row, but all printers and publishers throughout the country, with no small displeasure and indignation. Dr. Watts is a most valuable marketable commodity, and the editions are almost innumerable, which annually find a vent. There is no danger that the sale would be suddenly affected to any great extent by the substitution of our proposed public hymn-book; and it would indeed be more difficult to undersell Dr. Watts, than to improve upon him. The objection would nevertheless have its influence.

Printers and publishers are not the only persons who contrive to pick up a little wealth by supplying Dissenting congregations with singing-books. The private property which exists in the shape of selections, collections, and appendices, is considerable. A great many chapels have their own peculiar hymn-book, which is a source of profit to some party or other. Several Selections are in extensive use, and an attempt to supersede them would be regarded as a personal injury: it would, in fact, operate to the depreciation of individual property. Thus it is, that serious obstacles have been created, by the multiplication of these snug little paper copy-holds, in the way of any general adoption of an unexceptionable Hymn-book for public worship. We impute no improper motives, no mercenary feeling to the editors of these collections. Indeed, the profits of sale, in many cases, have not come into their hands; and if they have, they are undoubtedly entitled to them. We should be sorry to lessen the income even of a worthy pew-opener, by superseding the chapel hymn-book. Let them not fear. The *desideratum*, if supplied, is not likely to be generally adopted for the next twenty years.

We must frankly confess that our hope of getting a hymn-book of the description we refer to into general use, would rest in great measure on its cheapness. Eighteen pence, the price of a New Testament, is quite as much as a poor man ought to have to pay for a hymn-book; and that is 3*d.* more, we believe, than the cost of a Common-prayer-book. In Dr. Watts's book, there are 700 hymns, which are to be purchased for 2*s.* We should propose to give 350 for 1*s.* 6*d.* But alas! who would venture on so bad a speculation, as printing a new hymn book on terms that would admit only of such slender and doubtful profits?

But other difficulties present themselves, in the shape of

hostile prejudices and arbitrary differences of taste. Hymns altogether improper to be sung by a mixed congregation, maintain a strong hold on the preference of our singing men and singing women; some for the mere sake of the tune that is set to them,—others for their real beauty and devotional character, which render them deserved favourites of the Christian in his closet, but do not justify the public use of them,—and others again for their seductive improprieties of phraseology. Mr. Burder admits that he gave up as impracticable, the attempt to exclude improper hymns, (that is, hymns unadapted for public worship,) because on that principle,—the only one that ought to guide the selection,—he would have found himself compelled to exclude so many which most Christians 'would deem 'it desirable to retain.' This sounds like a severe satire on our section of the Christian world; but we believe that it is justified by the fact. A large proportion of Christians would wish to retain the use of hymns which it is most desirable to exclude from congregational worship. Here is the root of the evil. Had a purer taste and a sounder discretion prevailed in this respect, we should long ago have had a Selection provided of the kind that we wish to see.

Mr. Burder has made a bold beginning in his present attempt, and we wish him success. The selection is on the whole judicious and comprehensive. We have already hinted at some of the hymns which we would wish to see excluded, and may mention the following as among those which might at all events be omitted without diminishing the value of the book;—*viz.* Nos. 22, 27, 28, 89, 178, 203, 249 to 253 inclusive, 265, 315, 316, 352, 417, and 449. Others might be specified, which, though unobjectionable, have little to recommend them; and if we did not wish to see the size and price of the book lessened, rather than increased, their place might be supplied by hymns of greater merit. We are surprised at missing one of Dr. Doddridge's very best hymns,

'Arise, my tenderest thoughts arise;'

and an excellent one by Dr. Watts, beginning,

'How vast the treasure we possess.'

Altogether, however, we can cordially recommend the volume as coming nearer what a hymn-book for public worship ought to be, than any other that we have yet seen.

Art. XIII. *The Opinions of an Old Gentleman, on several Moral and Religious Subjects.* pp. 158. Price 2s. London. 1826.

THIS is, in some respects, a singular book. It has, if we mistake not, some of those qualities which are of rare occurrence, and which, when found, are, or at least ought to be, prized in the compound ratio of their rarity and excellence. It is written with much of that simplicity—the characteristic expression of a single eye and a strong mind—which distinguishes the earliest and best school of English composition. We should say that it has reminded us of Franklin, were it not that there is a *tang* of affectation and charlatanism about him, from which the present Writer is entirely free. In short, it is precisely the language in which a thoughtful, pious, and clear-headed 'Old 'Gentleman' might best clothe the 'Essays to do good' that he would wish to put into the hands of his friends and relatives. Nor are the sentiments inferior to the language. There is a plain, practical good sense about them, that is excellently adapted to its purpose; and we know of no book that we should more readily put into the hands of young persons as supplying materials for salutary reflection, and as containing most important suggestions for the formation of character and the regulation of life. The subjects are:—Punctuality.—Temper.—Retirement.—Friendship.—Cheerfulness.—Candour.—Happiness.—The Sabbath.—Prejudice.—Sensibility.—Pride.—Retrospection.—Religion.—Providence.—Faith. All these are brought forward in conversation, and there is much scenic and dialogic tact in the management of these little interludes. We find it difficult to fix upon an extract which shall exemplify the character of the work, without trespassing on our own convenience. The following may serve as an average specimen.

'"Do not you think, Sir," said Henry, "that most persons appear more strenuous in their endeavours to promulgate their views of scripture doctrines, than to urge the necessity of that holy practice which the Gospel enjoins?"—"It is too often the case," replied the Old Gentleman, "to be sure; and others run into the opposite extreme; but study the Bible for yourself, and you will soon find that doctrine and practice are equally important, and cannot be separated without endangering the only foundation on which we can safely build our hopes of heaven."

'"That is just as it appears to me, Sir," said Henry: "but it is surprising to hear what answers are given, if you ask the question, '*In what does religion consist?*'"—"It is, indeed," said the Old Gentleman: "and even among truly pious people, it is not an uncommon thing to hear the *means* of religion represented as religion itself."—"Will you give me leave, Sir," said Henry, "to ask what answer you would give, if the question were put to you?"—"I think," replied the

Old Gentleman, " I should say, that, *essentially* considered, it consists in re-union with God, and conformity to Christ; but, considered *practically*, it consists in an *habitual, suitable exercise of the mind towards God*, according to the circumstances in which we may be placed, which will, of course, vary those exercises. Considering Him as our Creator, Preserver, and bountiful Benefactor, it will be in a way of grateful adoration. Considering Him as the moral Governor of the world, it will be in a way of constant, cheerful obedience. Considering Him as, in Christ, reconciling the world unto Himself, it will be in a way of holy admiration of the riches of his grace and mercy. Under a consciousness of our sinfulness and guilt, it will be in a way of humble confession and prayer for mercy to pardon, and grace to help. Under a sense of our weakness, ignorance, and short-sightedness, we shall implore of Him all needful wisdom, guidance, and support, begging His blessing on all that we are engaged in, knowing it is *that* alone which giveth good success,—realizing his presence at all times, acting as under His eye, referring every thing to His management, and seeking His approbation in all we do. Pursuing this course, we shall not be likely to fail much in our duty to our fellow-creatures; as *that* also is pointed out by the law of God, and every deficiency herein is cognizable by Him. Nor will this habit be found inconsistent with the enjoyments of life; it will only regulate them: and when solicited to engage in any that are evil, either in their nature, degree, or consequences, such persons will be induced to abstain from them, saying, with good Nehemiah, 'So did not I, because of the fear of God." '

' " I thank you, Sir," said Henry, " for a representation which appears to me to be just; but I fear there are not many persons who thus habitually live and act."—" More than you are aware of, perhaps," said the Old Gentleman. " Remember, the exercises of our minds, though discernible by the all-seeing eye of God, are totally concealed from our fellow-creatures; and those persons who are most deeply impressed with the infinite importance of obtaining the Divine approbation, are generally not very anxious to secure the good opinion of their fellow-men, otherwise than by a steady, upright, blameless walk and conversation."—" It may be so, Sir," said Henry; " however, this I am sure of, that if all professors of religion were thus to live and act, the religious world (as it is called) would be very different from what it is."

' Here a servant entered, to announce that a neighbour of the Old Gentleman's wished to speak with him; he was, of course, introduced, and thus an end was put to the conversation.'

Art. XIV. *The Domestic Preacher*, or short Discourses from the original Manuscripts of some eminent Ministers. 2 vols. 12mo. Price 8s. London. 1826.

WE presume from the title prefixed to these volumes, that the publication is designed to be read in families; for

which purpose the discourses appear to us to be better adapted, than for pulpit instruction. There are one and forty sermons in the two volumes. In style, as well as in point of merit, they vary so decidedly as to be evidently the production, or at least to have been taken from the notes, of different ministers. It would have been more satisfactory, had the Editor communicated some information as to the sources to which he has been indebted for them; but the publication is altogether anonymous, and without preface or advertisement. Several of the sermons read like the imperfect transcripts of memory, rather than corrected manuscripts; and there is a striking inequality sometimes in the same discourse, as well as an occasional abruptness in the style, which favours this supposition. The very first sentence in the volume is such as no good writer or clear thinker would have penned. The third sermon opens with an exordium as trite and vapid as may be, and between the fourth sentence and the fifth, there is evidently an *hiatus*. Yet, towards the close of this sermon, there occur hints and gleams of an eloquence which could never have proceeded from the editor or reporter of these discourses.

'We will, therefore, only remark, that God will perform "all that he hath spoken to us of," respecting the extermination of those sinful principles which are so deeply rooted in the soul; those passions which have needed continual watchfulness, and habits which years of mortification have not been able to eradicate or subdue. During our pilgrimage we have had continual occasion to lament their demoralising tendency, producing alienation of heart from God, indifference to eternal realities, and apathy towards Christ: always striving as it were to move in the direction of sin, and to lead us in the way of temptation. But through grace we shall arrive at a state, and be placed in such circumstances, that we shall feel no desire but what may be gratified with the full approbation of God, and this will be the consummation of our bliss.

'Perpetuity also will be attached to it: we shall see the king in his beauty, and the land that is very far off, and shall dwell in it for ever. The Lord will give it us for an inheritance, and we shall wander in the wilderness no more. On the verge of mortality, the pilgrim may look back on this fleeting world, through which he passed in his way to the kingdom, and bid it a final farewel. The days of his mourning are ended, and the morning of a new world dawns with ineffable brightness upon him.'

We had marked for citation several striking passages; but, having no room for further extracts, we must dismiss these volumes with a general recommendation of them to the notice of our readers.

Art. XV. SELECT LITERARY INFORMATION.

In the press, a new and improved edition of Morris's Life of the Rev. Andrew Fuller; with an Appendix, containing some pieces never before printed.

In the press, A brief descriptive History of Holland, in letters, from a Grandfather to Marianne, during an excursion in the summer of 1819.

Preparing for publication, A popular Introduction to the Study of the Holy Scriptures, designed for the use of mere English readers. In Two Parts. Part I.—Rules for reading the Bible. Part II.—Helps towards a right understanding thereof; comprising Introductions to the several Books; a Summary of Biblical Antiquities, Geography, Natural History, &c. By William Carpenter, Editor of the Critica Biblica, Scripture Magazine, Calendarium Palestinæ, &c. In one large vol. 8vo. with maps and plates.

Speedily will be published, Spirits of the Olden Time, their Sayings and Doings.

In the press, A Translation of the Tre Giuli, the most popular of the poems of G. B. Casti: to which will be prefixed, a Memoir of the Life and Writings of the Author.

The Rev. J. G. Foyster, A.M. Minister of Trinity Chapel, has a volume of Sermons in the press.

Professor Lee has in the press, A few further Remarks on the Subject of the Turkish Version of the New Testament, printed at Paris in 1819, in reply to certain positions advanced by Dr. Henderson in Defence of his Appeal to the Bible Society.

In the press, Travels of the Russian Mission through Mongolia to China, and Residence in Pekin, in the Years 1820, 21. By George Timkowski: with Corrections and Notes by M. J. Klaproth. In 2 vols. 8vo. illustrated by Maps and Plates, &c &c.

In the press, A History of the Mahrattas, with Plates, and a Map of the Mahratta Country, chiefly from original and recent Surveys. By James Grant Duff, Esq., Captain of the First, or Grenadier Regiment of Bombay Native Infantry, and late Political Resident at Satara. In 3 vols. 8vo.

In the press, Travels in the Provinces on the South-west Bank of the Caspian Sea; with some Account of the Trade, Commerce, and Resources of those Countries. By James B. Fraser, Esq. Author of a "Narrative of a Journey into Khorasan," "A Tour in the Himala Mountains," &c. To be published on Wednesday, May 10th.

Dr. Mason Good has in the press, a work in 3 vols. 8vo. entitled, The Book of Nature; being a Popular Illustration of the general Laws and Phœnomena of Creation, under the three distinct Series of—1. The Nature of the Material World, as delineated in the Sciences of Cosmogony, Geology, &c.—II. The Nature of the Animal World, its peculiar Powers and external Relations.—III. The Nature of the Mind, its Faculties and Furniture, &c.

In the press, The Necessity of a Revelation: deduced from the State of the Mental and Moral Powers of Man, and the Reasonableness of the Present One shewn from its Adaptation to that Necessity. By the Rev. A. Norman, A.B. Curate of Brailsford, and Author of "Literæ Sacræ." In one vol. 8vo.

Art. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life, Writings, and Character of the late Thomas Hinderwell, Esq. Author of the "History and Antiquities of Scarborough." By John Cole. 8vo. 5s.

HISTORY.

The Chronological Historian; or, a Record of Public Events, &c. &c. By W. Toone, Esq. 2 vols. 8vo. 1l. 12s. 6d.

Historical Researches on the Wars and Sports of the Mongols and Romans, in which Elephants and Wild Beasts were employed or slain; and the remarkable local agreement of history with the remains of such animals found in Europe and Siberia. With a Map and Plates. By John Ranking, resident upwards of twenty years in Hindoostan and Russia. 4to. 3l. 3s.

MEDICINE.

Observations on M. Lænnec's Method of forming a Diagnosis of the Dis-

cases of the Chest by Means of the Stethoscope, and of Percussion; and upon some Points of the French Practice of Medicine. By Charles Scudamore, M.D. F.R.S. &c. &c. 8vo. 5s.

MISCELLANEOUS.

A Letter addressed to Robert Haldane, Esq., containing some Remarks on his Strictures relative to the Continent and Continental Societies. By C. F. A. Steinkopft, D.D 1s. 6d.

The Opinions of an Old Gentleman on several Moral and Religious Subjects. 18mo. 2s.

History of Methodism in the Town and Neighbourhood of Great Yarmouth, including Biographical Sketches of some of the leading Characters who have been among the Methodists at that place. By A. Watmough. 18mo. 2s. 6d.

Woodstock; or, the Cavalier. A Tale of Sixteen Hundred and Fifty One. By the Author of Waverley. 3 vols. post 8vo. 1l. 11s 6d.

Tales from the German of Hoffman, Schiller, Richter, Laugbein, La Fontaine, and Körner. By Richard Holcraft, B.A. 1 vol. 12mo. 7s.

Etymons of English Words. By the late John Thomson, M.R.I. and A.S., Private Secretary to the Marquis of Hastings, in India. Uniformly printed with Dr. Todd's Edition of Johnson's Dictionary. 4to. 18s.

The Contest of the Twelve Nations; or, a View of the Different Bases of Human Character and Talent. 1 thick vol. 8vo. 18s.

A Word in favour of Female Schools; addressed to Parents, Guardians, and the Public at large. By a Lady. F.cap 8vo. 2s. 6d.

POETRY.

Dartmoor; a descriptive Poem. By N. T. Carrington, Author of the Banks of Tamar. With a Preface and Notes by W. Bart, Esq.; and Vignettes and Etchings by F. H. Rogers, Esq. Royal 8vo. 1l. 1s.

The Martyr: a Drama, in three acts. By Joanna Baillie. 8vo. 3s. 6d. sewed.

The Pæan of Oxford, a Poem; to which is prefixed, a Reply to the Charges against the University in the recent Numbers of the Edinburgh and Westminster Reviews. By W. C. Townsend, B.A. 8vo. 7s. 6d.

POLITICAL.

Remarks upon the Payment of the Expenses of Out-Voters at an University Election. 8vo. 1s. 6d. sewed.

THEOLOGY.

Morus; or, a Layman's View of the chief Objections which have been brought against Religion, as it existed in Europe during the Heroic Age of Christianity. 1 vol. 8vo. 9s.

Lectures on Portions of the Psalms. By Andrew Thomson. D D. 8vo. 7s. 6d.

Sermons By Thomas Fleming, D.D. Minister of Lady Yester's, Edinburgh. 8vo. 12s.

The Ordinance of the Lord's Supper illustrated; with a View to explain its Nature, to point out its practical Influence, and to establish its Obligation. By William Orme. 12mo. 5s.

Religious Education: a series of Observations on the Instruction of the Young, principally with a reference to Sunday Schools. By A. H. Davis. 12mo. 5s.

A Sermon on Colonial Slavery. By John Nelson Goulty, of Brighton. 1s. 6d.

The Labyrinth, or Popish Circle: being a Confutation of the assumed Infallibility of the Church of Rome. Translated from the Latin of Simon Episcopius, by Richard Watson, Author of "Theological Institutes," &c. 8vo. 6d.

A Preservative against the Errors of Socinianism, in Answer to the Rev. J. Grundy's Lectures on the principal Doctrines of Christianity. By the late Rev. Edward Hare. New Edition. 1 vol. 8vo. 9s.

An Inquiry into the consistency of those Persons who call themselves Baptists, with reference to the late Publications of Messrs Gibbs, Birt, and Cox. By Thomas Eisdell, of Twyford, Berks. To which is added, a Brief Statement of Baptism, by Question and Answer. 1s. 6d.

THE

ECLECTIC REVIEW,

FOR JUNE, 1826.

Art. I. 1. *The Mission to Siam, and Hué, the Capital of Cochin China, in the Years* 1821—2. From the Journal of the late George Finlayson, Esq. Assistant Surgeon of H. M. 8th Light Dragoons, Surgeon and Naturalist to the Mission. With a Memoir of the Author, by Sir Thomas Stamford Raffles, F.R.S. 8vo. pp. xxxii. 428. Price 15s. London. 1826.

2. *Some Considerations on the Policy of the Government of India, more especially in Reference to the Invasion of Burmah.* By Lieut-Col. M. Stewart, F.R.S.E. &c. 8vo. pp. 98. Edinburgh. 1826.

3. *An Account of the American Baptist Mission to the Burman Empire:* in a Series of Letters, addressed to a Gentleman in London. By Ann H. Judson. 8vo. pp. 334. London.

AS part of the ancient dominions of Siam are, by the recent treaty with the humbled Birmans, definitively annexed to the British empire, it is high time that we should know a little more about our fellow-subjects and neighbours on the other side of the Ganges. Mr. Finlayson's volume appears at a very seasonable moment; and although that portion of it which relates to Siam does not materially add to the information of which we were in previous possession, it will be found highly amusing and interesting. It affords occasion for sincere regret, that the amiable Author did not survive to reap the credit and benefit of his labours.

Siam, as our readers cannot require to be informed, occupies the great central valley of that immense region lying between the Gulf of Bengal and the Chinese Sea, which geographers have been accustomed to call Exterior or Ultra-Gangetic India, but which may with more propriety be styled, Indo-China. Exclusive of the Malayan peninsula, this vast territory, extending over more than sixteen parallels of latitude and eighteen degrees of longitude, was, till of late, chiefly divided between three great powers,—the Birman empire, the kingdom of Siam,

and the empire of Cochin China or Anam. Besides these, there are understood to be some petty kingdoms and independent mountain tribes in the interior; but these three shared between them the whole of the maritime region, and may be considered as the only grand political divisions of the country. The Birman empire, consisting originally of the Ava of our old geographers, had swallowed up Pegu, part of Siam, the whole of Arracan, and was extending itself over the valley of the Burrampooter; it had, in fact, become our close neighbour and a very haughty and troublesome one. Whatever may be thought of the policy or necessity of the late war, it is quite clear that it originated in unprovoked aggression on the part of the Birmans. As far back as 1818, it appears that their monarch had lent himself to the formidable Mahratta confederacy, which had for its object to subvert our Indian empire. The promptitude with which that danger was met and averted, and the war successfully terminated, alone prevented a tremendous inroad on our eastern frontier. In 1822, under pretence of reclaiming some Assamese emigrants, a considerable Birman force crossed the line of the British territory; but they were soon compelled to retire, and the matter was for the time amicably arranged. In September of the following year, however, a body of their troops took forcible possession of the island of Shapuree, in the river Naaf, while another body advanced into Cachar, then under British protection, and, when opposed by British detachments, disputed the ground with a bravery and obstinacy hitherto unknown in any of the native troops which our Indian armies have had to contend with. At one time, entering the British province of Chittagong, they had advanced so far as to excite the highest alarm at the capital of the Bengal Presidency, having surrounded and routed the detachment sent to oppose their progress. And not in this quarter only, but in the Southern provinces, and throughout the border of this extensive dominion, the Birmans had provided formidable means both of defence and of aggression, and every where fought with the most determined bravery.

An opinion has extensively prevailed in this country, that hostilities might have been prevented by negotiation. We confess that, looking at the case with all the light we at present possess, we cannot see the reasonableness of such an opinion. Lovers of peace as we are, and warmly as we should be disposed to deprecate any warlike projects that had for their object the further extension of our overgrown empire in the East, we cannot for a moment imagine that any alternative was left but an appeal to the sword. The Birmans are a restless military people; and ever since the days of Alom-praw, the founder of

the reigning dynasty, their monarchs have steadily and unintermittingly pursued a system of aggressive warfare and encroachment. For the past seventy years, they have been engaged in almost perpetual wars with Siam; but it is only within the past five or six years that they have been pushing their frontier into Assam and Cassay, so as immediately to border on the British territory. Their plans of aggression in the late war had evidently been long matured; and as they had nothing to require or to gain by negotiation, it is not very likely that they would have been induced by it to retract or concede, or that pacific overtures would have been viewed in any other light than as a confession or demonstration of fear and weakness. The obstinate pertinacity with which the war has been maintained by the Court of Ava, convinces us that that haughty power would have accepted of peace in no other attitude than that of a defeated and humbled foe. The Birmans are a fine and, in many respects, an interesting people; far more so than the degraded Hindoos; but their government is a ruthless despotism. Their wars have been wars of extermination, and of the spirit of their laws, it will be sufficient to give one practical illustration. Desertion or misconduct on the part of a conscript, invariably proves the destruction of all his family, who are put into a straw hut, and burned alive! 'There is, perhaps, no country in the 'world,' remarks the Rev. G. H. Hough, (one of the American missionaries long resident at Rangoon,) 'in which the sway of 'despotism has been less controlled by any correct feeling or 'sentiment, or which exhibits a stronger specimen of its injurious effects upon the physical and moral powers of mankind, 'than the Birman dominions..... The petty acts of tyranny 'practised by the subordinate civil officers, are a terror to the 'public, and create between man and man that jealousy and 'suspicion which destroy confidence, and annihilate the best 'feelings of humanity.'* The most respectable part of the standing army, if such it may be called, consists of the marines who man the war-boats; and these, Colonel Francklin says, 'live chiefly by rapine, and are in a constant state of hostility 'against the rest of the people, which makes them audacious 'and prompt to execute any orders, however cruel or violent.' 'A Birman,' he adds 'is seldom any thing else than a govern-'ment servant, a soldier, boatman, husbandman, or labourer.'† Yet, 'could their public character be formed in a different 'mould from that in which their system of government has 'cast it,' Mr. Hough admits that 'they would be by no means

* Friend of India, No. xii. † Asiat. Journal, vol. xix. p. 8.

'destitute of those elementary principles which combine to 'form the happiness of civilised society.' Indeed, it is impossible to rise from the perusal of Mrs. Judson's Letters, without conceiving a high esteem for many of the individuals to whom they introduce us, or without very favourable impressions respecting some features of the national character. Even the personal character of the monarch does not seem to be unamiable. But history supplies abundant proofs that this affords no security against the abuse of power under a system of military despotism. The late Emperor of France was certainly, in domestic life, an amiable and even a humane man. And so was our Charles the Second.

The Birman empire, like that of Napoleon, was a heterogeneous aggregate of provinces and kingdoms, held together by no common tie but that of conquest. The Peguans were never reconciled to the yoke. The peaceful Carayns, an agricultural tribe, have never mixed with their masters. The Siamese cherish an inextinguishable hatred to the Birmans, from whom they differ as widely as the Dutch do from the French. The Arracanese or Mughs, the Cassayers, and the Assamese of the other conquered districts, whatever affinity they may bear to the Birmans in filiation or language, are still equally distinct, and can regard the Birmans in no other light than as enemies and oppressors. The dismemberment of the empire which has been effected by the late treaty of peace, only reduces the Birmans to their original and natural limits, leaving them in possession of the whole course and *delta* of the Irrawaddy or Ava river, but excluding them from the valley of the Burrampooter, from Cachar and Arracan, from the Zeet-taung river, and the eastern coast of the Gulf of Martaban.

Lieut. Col. Stewart, in his pamphlet, published before intelligence had been received of the successful termination of the contest, deprecated such a dismemberment of the empire, as tending to weaken the British frontier, by destroying an efficient government as the neighbouring power, and one capable of being made responsible for the acts of its subjects,—as rendering necessary an extension of the system of *residencies*, —and as obstructing the improvement of society, which can be promoted only in large communities. This last objection appears to us the most unreasonable of the three. The consolidation of small independent states into large communities by conquest, so far from advancing the improvement of society, has almost uniformly been attended by a frightful depopulation, and by a positive deterioration in the condition and character of the people. Spain under the Emperor Charles the Fifth,

Portugal under Philip II., Ireland under the Plantagenets, (to come no lower,) Greece and Asia Minor under the Turkish empire, the Crimea under the Czars, Arracan under the Birmans, are all cases in point, illustrating in the most striking manner, the reverse of Col. Stewart's most paradoxical assertion. But he must have been thinking only of our Indian empire, which certainly has been an infinite benefit to the subjects of those various petty despotisms which it has displaced;—although even in this instance, he seems to think that the extension of territory and consolidation of empire have been carried too far, for he charges the British Government with obstructing in India the improvement of society. 'We 'have given them,' he says, 'tranquillity; but it is the tran-'quillity of stagnation, agitated by no living spring, unruffled 'by any salutary breeze, and prone to corrupt into every vice, 'or to ferment into every baneful and pernicious excess.' But unless this gentleman is of opinion that the Birman Government is of a more wise and beneficent character than the British, and better adapted to promote the improvement of society, we cannot understand how he can consistently object to the contraction of its territory, or rather, the emancipation of those territories into which it had obtruded.

That the late arrangements will not tend to weaken the British frontier, will be evident to any person who has a competent acquaintance with the nature of the country. On the side of Sylhet and Chittagong, we were decidedly vulnerable. The acquisition of Arracan, besides providing us with a most important line of coast, completing in fact our possession of the whole Bay of Bengal, gives us, instead of an open frontier, a natural barrier towards the east, formed of almost inaccessible mountains. Throughout this chain, which runs in a direction parallel with the coast from Assam to Cape Negrais, there are only two openings, so far as known, which admit of the passage of an army; and of these, one only is practicable the greater part of the year. On the other side of this frontier, we shall still have the Birmans for our neighbours. In placing Assam and Cassay under native princes, with residents at Rungpore, Cospoor, and Munnipore, we certainly cannot be considered as having either weakened our frontier, or placed ourselves in contact with a less efficient government than that of the Birman *chobwas* who previously held possession of them. After all, politicians are divided with respect to the expediency of having a *very* efficient government as the neighbouring power; and it has been thought, that Turkey, on account of the very weakness and non-efficiency of its government, was the most desirable border country that Christendom could have.

cession of the provinces of Mergui, Tavoy, and Yea British, together with the proposed establishment of a t at Zeet-taung, brings us in immediate contact with amese nation, who are expressly included in the treaty ace. An immense chain of mountains, the spine of the region, stretching down through the isthmus and peninto the Sincapore strait, separates the newly acquired territin this quarter from the great valley of the Siamese Nile. could not, apparently, have more inoffensive neighbours. present race of Siamese are a semi-aquatic people, more d, however, of their river than of the ocean;—diminutive stature, their average height being not more than five feet ree inches;—of a squat shape, inclining to obesity;—in their neral character, mild, patient, good-humoured. A very large roportion of the population of Siam (some accounts make it one nird,—others nearly one half) consists of Chinese emigrants, or the descendants of those who were encouraged to settle in this country by King Pe-ya-tac, (himself the son of a Chinese,) about fifty years ago, after the country had been almost depopulated by a Birman invasion, followed by a year of famine. The original race of Siamese, the *Tai-yai*, or Great Tays, as they are called, are now to be found only in the northern and interior provinces, or in the unexplored countries between the Siam and Cambodia rivers. Siam is in fact scarcely an Indo-Chinese country; so decidedly does the Chinese character predominate, in combination with the Malay. Mr. Finlayson says:

'The skin of the Siamese is of a lighter colour than in the generality of Asiatics to the west of the Ganges, by far the greater number being of a yellow complexion; a colour which, in the higher ranks, and particularly among women and children, they take pleasure in heightening by the use of a bright yellow wash or cosmetic, so that their bodies are often rendered of a golden colour. The texture of the skin is remarkably smooth, soft, and shining.'

A Chinese complexion, it seems, together with *black teeth*, i in Siam, as well as in Birmah, the perfection of beaut White teeth, they say, are fit only for dogs. This fondness f a golden complexion is not peculiar to the Indo-Chinese. V Egmont tells us, that the Greek ladies at Smyrna, on h occasions, used to *gild* their faces, which was considered rendering them irresistibly charming. Yellow is, moreov sacred colour among all the worshippers of Buddha. priests are distinguished by their yellow garments, the y lotos is sacred to Buddha, and the precious yellow metal type of all grandeur and excellence.

The language of Siam is considered by Dr. Leyden as an original one. It is, he says, 'more purely monosyllabic than 'the languages of Birmah, Arracan, and Pegu, and is certainly 'connected in some degree with the Chinese dialects; espe-'cially the mandarin or court language, with which its nume-'rals, as well as some other terms, coincide.' In its construction, its intonations, and its modes of expression, it coincides much more closely with the Chinese dialects, than with those of Birmah; and the words which it has borrowed from the Pali or Magadha, (the sacred language of the votaries of Buddha,) are much more contracted and disguised than in the other vernacular idioms*. The Siamese calendar differs little from that of the Chinese. Mr. Finlayson says indeed, that it is very doubtful if they could construct one without the assistance of a Chinese calendar, which they procure regularly from Pekin. Their era, answering to A.D. 638, also appears to be derived from China. What event it dates from, is unknown; but it is remarkable, that it corresponds very nearly to the accession of the first emperor of the Tang dynasty, the successor of the sovereign under whom China was first united in one empire. The comparatively modern date to which this era ascends, makes strongly against any pretensions of the present race of Siamese to an original literature. The history of their kings does not, indeed, go further back than A.D. 756. Their religion, which is that of Buddha, whom they worship under the name of Sommono-Kodam (the holy Kodam, the Godama or Gaudama of the Birmans and Cingalese), is believed by the priests to have had its origin in Ceylon; but there is no room to doubt that they received it by way of China, into which it was introduced towards the close of the first century. Mr. Finlayson states that the founder of their religion is also known under the name of Pra-Phut, which he interprets 'the 'high lord.' Phut or Phoodh is no other word than the Chinese Fuh or Fohi, the Japanese Buth, and the Pali Boodh; and Pra is a titular prefix, signifying lord. It is used in Birmah as a regal title, (as Alom-praw, Minderajee-praw,)† and is also applied to their sacred edifices; as, in India, the divine titles of *Deo*, *Paal* or *Baal*, &c. are used as appellatives of a dynasty. Col. Symes conjectures with great plausibility, that Pra or Phra is no other word than the Egyptian Pharoah or Phrah, which, Josephus tell us, signified king, and which occurs in composition in the name of Potipherah, prince of On.

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* Asiat. Res. Vol. X. p. 244.

† In Siamese, the word for lord is Chaw, the same, probably, as the Persian Shah.

And since the Malay has been ascertained to bear so close an affinity to the Coptic, such a coincidence cannot be regarded as at all extraordinary. The prayers recited by the priests on the occasion of funerals and other solemnities, are in the Pali language; but this is every where the sacred language of Buddhism, as the Latin and the Arabic are respectively of the Romish and Mohammedan communions. And no other proof seems requisite, that Ceylon itself derived the superstition of which it has become the asylum and depository, from Magadha, the birth-place of Gaudama Buddha. But these are deep matters. We must proceed to notice the Mission of Mr. Crawfurd.

This abortive attempt to establish a beneficial commercial intercourse with Siam and Cochin China, is said to have originated with Mr. Crawfurd himself, who is represented as having prevailed upon the Marquess of Hastings to send him on a mission for which he certainly appears to have been ill qualified. His whole diplomatic career was a series of blunders, for which Mr. Finlayson makes the best apology when he says:

'We arrived in the country ignorant of the manners of the people, and of the state of political opinion; for even in this despotic government, the spirit of party is not unknown. That knowledge which we subsequently acquired, would doubtless have been of the first importance to the British Agent, had he possessed it on landing in Siam. The history of past negotiations is sufficient to prove that neither privileges, nor immunities, nor advantages of any kind, are to be gained from the Ultra Gangetic nations by submission, by condescension, or even by conciliation or by flattery. They despise the former as a proof of weakness; the latter, as arguing a mean spirit.'

But, with the examples before him, of De Chaumont in Siam, and of Colonel Symes and Captain Hiram Cox in Ava, it is most marvellous that Mr. Crawfurd should not have been aware of this. Neither the military rank nor the diplomatic character of Colonel Symes availed to procure for him even the honour of a sight of the Golden Face, or to protect him from unequivocal marks of disrespect, till he assumed the language of firm remonstrance: he then obtained all he wished for. The Emperor was very reluctant to understand that the Governor-general of India could be any thing more than a provincial governor, with whom it would have been an infinite degradation for his Golden Majesty to correspond on terms of equality. Captain Cox, they played with; and the poor Resident could make nothing of them. The sort of mercantile capacity in which they seem to have viewed him, evidently excited their contempt. And when we recollect with what real or affected contempt a certain Emperor of the West is stated to have

spoken of the British as a nation of shop-keepers, it cannot be deemed matter of wonderment that a military and polite nation like the Birmans should regard a Mercantile Company and the Company's Agent with the same dignified feelings.

The Chevalier Chaumont, with the address and good face characteristic of his countrymen, took high ground in his presentation to his majesty of Siam, insisting upon their keeping on their shoes, contrary to all oriental etiquette, and upon delivering the letter of his royal master into the king's own hands, instead of transmitting it through one of the officers. After making three bows to the king, he began a speech standing, but, after a few words, put on his hat and delivered the rest sitting and covered. He then rose to give the letter; but it appeared to him that the king's position was much higher than had been stipulated, or than would admit of his delivering the letter without stretching his person in a manner unsuitable to his dignity. He therefore formed the bold determination not to lift the letter higher than himself, to the great consternation of his friend the prime minister, who was lying prostrate. At last, the king, *laughing*, stooped and took the gold box in which the epistle was contained, and afterwards conversed for about an hour with great affability. Meantime, all the mandarins remained flat on the ground. Let us now hear Mr. Finlayson's account of the reception of the British envoy.

'The hall was lofty, wide, and well-aired, and appeared to be about sixty or eighty feet in length, and of proportionate breadth. The cieling and walls were painted with various colours, chiefly in the form of wreaths and festoons. The roof was supported by wooden pillars, ten on each side, painted spirally red and dark green. Some small and rather paltry mirrors were disposed on the walls; glass lustres and wall shades were hung in the centre; and to the middle of each pillar was attached a lantern, not much better than our stable lanterns. The floor was covered with carpets of different colours. The doors and windows were in sufficient numbers, but small and without ornament. At the further extremity of the hall, a large handsome curtain, made of cloth covered with tinsel or gold leaf, and suspended by a cord, divided the space occupied by the throne from the rest of the apartment. On each side of this curtain there were placed five or six singular ornaments, called *chatt**, consisting of a series of small circular tables suspended over each other, diminishing gradually so as to form a cone, and having a fringe of rich cloth of gold or tissue suspended from each tablet. *A few* of the presents from the Governor General, as

* A *chattah*, in Birman, is an umbrella; and these ornaments were, we make no doubt, intended for the same article.

bales of cloth and cut glass, were placed nearly in the middle of the room and on one side; but *we neither remarked the letter from the Noble Marquis, nor did it appear that any notice whatever was taken of it on this public occasion.*

'The curtain placed before the throne was drawn aside as we entered. The whole multitude present lay prostrate on the earth, their mouths almost touching the ground. Not a body or limb was observed to move; not an eye was directed towards us; not a whisper agitated the solemn and still air. It was the attitude, the silence, the solemnity of a multitude addressing the great God of the universe, rather than the homage of even an enslaved people. Raised about twelve feet above the floor, and about two yards behind the curtain, there was an arched niche, on which an obscure light was cast, of sufficient size to display the human body to effect in the sitting posture. In this niche was placed the throne, projecting from the wall a few feet. Here, on our entrance, the king sat immoveable as a statue, his eyes directed forwards. He resembled in every respect an image of Buddha placed upon his throne, while the solemnity of the scene and the attitude of devotion observed by the multitude, left little room to doubt that the temple had been the source from which the monarch of Siam had borrowed the display of regal pomp. He was dressed in a close jacket of gold tissue; on his left was placed what appeared to be a sceptre; but he wore neither crown nor other covering on the head; nor was the former emblem of the office of royalty displayed on the occasion. There were neither jewels, nor costly workmanship, nor precious stones, nor pearls, nor gold observable about the person of the king, his throne, or his ministers. A considerable degree of light was thrown laterally on the floor at the base of the throne, where large and elegant fans were waved by persons placed behind the curtain. This circumstance added considerable effect to the scene.

'When we had passed the screen and come in sight of the throne, we pulled off our hats and bowed in the European manner, the two Moormen at the same time falling prostrate, and crawling before us on the ground towards the throne. We were desired to advance in a stooping posture.....When we had advanced a few paces, being distant from the throne more than half the length of the hall, all the ministers being a considerable way in front of us on either side, we were desired to seat ourselves on the carpet in the narrow lane or space through which we had advanced. We now performed the salutations agreed upon, after which a voice from behind the curtain in front of the throne, interrupted the silence which had hitherto prevailed, by reading in a loud tone a list of the presents which had been sent by the Governor General. The king now addressed some questions to the Agent (Mr. Crawfurd). He spoke in a firm, though not a loud voice. In person, he was remarkably stout, but apparently not bloated or unwieldy: he appeared to be about sixty-five years of age. The questions were repeated by the person who had read the list of presents; and from him they were conveyed in whispers by several individuals, till they reached the Moorman, who, prostrate like

the rest, whispered them to the agent to the Governor General in a tone which I could not hear, though placed immediately behind him. The answers to the throne were passed on in the same way. From the tenor of these questions, as related afterwards by Captain Dangerfield, it would appear that they were of a very general nature. While these questions were passing, betel was introduced in handsome silver vessels and gold cups. The audience having lasted about twenty minutes, the king rose from his seat, and turning round to depart, the curtain was immediately drawn in front of the throne. On this all the people raised a loud shout, and turning on their knees, performed numerous salutations, touching the earth and their forehead alternately, with both hands united.

'The princes and ministers now assumed a sitting posture, by which, for the first time, we were enabled to observe their respective places. We left the hall of audience without further ceremony. A heavy shower of rain had fallen during the interview, and the roads leading to the different parts of the palace, at no time noted for cleanliness, were now converted into a dirty puddle; we therefore requested to have our shoes, but in vain, for no notice whatever was taken of our request. On leaving the door of the audience-hall, a paltry Chinese umbrella, which might be purchased in the bazar for a rupee, was given to each of us. Not knowing with what view it was presented, I was about to reject it, when I was told that it was meant as a present from the king!'

It was afterwards distinctly stated to them, that the mission had been designedly received by the king as a deputation from a provincial government. The consequence was, that every person of rank carefully abstained from coming near them. To heighten their mortification, it so happened, that a Cochin-Chinese embassy arrived at Bankok about a month after; and the manner in which it was received, was in every particular a striking contrast to that with which Mr. Crawfurd submitted to be treated. Instead of a sort of canoe, which was sent down to receive the British Agent, a grand array of highly ornamented royal barges, such as are described by M. Loubére, were now brought out, and the aquatic procession was most splendid and imposing. In a few days the ambassador was admitted to an interview with the king, without having gone through those forms which the British Agent had been made to believe to be indispensable, and without having previously visited the Prince or any minister. He was moreover carried to the palace by his own followers in a palanquin, preceded by a number of armed men; he got out of his vehicle at the inner gate, and walked up to the hall of audience without laying aside his shoes; his own interpreter accompanying him into the hall. The Cochin-Chinese remained at Bankok about three weeks after this,—witnesses of the manner in which

it was deemed fitting and expedient to treat the British Agent; and then returned to their own country, to pave the way for his being received at Hué with even less consideration than had been conceded to him at Bankok.

The Mission proceeded in the first instance to Sai-gon, the capital of the province of Don-nai, where they were treated with sufficient courtesy. On the part of the inhabitants, indeed, Mr. Finlayson says,

'The attention, kindness, and hospitality we experienced, so far exceeded what we had hitherto observed of Asiatic nations, that we could not but fancy ourselves among a people of entirely different character. In almost every street we were invited by the more wealthy Chinese to enter their houses and partake of some refreshments. They could not have known before hand that we were to visit the place: yet some of the entertainments laid out for us, were in a style of elegance and abundance that bespoke the affluence as well as the hospitality of our hosts.'

The authorities at Saigon were not easy till they had obtained a sight and a copy of the Governor General's letter, and examined Mr. Crawfurd's credentials. In their subsequent interview with the Cochin-Chinese governor, the question was started, how the Governor-general of Bengal could address a letter to their king, seeing that it was customary for kings only to write to kings. There was surely nothing very unreasonable in this demur, as European monarchs are not accustomed to correspond, otherwise than through their ministers, with any but their good and royal cousins. From Saigon, they continued their voyage to Turon, where they found that their arrival had been for some time looked for; and here, the first inquiry put to them was, whether the letter for their king was from the king of England. A list was demanded of all the persons on board; but when barges arrived to convey them to the capital, it was peremptorily insisted upon, first, that only ten—and at last that only fifteen persons, including the crew of the ship's long boat, should be allowed to proceed. It was evidently the object of the Government, to strip the Mission as much as possible of an imposing or even a respectable appearance, and to treat it accordingly. They had scarcely entered the quarters provided for them at Hué, when a *messenger* came from the Mandarin of Elephants to obtain the letter for the king, in order to its being examined previously to its being presented. Mr. Crawfurd delivered the letter, together with Portuguese and Chinese translations, the latter executed by the Missionaries at Serampore. The next day,

'the clerk returned with the Chinese translation, stating, that there were certain expressions in it which rendered it unfit to be laid be-

fore the king. Mr. Crawfurd had, on the previous day, told him, that he would alter any expression that did not accord with the notions of propriety entertained by the court. What the objections were, I am unable to say. Mr. Crawfurd mentioned one which was to this effect,—that the Governor General wrote *as if he were writing to his equal.* This man and several others, together with Mr. Crawfurd's Chinese interpreter, were all day occupied in making the required alterations.'

On the morrow, the same personage returned with a request to have another copy of the Chinese translation, which was granted: it proved to be intended for the Mandarin of Elephants, who now sent for the Agent, requesting an interview. Mr. Crawfurd of course obeyed the summons. A neat boat, rowed by soldiers, conveyed them up the river; and now Mr. Finlayson had an opportunity of seeing the famous fort described in such glowing language by Lieut. White.*

'The river is so much divided by islands of various dimensions, and so intersects the country in every way, that it is difficult to state more of its course, than its general direction, which is from west to east. In ascending the river to the Mandarin's, we soon quitted the branch which was first occupied, and turning to the right, entered a fine and wide canal, partly natural and partly artificial. This canal surrounds three sides of the capital, and at both extremities joins the great river, which lies in front of the fourth. The canal is about forty or fifty yards wide at its lowest part where we entered; it becomes narrower as you ascend, and, at the upper extremity, it is little more than eighteen or twenty yards across. It is maintained in perfect order. The sides are regularly sloped, and supported by embankments where requisite. Its depth would appear to be, in most parts, about eight feet. It affords the double advantage of an outward defence of the place,—for which it was doubtless originally intended, as it bounds the glacis throughout its course,—and of water-conveyance to the various parts of an extensive city.

'We had seen little more than the bare walls of our habitation since our arrival. The most beautiful and luxuriant scenery now burst upon our view; and we soon agreed that the banks of the river of Hué presented the most beautiful and interesting scenery of any river we had seen in Asia. Its beauties, however, are the gifts of nature, more than of art. A vast expanse of water, conveyed by a magnificent river through a fertile valley, not so wide but that the eye can compass its several parts; ridges of lofty and bold mountains in the distance; the cocoa-nut, the areca, the banana, the sugar-cane; hedges of bamboos that wave their elegant tops in the air, and rows of that beautiful plant, the hibiscus;—are the principal materials which, grouped in various forms, delight the eye. From this we must not separate the not less interesting prospect of numerous and

* See Eclec. Rev. vol. xxiii. p. 90.

apparently comfortable villages. In these, the most remarkable circumstance is the neatness and cleanliness of the houses of the natives, and the cheerful, contented, and lively disposition of the people. The houses of the better sort are substantial and large, covered with tiles, the walls being partly made of brick and mortar, and partly of wood. Besides, they shew considerable taste in adorning their grounds and little gardens with flowers and ornamental trees.

'Though we were in the immediate vicinity of a large city, few people were to be seen: these were at work in the fields, collecting weeds from the canal, or passing on the roads. We were still more surprised to find so few boats upon the river; and of junks we saw no more than three or four.....As soon as we had entered the canal, we found ourselves in front of one face of the Fort. The term fort, however, is apt to convey erroneous notions of this place: it is, in fact, a fortified city: and if the French had compared it with such places as Delhi and Agra, instead of Fort William, the comparison had been more just. The fortifications are, without question, of a most extraordinary nature, whether considered in the magnitude of extent, the boldness of design, the perseverance in execution, or the strength which they display. The Fort appears to be built with the greatest regularity and according to the principles of European fortification. It is of quadrangular form; each side appeared to us to be at least a mile and a half in length. The rampart is about thirty feet high, and cased with brick and mortar. The bastions project but little, containing from five to eight embrasures, and are placed at a great distance from each other. The walls are in excellent order. We could not distinctly see whether there was a ditch at the foot of the wall, but were told that there is. The glacis extends to the canal, and is about 200 yards in breadth. An enemy on the opposite side of the canal would, in many parts, find shelter in the brushwood and hedges, and even villages, within reach of the guns of the Fort, and thence would find the means of attacking the place with little exposure of his men. But it is not to be expected, that such places should be capable of much resistance. They may serve as a temporary defence against a sudden alarm, and against a tumultuary attack from irregular troops; but a handful of brave and enterprising men would soon possess themselves of the place. The gates are ornamented in the Chinese style, but the approaches are calculated for the purposes of defence. Within the walls is a square building, surrounded with lofty walls, and apparently very strong. This is probably the citadel. We had but a very imperfect view of it. There appeared no reason to doubt that we were brought by this circuitous route, in order that we might see the extent of the fortifications.'

Subsequently, they were permitted to see the interior.

'On entering the gate, we turned to the right and passed along the rampart. As much care has been bestowed on the construction of the interior as of the exterior. The place is laid out in quadrangles; the roads are wide and convenient; and a navigable canal,

which leads to the granaries and magazines, passes through the place. The town, if it may be so called, is rather paltry: the greater part of the ground appears to be laid out in ill-cultivated gardens, attached to miserable, but probably only temporary huts. The bazars have an appearance of poverty; yet, the regularity of the streets gives an air of great neatness to the place, and the view both of the country and the town, from the rampart, is very fine. After passing for more than a mile along the rampart, we were conducted to the public granaries, consisting of a vast number of well-built, substantial store-houses. The greatest attention has been bestowed upon every thing, and the powder-magazines are erected in the midst of tanks.

'The palace of the king is surrounded on every side with handsome and well-built rows of barracks. These were uncommonly clean and very complete in their structure, and would lose little in comparison with the best we have in England.....The citadel is a small quadrangular building, with strong and lofty walls close to the palace, not calculated to excite any peculiar interest.'

Of the palace itself, they could see nothing, except on passing one or two of the gates, so completely is it concealed by the barracks. The display of iron and brass guns of all sorts and sizes, of mortars and ammunition, was truly surprising. It was easy to perceive, Mr. Finlayson says, that the genius which had directed every thing, was French; and that the master-mind which had created such great works, no longer presided over them.

On landing, they were conducted to the Mandarin's house by two French Mandarins, Messrs. Vannier and Chaigneaux,—the only survivers of twenty Frenchmen who, about five and thirty years ago, entered into the service of the late king. The Mandarin of Elephants was seated when the Agent entered, and did not rise, but pointed to a couch on his left, where Mr. Crawfurd took his seat. Business was immediately entered upon. After Mr. Crawfurd had received what he deemed satisfactory assurances respecting the freedom of trade allowed to all nations by the Cochin Chinese monarch, he took occasion to ask, when he might expect to have the honour of obtaining an audience with the king. Our readers will be prepared for the answer, though the Agent was not. It was to this effect; that the business of the envoy being entirely of a commercial nature, it altogether precluded the possibility of his being admitted into the presence of the king, as it was an affair for the cognizance of his ministers. The mortified Agent submitted, that commerce was not the sole object of his mission; for he now seems to have bethought himself, for the first time, of what ought to have been made the prominent and only ostensible business of the embassy,—if such it can be considered,—namely, to congratulate the king of Cochin China on

his accession; and he begged that the Mandarin would represent the matter to his majesty. The answer was, that he had already communicated with the king on the subject, and that such was the royal determination; that, had the Agent to the Governor-general come on other than commercial affairs, he would have been presented to the court, but that it was altogether contrary to its customs to give audience on such occasions; that had Mr. Crawfurd been the envoy of the king of England, or of any king, he would have been received; but that, in this case, it was as if the governor of Saigon had sent an envoy to the imperial court. It was contrary to usage and could not be done. This, however, appears not to have been quite correct, since, in 1804, a Mr. Roberts, who had been sent from Calcutta in a capacity similar to that which Mr. Crawfurd sustained, had been honourably received at court, and had obtained two audiences with the king. The Mandarin at first denied this; then said, that since then, customs were altered. Arguing and entreaty were, however, alike useless. The issue was, that the king 'could not think of accepting 'the presents' of the Governor-general, as the English had not yet had any commerce with the country, and could not therefore have gained any advantages; that Mr. Crawfurd tamely acquiesced in the insult; and that they were finally dismissed with unequivocal marks of contempt.

Mrs. Judson's volume has been so long before the public, that, though it is far from being out of date, (and, indeed, it acquires fresh interest from recent events and the present posture of affairs in the East,) yet, it will not be expected, that we should say much about its contents. We regret that we were not put in possession of a copy on its first appearance, and the volume has, we fear, obtained but a limited circulation. Our chief reason for noticing it at the present moment is, that it has been made the ground-work of a very disingenuous attack upon the Baptist Missions, in a recent Number of the Quarterly Review.* A more discreditable article never disgraced the pages of a respectable journal. The only extenuation that can be offered on behalf of the Writer, must be taken from the gross want of information which he displays. It is not a little mortifying, however, to find the 'honest Catholic,' the Abbé Dubois, gravely referred to as an authority in a journal of so imposing a character, after the ample proofs which have been adduced of the Abbé's palpable dishonesty,—his self-contradiction and gross mis-

* Quart. Rev. No. lxv. p. 37, &c.

representation. The Reviewer, however, is, if not a Papist, a most papistical Protestant. The failure of the Romish missions among the Indo-Chinese nations, he thinks the more extraordinary, as, in those countries, 'the ceremonials of re-'ligion bear a most striking resemblance to those of the 'Church of Rome.' What must be this gentleman's notions of the religion of Christ, when he can thus feel surprise that the conversion of the heathen was not advanced by the ceremonials of the Church of Rome? But, he adds, 'we have 'better hope from the Church establishment in India, than 'from all the missions that have hitherto been sent to that 'quarter.' On what are these hopes founded? Do the doctrines of the Church of England differ from those taught by the Missionaries? Are its clergy more laborious, more eloquent, better acquainted with the manners of the East, than those who have hitherto borne the burden and heat of the day, and into whose labours the Church of England, with laudable though tardy zeal, is entering? No, its *ceremonials*, we presume, bear a nearer resemblance to those of the Hindoos. 'Call you this backing your friends?' This Writer must be the very musical gentleman, and none but he, who, in a former Number of the Quarterly Review, suggested as the best means of promoting the conversion of the Hindoos, 'a 'good organ and solemn music, to allure the natives to 'attend!!'

The Reviewer is 'quite satisfied,' however, that 'the fol-'lowers of Calvin are little calculated any where, but least 'of all in the East, to make converts to Christianity.' The reason assigned is an original one; it is, in effect, *because they believe in the eighteenth of the thirty-nine articles of the Church of England*. That article, we think, it may be taken for granted that the present Bishop of Calcutta holds as firmly as do the Calvinistic missionaries. Is he then disqualified? Surely, the Church of England is not much indebted to such panegyrists.

The Reviewer's knowledge of Buddhism appears to be on a par with his theological attainments. He is particularly shocked at Mrs. Judson's appealing to one of her female scholars, whether she would wish to go to hell because her progenitors had gone there. 'There is something so *unchris-'tianly*,' he remarks, 'so repulsive to the feelings of those 'whom they are striving to gain, in the use of such language, 'that we can scarcely imagine how a woman of Mrs. Jud-'son's good sense and feeling can reconcile herself to it; 'but it is less her fault than that of the sect.' Now, as to its repulsiveness, every Birman believes in his own liability

to go to hell, or to one of the many hells provided by the doctrine of Guadama; and he has every reason to suppose that his progenitors have gone there before him. No idea could be more familiar to a Birman, therefore, than that of a place of torment. He is taught that there are eight great hells, four hot, and four cold. Those who are irascible, cruel, or quarrelsome, drunken, dishonest, or lascivious, will, after death, in the great hell *seinzi*, be torn in pieces with glowing irons, and then be exposed to intense cold: after a time, their limbs will again unite, and again be torn asunder, and this process will be continually repeated for 500 times 360,000 years. Those who, either by action or speech, ridicule their parents, or magistrates, or priests, or old men, or persons studious of the law, also, those who with nets or snares entrap fish or other animals, will be punished in the great hell *chalasot*, by being laid on a bed of fire, and sawed asunder into eight or ten pieces with burning saws for twice that number of years. Those who kill oxen, swine, goats, or other animals, hunters by profession, warlike kings, ministers and governors guilty of oppression, are to be ground between four burning mountains, in the great hell *sengata*, for four times the above period. The term of punishment is doubled, with a variation in the torture, in the case of drunkards and persons guilty of abominations. Robbery, theft, guile, fraud, and bribery are visited with a fifth degree of punishment. Beyond these, there is the great hell *tapana*; the seventh, for infidels, called *matapana*; and the eighth, which is the most terrible of all, called *mahaviri*. These great hells are surrounded with various smaller ones, in the description of which the same imbecile pruriency of imagination discovers itself, that gave birth to the monkish legends and fables of the dark ages. The smaller hells are purgatories, to which all are subject, who have spoken angrily, used deceit, uttered scandal or abuse, paid little attention to the words of pious men, or admitted any forbidden thing in their words, actions, or desires.* To ask a Birman, then, whether he would wish to go to hell because his progenitors were there, how offensive soever that word to 'ears polite,' could not, we humbly submit, be very repulsive to *him*.

The individual to whom this question was put, had objected to giving up a religion embraced by her parents and ancestors, —the standing plea of Papist, Jew, and heathen for all their errors and abominations in all ages. This same argument is well met in the tract entitled *Sootya Durson*, drawn up by

* See Asiatic Researches. Vol. VI. Art. 8.

Messrs. Yates and Eustace Carey,* and of which we hope before long to have a Birman translation: 'Say not that it is 'proper to adhere to the customs and religion of your fathers. 'As well might it be said, that the person whose parents were 'born blind, ought never to use his eyes.' That there is a place of future punishment,—a wrath to come, is not, however, as this Reviewer seems to imagine, a doctrine peculiar to Calvin, but a tenet common to all religions—to the Christian, the Jewish, and the Mohammedan, the old Pagan faith, the Brahminical, and to Buddhism; it is a dictate of natural religion, enforced by that most sure witness,—remorse. What is peculiar to the religion of Jesus Christ, is, salvation from hell. This is a doctrine of which no other religion under the sun knows any thing. The language of the New Testament is: "Whosoever believeth, shall not perish." And the reason given to enforce that enlarged spirit of charity which is the element of all Missionary exertion, is, that "God will have all men to be saved *and* to come unto the knowledge of the truth." These sentiments, the Reviewer, whose creed is that of Pope's Universal Prayer, deems unchristianly and repulsive. But surely he must have forgotten the awful language of that Church of which he is a professed member: 'They also *are to* 'be had accursed, that presume to say, That every man shall be 'saved by the law or sect which he professeth, so that he be 'diligent to frame his life according to that law and the light 'of nature. For holy Scripture doth set out unto us only the 'name of Jesus Christ whereby men must be saved.' With regard to 'excellent pagans' and the heathen at large, what the followers of Calvin hold, is, that 'as many as have sinned 'without law, shall also perish without (being judged by that) 'law, and as many as have sinned under the law, shall be 'judged by the law; for there is no respect of persons with 'God.'†

But it is not our intention to follow the Reviewer through all his objectionable statements, which is the less necessary as the article has already drawn forth a spirited vindication of the Missions which are the immediate subject of his misrepresentations‡, to which we may refer our readers. We shall only advert to one other point. The Reviewer repeats, on the authority of Dubois, the ten times refuted calumny, that the Missionaries systematically attempt to convert and connect

* Ecl. Rev. vol. xxiv. p. 502. † Rom. ii. 11, 12.

‡ A Vindication of Christian Missions in India from a recent Attack in the Quarterly Review. By John Howard Hinton, M.A. 8vo. pp. 30. (Wightman and Cramp). 1826.

themselves with almost exclusively the very dregs of the people. The proportion of converts made from among the Brahmans, is quite large enough to disprove this ridiculous assertion, so far as India is concerned. But the literary labours of Dr. Carey and his colleagues, and the educational and other public institutions at Calcutta, in which these same Missionaries are associated both with English gentlemen and with native Hindoos and Mohammedans of the very first respectability in the Presidency, leave the retailer of the calumny without excuse. Did Swartz or Henry Martyn connect himself exclusively with the dregs of the people? And what will this Reviewer say to the proceedings of Missionaries in Taheite, in Hawaii, in Madagascar, where kings and queens and chiefs have, at their preaching, embraced the faith? And with regard to Mr. Judson, it is equally far from the truth, that he connected himself with the dregs of the people: it is very certain, that he not only had access to personages of the first consideration in Birmah, but that many among the higher orders had begun to discover a spirit of religious inquiry; among whom was the princess who had the direction of the education of the heir apparent. The brother of the reigning monarch had urged Mr. Judson's return to Ava, requesting him to bring with him *all the sacred books*. Soon after this his second visit to the capital, Mrs. Judson thus writes:

'My old friend, the lady of the viceroy of Rangoon, came to see me as soon as she heard of my arrival, and has promised to introduce me at court on the return of the royal family.....In a day or two after our arrival, Mr. J. introduced me to Prince M. and his Princess: they treated us with the greatest kindness. The Princess took me into her inner appartments, made me a handsome present, and invited me to visit her frequently, and ordered her cart to be prepared to convey me home. Prince M. is intelligent, desirous to obtain foreign information, and has for some time been examining the Christian religion. Oh! that a merciful God would enlighten his mind, and make him a real disciple of the blessed Redeemer. I hope to gain some influence over the Princess, and induce her to read the New Testament, which is now in her own language.'* p. 334.

* This was in February 1824. Since then, no accounts have, we believe, been received from Dr. and Mrs. Judson; and fears are entertained that they may have been sacrificed to the Emperor's resentment against the English. A sepoy who escaped from Ava to the British head-quarters at Prome, stated, however, that all the Europeans were imprisoned and in chains, and wholly dependent on charity for subsistence, but that no executions had taken place up to the time of his leaving the capital; and that Mrs. Judson was permitted to live at her own house, and to see Dr. Judson every two or three days.

With regard to 'the humble character' assumed by these teachers of the Gospel,—the strangest reproach that perhaps ever was cast upon any Christian Missionaries by a Christian man,—we shall only remark, that inconsideration or ignorance could alone lead a person to represent that as any obstacle to the success of a mission addressed to the worshippers of Guadama Buddha, whose priests affect no higher character. In Birmah, indeed, the machinery of instruction seems already prepared in the national institutions, and the *zayats* may hereafter serve the same purpose that the Jewish synagogues did in the Apostolic age. There, the obstacles to mental and moral improvement are neither so numerous nor so formidable as those which have presented themselves in India, and which are quite sufficient to account for the slow progress which Christianity has hitherto made in that devoted country. Upon this subject, we shall avail ourselves of some very forcible remarks which occur in a paper inserted in a recent Number of the "Friend of India," printed at Serampore.

'Among the Chinese, the Burmese, the Persians, and the Arabs, all the treasures of knowledge accumulated by their literati, are indiscriminately open to the great body of the people, without any distinction of rank or birth. But in this country, the case is unhappily different. Those who reared the temple of knowledge, and consecrated it with the relics of their genius, closed its entrance against the great body of the people, admitting none to a participation of its benefits but their own, the sacerdotal class. The body of the community were restrained to the outer court, and every attempt to enter into the temple was resented with great indignation. Motives of personal and family advantage unhappily prevailed in their minds over every sentiment of patriotism. Instead of attempting to raise the nation, they provided only for raising their own class, depositing the product of their labours in a learned language, from the study of which they excluded the shoodra. Thus, to the natural disinclination of the lower orders to mental pursuits, they added the awful sanction of religion, and condemned the shoodra who might be tempted to look into those intellectual treasures from which his country derives so much glory and distinction, to bodily mutilation in this world, and indefinite torment in the next. It was revealed from heaven to the natives of India, that the gods, the guardians of the human race, were desirous that the great bulk of society should continue from age to age in a state of mental darkness. Thus, was established and fortified by whatever is awful and sacred, the most complete system of mental despotism which the ingenuity of man has devised; and for the first time since the creation, was the privilege of acquiring knowledge rendered hereditary. The great bulk of the people were thus from the moment of their birth consigned to hopeless ignorance, with but one chance of improvement, the distant hope of being born Brahmuns in some future birth, and then permitted to look into the mysteries of knowledge. Every aspirant after improvement, (and nature implants

the desire without any regard to the arbitrary institutions of man,) was nipped in the bud: the barrier between knowledge and ignorance was rendered impassable.

'Hindoo society was thus divided into two distinct classes, the one monopolizing all the learning of the country, the other buried in ignorance. This state of things produced the result which might have been expected, both among the shoodras and the brahmuns. Darkness begat delusion. Reduced to a state of mental villanage, the great bulk of society plunged themselves into the most dangerous errors, and became an easy prey to the monstrous absurdities which are fostered in a state of intellectual darkness. The separation of the soul from intellect, which the Hindoo philosophers have for ages attempted to established in theory, they practically accomplished in the case of the shoodra. By this institution, which elevated the priests to distinction on the general ruin of the mental faculties of their fellow-countrymen, they gained, it is true, power and wealth, but they lost all ardour for progressive improvement. Having declared their doctrines infallible, and threatened with future punishment all who should suspect them of being wrong, they naturally fell deeper into error themselves. The salutary check of public opinion was removed, and all hope of establishing a better system under the auspices of Hindooism, was frustrated. The age of degeneracy which they themselves had predicted, was fully realized. The country, though in possession of the Vedas and six systems of philosophy, is not at this moment a whit further advanced in the career of general improvement, than it was two thousand years ago.'

Upon the whole, we are led to think that Buddhism, which, under different names, numbers more votaries than are ranged under any other creed, presents the most hopeful portion of the vast empire of superstition. It is that system which would seem to oppose the fewest political and moral obstacles to the diffusion of pure and undefiled religion. The Quarterly Reviewer, with what precise view it is difficult to conjecture, remarks that, in the more eastern countries of Asia, very little progress was ever made by Christianity. It appears, he says, 'to have made some progress at one period on the western 'coast of India;' but 'scarcely a trace can be found among 'the Boudhists of Ava, Siam, Cochin China, China, and Japan, 'of a Christian teacher having ever been among them, notwith-'standing the boasted conversions of the Franciscans, Domini-'cans, and Jesuits.'* Of *these* Christian teachers, would to God that no traces and no remembrance in those countries did exist!—The greatest obstacle to the success of a Christian mission in either Siam or Cochin China, would be that which is created by the recollection of the joint enterprise of Louis XIV. and the Jesuits, in alliance with a Greek adventurer, in

* In Cochin China, however, the number of Christians, according to the viceroy and the missionaries, is 70,000.

1685, to convert the Lord of the White Elephant, and lay the foundations of a Gallic-Indian empire at Bankok,—which issued in a revolution and the expulsion of every European.

But as to the knowledge of primitive Christianity in these regions, we take the liberty of remarking, that the Quarterly Reviewer is not in possesion of sufficient information to enable him to say what traces may yet exist. Nor have we any historical *data* to shew what was the population, political state, and moral condition of these countries in the ages immediately succeeding the Christian era. Their geographical distance might indeed account for their being not so speedily or so generally evangelised. The Reviewer, however, would intimate that they presented other obstacles to the progress of Christianity, though, as to the nature of these obstacles, he is silent. We can tell him of a few. Immense tracts of pestiferous forest and impervious jungle, swamps annually converted into lakes, lofty and inaccessible ridges of barren granite rock, countries habitable only on the margins of the rivers,—present immense obstacles to the propagation of Christianity; and such is the general description of the Indo-Chinese countries. Add to this, that, of the older inhabitants of these regions,—the pastoral tribes of Carayns, the mountain tribes of the interior, the Northern Siamese (*T'hay Jhay*), and the Laos, little or nothing is known;—except, indeed, that some of them are *not* worshippers of Guadama, or believers in metempsychosis. These countries, moreover, have been from time immemorial the theatre of invasions and exterminating wars, which have tended to deteriorate their moral condition; and there seems reason to believe, that both the Peguans, or Talliens, and the elder race of Siamese had attained, at one period, a higher degree of civilization than is exhibited by the modern possessors of those territories. Further, where Mohammedism did not extend its conquests, it still had a baleful effect by intercepting the light of Christianity. Thus, Captain Wilford remarks, that 'the decline of the Christian religion in India must be attributed, in a great measure, to the progress, equally rapid and 'astonishing, of Islamism, in Syria, Persia, Egypt and Arabia. 'The Christians in those countries, being in a state of distraction, no longer sent pastors to India; as we are informed in a 'letter written in the seventh century, and still extant.'* We can sufficiently account, therefore, for the present religious condition of those countries, without having recourse to the

* See a curious and interesting essay on the Origin and Decline of the Christian Religion in India, in the tenth volume of Asiatic Researches. p. 27.

supposition, that Christianity has suffered a defeat there in former times from any powerful priesthood, or that any political or moral cause has hitherto barred the introduction and resisted the efficacy of Divine truth. The barrier of language, that which seemed the most imperiously to require a miraculous intervention similar to the Pentecostal effusion of the Spirit, is fast giving way. The Birman, which may be considered as the link between the monosyllabic and polysyllabic languages of Eastern Asia, is, to a certain extent, mastered. The Pali, the sacred language of the Budhic world, and the Portuguese, the medium of commercial intercourse, present extensive facilities for the diffusion of Christian and liberal knowledge. The prospect which is opening, might warrant hopes and feelings partaking of enthusiasm; but we check ourselves. With regard to the stupendous changes which are taking place among the kingdoms of the world,—they have a meaning and an end.

> 'God is his own interpreter,
> And he will make it plain.'

Art. II. *Memoirs of Mr. John Chamberlain, late Missionary in India.* By William Yates. 8vo. pp. 476. Price 10s. 6d. 1825.

BIOGRAPHY must derive its main interest from one of two sources,—the character of the individual, or the circumstances in which he may have been placed; and the most popular examples of this kind of composition have been those n which the latter were favourable to the development of the former. It is this combination of character and circumstance which gives piquancy to the memoirs of Benvenuto Cellini, Vielleville, de Retz, and others of the same hardy and original cast of mind and disposition. There is, however, a class of biographical writings which, partaking more or less of these general qualities, are of still greater importance in a moral, than in an intellectual view. Whatever superiority in point of adventitious attraction may belong to the '*romance* of real life,' it must always yield, in all that is truly valuable, to those illustrations of high principle which will mark every adequate exhibition of religious character; and the biographies of Janeway, the Henrys, and other worthies of the Evangelical school are fraught with statements and lessons of a far deeper interest than any that can be furnished by the great, the learned, or the restless of the world. But there have also been men whose strong natural powers were under the guidance of Christian principle, and who were thrown upon times which gave full scope to their energy, and called forth the intense exercise

of their feelings, their judgement, and their conscience. Such men as Hutchinson, Knox, Melville, and Mornay Duplessis, were placed in situations which required the full exertion of minds not only richly endowed by nature, but habitually influenced by Divine grace; and the details of their career have supplied materials for works which claim the highest place among the treasures of biography.

There is yet another description of memoirs, which may not indeed possess all the qualities of the preceding, but must still be valuable and attractive, we had almost said, in the absence of them all. The disinterested labours, the voluntary hazards and privations, the severe tests of faith and fortitude to which the Missionary exposes himself, cannot, even when set before us in the homeliest dress, fail to excite our sympathy and admiration. No other circumstances can so fully display the essential difference that prevails between the natural and the renewed man, as those which occur in the intercourse between a Christian evangelist and his Pagan auditory. If the *hostility* of the human heart be more malignantly exhibited where gospel knowledge is made a barrier against its own reception, its *ignorance* even of its own miseries, is more vividly shewn in the quiet apathy of heathen neglect. The biographies of Brainerd and Martyn are of a mixed character, and derive much of their value from the high intellectual qualities of their subjects; but there are not a few of this class, which have been read with eagerness, and are often resumed with unsated pleasure, whose claims to our approbation rest almost exclusively on the peculiar interest that is given to them by the circumstances to which we have just referred.

The general outline of Mr. Chamberlain's life must be too familiar to a large portion of our readers, to need repetition here; and the leading particulars of his exertions among the Hindoos have become so extensively known through the usual channels of missionary information, that we feel it inexpedient to devote a lengthened article to the consideration of the present volume. We have, however, read it with satisfaction, as a gratifying record of a life spent in promoting the best interests of mankind. We were especially struck with the details of Mr. C.'s *home*-missionary exertions in the 'streets and lanes' of Bristol.

'Yesterday I was much exercised about going into the city to preach to the poor people, as we were most of us at home unemployed. It was deeply impressed upon my mind that it was our duty to do something; accordingly I made known my feelings to some of my brethren; but none heartily closed in with the proposal, so that I was left to go alone. Went out of the house, not knowing whether I should go Broadmead, or into the city, to see where the poor peo-

ple were, and what their condition was. God interposed. I met with a friend, who asked me why I was at home doing nothing, while souls were perishing for lack of knowledge. Having informed him of my thoughts, he proposed to go with me; we went, and found the people ready to hear the word of God, and in some measure expecting us: found a good man, into whose house we entered; at his door, I stood and sung, prayed and preached. The people were very attentive; a good number heard. I returned with sweet satisfaction, admiring divine Providence, and rejoicing in God, and felt very sorry when I reflected how many opportunities I had lost. A few more may remain. O that God would stir me up to improve them! For what do I live? Is not my work to seek out them that are lost? Can I be idle while so much work remains! Shall my fellow sinners rush into hell by thousands every day, and I rest in ease unconcerned? Shall not their groans and complicated miseries move my compassion?' pp. 59, 60.

On another occasion, Mr. C. writes:—

'Returned from my excursion in the city: preached to some very miserable objects: poor souls, how lamentable is their situation, how deplorable their condition! May they believe on the Lord Jesus, and have everlasting life; then in a few days or years their sorrow will be ended, their shame will be done away, they will be made honourable through the Saviour, and will be for ever happy. Wonderful are the ways of Divine Providence! Yesterday my mind was impressed with the necessity of going further into the city. Accordingly my friends, Pritchard, Saunders, and myself, went, between one and two in the afternoon, into some obscure parts of the city near the glass-houses: there we found some of the most miserable objects; we conversed with some, whom we found extremely ignorant, destitute of the word of God, and unable to read. We inquired whether they had any preaching among them; they said, No. We asked them, if there were preaching, whether they would hear; they readily answered, Yes, it was what they wished: they should be very glad to hear. A convenient place was at hand; convenient inasmuch as it afforded some shelter from the cold wind: it was a small square, called Anville Square, about the size of a large chapel, having houses full of inhabitants on three sides; so that the people had no need to come out, as, by only opening their windows, they could all hear. In these houses there are hundreds of inhabitants living in wretchedness, covered with rags and filth; some most pitiable objects, branded with infamy by their impious conduct and the effects of abominable sin. If it be fine weather next Lord's day, I intend to preach the whole day in one part of the city or another. Last evening went to a place where a considerable number had met for prayer, and preached there about forty minutes: had a very comfortable opportunity. They every where entreated us to come again: like the Macedonians, their cry was, 'Come over and help us.' May the call be obeyed; may souls be converted; may the gospel come to them, not in word only, but in power, in the Holy Ghost, and in much assurance.' pp. 60, 61.

Mr. Chamberlain appears to have been a strong-minded, persevering, and conscientious man. His heart was in his work, nor did he desist from its active prosecution, until his career was arrested by death. The following illustration of one most important part of his character, is worth extracting.

'One of the first things that he seriously studied, after he became experimentally acquainted with the truth, was the value of time; and having estimated its shortness by contrasting it with an eternal duration, and its importance by considering the consequences which its improvement or misimprovement would involve through a never-ending existence, he was anxious to improve every moment to some useful purpose. When employed in manual labour, he was "not slothful in business, but fervent in spirit, serving the Lord;" and when advanced to a higher calling, he was indefatigable in storing his mind with sound and useful knowledge. He commonly rose very early in the morning, and was never satisfied unless every day witnessed some considerable progress in his work. After reviewing a day in which he suspected himself to have been remiss in his duties, he thus exclaims: "O diligence, whither art thou fled, and why didst thou depart? Return and stay with me, and aid me in all I do! The day will soon arrive when my Lord will come, and he will expect to find thee here! O Lord, pardon my negligence, and help me to give all diligence to add to my faith, courage, and to courage, every other Christian virtue!" The rule which he established, to render to himself every evening a faithful account of what he had been doing in the day, tended very much to increase a spirit of activity. The man who resolves to be so conscientious in the improvement of his time, as to write down at the close of every day how it has been spent, will soon find plenty to do, either in furnishing materials for the evening, or in stilling the clamours of a guilty conscience, for he has been obliged to insert in his diary the memorable saying, "Diem perdidi." It was remarked of Melancthon, that when he made an engagement, he was so scrupulous about his time, as to require not only the day and hour, but even the minute of his attendance to be fixed. The manner of Mr. C.'s life, a great part of which was spent in travelling from one place to another, did not permit him to be so exact: his constant concern was rather, while he endeavoured to assign to every hour its appropriate duty, as far as circumstances would admit, to see that no one passed away without something being done for the honour of Christ and the good of souls. His constant maxim was, "Work and live:" he found by experience, that the felicity of the soul consisted in its being fully employed in promoting the glory of God; and therefore "Whatsoever his hand found him to do, he did it with his might."'

If we were disposed to find fault with any thing in Mr. Yates's performance of his task, it would be with the extremely unnecessary parade of Latin and Greek quotations in the notes.

Art. III. *Elements of Moral Philosophy and Christian Ethics.* By Daniel Dewar, L.L.D, Minister of the Tron Church and Parish Glasgow, and late Professor of Moral Philosophy in the King' College. 2 vols. 8vo. pp. 1100. Price 1l. 4s. London. 1826.

WITH all its errors and defects, Archdeacon Paley's Principles of Moral Philosophy is a highly valuable and useful work. The charm which the matchless perspicuity of his style and the luminousness of his statements impart to his writings, renders what had previously been considered as the driest of all subjects, in his hands almost entertaining. His work has been pronounced the only treatise on moral philosophy fitted to be understood by every class of readers; and fifteen editions through which it passed during the Author's life-time, attest its popularity. It is, in fact, a grammar of the science: its merit is that of a summary. It displays little originality or profound thought; it is even open to the charge of being superficial, as well as, on some points, both unsatisfactory and erroneous. But it is an admirable guide to the art of thinking. Still, we should rejoice to see it superseded by a work which should combine sounder principles with equal fascinations of style.

Dr. Dewar has not aimed at this. His object has been different, and has led him to confine himself to the 'ethical de-'partment of Moral Philosophy,' including very properly those grand principles of natural religion on which all moral obligation must be founded. His work is designed more especially for students, as preparatory to their entering on the study of sacred theology, and is intended at the same time to inculcate on Christians generally, the obligation of practising the things that are true, and just, and honourable, and lovely, and of good report. Its distinguishing excellence is, its practical character and the religious instruction and admonition which the Author, throughout, appears sedulous to impart. A larger portion of theology, therefore, is blended with these lectures, than is usually comprised in Ethical treatises; but, indeed, nothing can be more arbitrary than the definitions which have been given of ethics and philosophy, or more vague than the ideas commonly attached to those terms.

Moral Philosophy is defined by Paley, 'the science which 'teaches men their duty and the reasons of it,'—a definition which would assuredly apply as well to Religion. This science, if we may call it such, must at least include theology, which has for its subject the most important branch, and indeed the basis of all duty. Again, moral philosophy, morality, ethics, casuistry, natural law, according to Paley, all mean the same

ning. It is certain, however, that persons using those terms, ave not always meant the same thing. Moral Philosophy, roperly defined, must, we conceive, comprehend four distinct ranches:—1. Theology—truths relating to God, and duties ounded upon them: 2.—Ethics or Morality—relating to man- ers and relative duties: 3. Law—civil and political duties: . Political Science—national and international duties. Or f it be contended, that *Moral* Philosophy, taking the word n its strict etymological sense, must relate primarily to man- ers, or the morality of actions, and to man viewed as in a tate of society,—then it must be considered as only a division f that science, whatever name we give to it, which relates to he nature, the duties, and the hopes of Man.

Grove, in his System of Moral Philosophy,* defines Ethics r Morality as 'a science directing human actions for the at- tainment of happiness.' 'The specific objects of this science 'are,' he adds, 'the *actions* of mankind as capable of being di- 'rected by a moral rule and made subservient to the acquisi- 'tion of happiness.' And, agreeably to this definition, he commences his system by a disquisition on the nature of happi- ness. Archbishop Leighton opens his course of theological lectures in the same manner, with four upon happiness. Thus, what the one learned writer considers as the proper subject of ethical inquiry, the other lays at the foundation of theology. And how can the pursuit of happiness be other than a theolo- gical inquiry?

Dr Dewar divides his work into eight books. In the first, he treats of the Being, Perfections, and Government of God; in the second, of the active and moral powers of man: these occupy his first volume. Book the third treats of the grounds and principles of moral obligation; and the remaining five en- large on the duties we owe to God—to our fellow-men—to ourselves,—on relative duties resulting from the constitution of the sexes,—and on those which arise out of the constitution of civil society. The inquiry concerning happiness is introduced towards the close of the sixth book. Our readers will see that the work embraces, in fact, a treatise on theology; and although all the doctrines of the Christian system are not distinctly dis- cussed, or the controversies noticed which make up so large a portion of divinity systems, the discoveries of the New Testa- ment are constantly adverted to, in illustrating the Divine perfections and the notion of true morality. We think that he

* A System of Moral Philosophy, by the late reverend and learned Mr. Henry Grove. Edited by Thomas Amory. 2 Vols. 8vo. 1749.

has acted judiciously in thus combining theology with ethics. God has joined them, nor can they without violence be put asunder. Morality, apart from faith, is a superstructure without a foundation; for there is not a duty which does not involve the principle of faith as the main-spring of the moral action. The Author's arrangement of his system is not perhaps altogether unexceptionable. In the second book, he is necessarily led to anticipate the discussion of subjects inseparably connected with social and personal duties; and the grounds of moral obligation, which are discussed in the third book, required to be, in strict order, ascertained and laid down, before proceeding to discribe the mixed principles of action in man. The subject of Chap. xv. of the second book properly belongs to the division which treats of the Divine attributes and government. As our readers will, however, be more interested in knowing how Dr. Dewar has executed his task, than what method he has adopted, we shall at once proceed to give a few specimens of the lectures. Our first extract is from the chapter on the power of God.

'The infinity of the divine power may be argued from the infinity of the divine essence. Power in God is not any thing distinct from his nature, but is his nature or will acting in a certain way, doing whatever he pleases without difficulty and without resistance. It is only to aid our conceptions that revelation ascribes hands and arms to him, as we exert our power by such instruments; but his will is power; it executes without either matter to work upon, or means to work by; and his works stand forth when, and as, he wills them. Though the effect must be finite, the cause is infinite: it is co-eternal and extensive as the essence and being of God. As his power is not any thing different from himself, but is his own will acting according to the boundless perfection of his nature, and as he is everywhere and always the same, his power is of course everywhere and always infinite.

'If we only bear in mind, that power in God is power in a Being of infinite perfection, exercised in union with absolute wisdom and goodness, we shall feel no difficulty in deciding in what sense, and with what limitations, divine omnipotence is to be understood. It reaches to the limit of possibility; but it cannot go beyond it without involving a contradiction. What the measure of possibility is, we know not. According to some, it is our power of conceivableness. But it may be asked, are there not many things possible and true, respecting which it may be said, that it never entered into the heart of man to conceive; and which, if proposed for our consideration, might seem inconceivable and incredible? Are there not many facts which the philosopher knows to be true, that are above the conceptions of a common mind, and which to such a mind must seem incredible and impossible? If we received the maxim as true, and as the rule of our belief, that conceivableness is the measure of possi-

bility, ought we not to reject as absurd whatever is beyond our reason, and to believe that what we cannot comprehend must be incomprehensible and impossible. If some have gone too far in darkening the light of reason from a mistaken view of doing honour to revelation, we must beware of going to the opposite extreme: if we are not to admit what is obviously repugnant to the first principles of reason, we are not, therefore, to set up reason as an infallible standard of what is possible or impossible, of what is true and false.

'But though our conceivableness cannot be the limit of the divine power, as it cannot be the limit of any of the other attributes of God, yet we are sure that this power cannot perform what is in itself contradictory: such as to make any thing to be, and not to be, at the same time, and that a whole may be no greater than one of its parts; —we are sure it cannot do this, because the supposition is in itself, and independently of our conceptions, absurd. It is equally impossible for God to do any thing unsuited or opposed to his moral perfections. He cannot lie,—he cannot be tempted with evil, neither tempteth he any man,—he cannot act or conduct his government without a constant regard to the wisdom and righteousness of his nature. He who is infinitely perfect cannot do any thing from caprice, cannot do any thing but what has reason and right for its support, cannot exercise his power but in harmony with the adorable perfections of his nature. While he is excellent in power, he is excellent also in judgment, and in plenty of justice.' pp. 161—163.

In the second book, power, which is here considered as a perfection, is brought under consideration as a passion.

'The next of our desires which I shall notice, is that of power. This principle has a wide influence over the thoughts and actions of man; and will sufficiently account for many parts of his conduct, the cause of which we cannot otherwise so easily trace. The existence of this principle discovers itself at a very early period of life. The first effect of which we consider ourselves the authors, gives us a sensible pleasure; and the pleasure is in general proportioned to the greatness of the effect, compared to the smallness of our exertion. The infant, while still on the breast, delights in exerting its little strength upon every object it meets with; and is mortified, when any accident convinces it of its own imbecility. The pastimes of the boy are, almost without exception, such as suggest to him the idea of his power; and the same remark may be extended to the active sports and the athletic exercises of youth and of manhood.

'In some minds the love of power is so strong, that ease, and innocence, and happiness are sacrificed to its gratification. Wealth, and honour, and rank are pursued only on account of the influence or power with which their possession is attended. At length, this desire is cherished with all the ardour of passion; and the individual under its control, is hurried away from the attainment of one degree of influence to another, till he begins to aim at a point of elevation which he cannot reach without deep criminality.' p. 418.

'It is interesting to trace the different ways in which different individuals acquire an ascendancy over others. And as all the gifts of rank, and fortune, and intellect, as well as of moral goodness, may be made in some way or other subservient to this end, they are all the objects of pursuit for the sake of the notice which they attract, and the power which they communicate The boy who acquired the superiority over his fellows, by the performance of daring feats, and the exertion of muscular strength, gradually aims, as he arrives at manhood, at extending his influence over others, by the superiority of fortune and of situation, or by the still more flattering superiority of intellectual endowments;—by the force of his understanding; by the extent of his information; by the arts of persuasion, or accomplishments of address. In no case is the power of man over man more wonderful, and in general more enviable, than in the influence which the orator exercises over the thoughts and passions of a great multitude, while, without the force or the splendour of rank, he moves their will, and bends their desire to the accomplishment of his own purposes. This is a power far more elevated than that which only reaches to the bodies of men; it extends to the affections and intentions of the heart; and seems as if it were capable of arresting the trains of our ideas, and of awakening or of creating the feelings that are suited to its designs. The conscious possession of a power so vast and so peculiar is accompanied with a degree of pleasure proportionably great; and it may be supposed that the pleasure will prompt to the frequent and the more extended exercise of the superiority from which it springs.

'It has been noticed, that our desire of power is closely connected with our desire of knowledge, and comes, in the progress of reason and of experience, to act as an auxiliary to this desire. "Knowledge is power;" and by an accumulation of knowledge, or by acquiring a ready command of a great stock of knowledge to which we had not access before, our power becomes enlarged. Perhaps, our desire of communicating our knowledge may in a great measure be traced to the combined influence of the desires of power, superiority, and society. Even in communicating to others intelligence of a very ordinary description, we feel that we have some ground of superiority, however trifling; though it should consist in nothing more than the accidental priority of our information.

'In this way it is easy to account for our attachment to property, and the manner in which the love of money is created, and in which it gradually assumes an ascendancy over the mind. Money becomes the sign and the constant concomitant of the advantages which it procures, and the miser has dwelt so long on this association, has given to it his most interesting thoughts, that he at length values the sign irrespectively of the thing which it signifies. He now gives to money those regards which he originally gave to the power which money usually brings along with it. In a game of chance, there is a transference of value the reverse of this. The penny or the sixpence at stake is as eagerly contended for as if it were a hundred pounds: but in truth, the contest is not for the penny or the six-

pence; it is for that victory, or that superiority over others, of which the penny is the symbol or sign. This trifling piece of money assumes a value in the minds of those engaged, as its possession is the mark of superiority, and awakens the consciousness of power, while its loss seems to indicate inferiority in skill, and consequently in power, to those by whom it is obtained. The same remarks apply to whatever becomes the sign of superiority over our fellow-creatures. The wreath of laurel with which the victor was crowned at the Olympic games, was in itself nothing; but, regarded as the emblem of victory, and as conferred before the assembled Greeks, it possessed a value in the estimation of the competitors, which could not be surpassed by any of the gifts of rank or of fortune.

'It is on the same principle of association that we are disposed so highly to value the houses, and equipage, and attire of the great. These have in our estimation been always connected with power; they are its constant appendages in an elevated rank of society, and it is not unnatural for us to transfer to them the feelings with which we regard the thing which they signify. In consequence of this illusion, the condition of the great seems to us to be a state of happiness, bordering on perfection.

'There can be no doubt that the love of liberty, in part, proceeds from the love of power; from the desire of being able to do whatever is agreeable to our own inclinations. Slavery, in any degree, is a restraint upon our power; and in this way it is a constant source of mortification to us, in the exercise of one of the strongest principles of our nature. Hence, one reason why it degrades the unfortunate being who is subject to it in his own estimation, and makes him painfully feel that he is lowered in the rank of thinking beings. And hence also it is, that the land of slavery is the land of all that is sordid and base in human nature; all friendly intercourse between the inferior and superior orders is unknown; and the mass of the people is treated with indignity and scorn. When the lower orders are thus considered as degraded by those whom they are sufficiently prone to respect, it cannot be doubted that they will imperceptibly view themselves in a somewhat similar light; and it is unnecessary to say, that the influence of even such a conception, must have a debasing tendency on the whole character: For,

> Jove fix'd it certain, that whatever day
> Makes man a slave, takes half his worth away.' pp. 421—3.

In the chapter on principles of action, Dr. Dewar defines the will to be 'that power of the mind by which it determines 'to act or not to act, in those cases which depend upon its own 'determination.' And again: 'The will is the power which 'the mind has to act or not to act.' But what is determination but an act of the mind? This definition makes an act of the mind anterior to its acting. In the tenth chapter of the same book, it is more correctly stated, that 'the will is that faculty 'of the mind by which it chooses or refuses, and by which it

exerts its active power.' Still, the latter part of the sentence implies, that the will is a something by which we exert active power, rather than the power which acts. The will is nothing more than the understanding choosing or refusing, which are in themselves acts of the mind,—exertions of the active principle, and the result of the affections and conscience. The whole of this section of the work may derive advantage from a careful revision. Some of the points touched upon in Chap XVI., especially the subject of the fifth section, require to be more closely and fully handled.

In the third book, Dr. Dewar ably enters the lists with Archdeacon Paley on the subject of the grounds of moral obligation. The following remarks are extremely forcible.

'There are also some authors, professedly friendly to the interests of religion, who deny the immutability of moral distinctions, and maintain that they have their sole origin in the enactments of will and power.

'Of this description is Archdeacon Paley, who has followed some writers that preceded him in their most dangerous statements, and has deduced from these statements their most exceptionable consequences. Such principles as the following are at the foundation of his system of morals. Whatever is expedient, is right. It is the utility of any moral rule alone which constitutes the obligation of it. Actions are to be estimated by their tendency. To be obliged to do an action, according to his view, is to be urged to it by a violent motive, resulting from the command of another. This motive, he tells us, can only be self-love,—as we are under no obligation to do any thing which does not contribute to our interest; so that, on the supposition of there being no future state, an action by which we could get nothing, would be perfectly indifferent to us. What makes the difference, according to him, between prudence and duty is, that in the one case we consider what we shall get or lose in this world, and, in the other, what we shall get or lose in the next. A man, therefore, who either does not believe in a future world, or who does not carry his views to it, can have no perception of duty.

'We cannot be surprised that an author who held principles so exceptionable as these, should, at the same time, hold notions subversive of the moral obligation of some most important religious duties, and directly calculated to overturn all public securities depending on tests and subscriptions. His moral philosophy has contributed much to the prevalence of a loose and unscriptural morality. It has led men to disregard the law of God as the only measure and rule of morals, and to substitute, in room of it, their own views of expediency.'

'In affirming that moral distinctions have a real existence independent of my perception,—an existence immutable and eternal, to which law owes its force and authority, I conceive I am maintaining, and not derogating from, the glories of the Deity. For he is as ne-

cessarily holy and good as he necessarily exists. His infinite goodness and rectitude form his moral attributes, and are as essential and unchangeable as his being. His power, therefore, though omnipotent, is bounded in its exercise by his holiness, justice, goodness, and truth: hence, he cannot do what is at variance with these perfections: he cannot lie,—he cannot deceive,—he cannot fail in his promises. From the necessary perfection of his nature, he cannot compromise a single iota of the claims of the high honours of the Godhead.

'By the will of this great and glorious being must be understood, not any thing arbitrary, but the act of a mind possessing infinite intelligence as well as power, infinite rectitude as well as goodness. His will does not create moral distinctions, but is the expression of distinctions which eternally and unchangeably exist, and which are founded in his own nature. The boundless perfection of his nature is not the effect of his will, but his will is the effect, and, when revealed, the announcement of his supreme and necessary moral excellency.

'This is the view which is every where given of God in scripture. His name (an expression well known as denoting his nature) is there represented as excellent in all the earth. He is said to be glorious in holiness—excellent in working—to be righteous and to love righteousness,—to be a God of truth and without iniquity,—to exercise judgment and righteousness in the earth; and to delight in these things. The same passage that makes known his almighty power, declares the moral excellences of his nature, and the perfection of his government. "Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Hence, the chief ground on which it is our duty to love the Lord God with all the heart, and with all the soul, and with all the mind, and with all the strength.

'To suppose, then, that the will of God is the sole origin of the distinctions of right and wrong, shews that the framers of such a supposition have erroneous views of the necessary and eternal moral excellences of the Divine nature. If such distinctions were erected and depended on mere power and enactment, would it not follow as a consequence, that all which we approve of as virtue, uncontrollable power might present to our view as vice?—that we might be commanded to love and imitate the conduct of a malevolent fiend, and to hate and shun the example of angelic virtue,—and that had God so willed it, what we regard as the differences between moral actions would have been entirely reversed, and good would be put for evil, and evil for good, darkness for light, and light for darkness, bitter for sweet, and sweet for bitter? According to this scheme, there is no justice, no truth, no benevolence, essentially, in God or in the universe; and the attempt of ascertaining what are the moral attributes of the Deity, is rendered unnecessary, since whatever he is, has been determined by an act of his will.' Vol. II. pp. 27—30.

That the will of God is the origin of the distinctions of

right and wrong *to us*, that it is in fact *our* ultimate rule, might, perhaps, be admitted with safety, provided that it be borne in mind, that it cannot be the rule of the Divine conduct. The perfections of God, as Hooker finely remarks, are 'a kind of 'law to his working; for that perfection which God is, giveth 'perfection to that he doth.'....'God, therefore, is a law 'both to Himself and to all other things besides. God worketh 'nothing without a cause. All these things which are done by 'him, have some end for which they are done; and the end 'for which they are done, is a reason of his will to do them... 'They err, therefore, who think that of the will of God to do 'this or that, there is no reason besides his will. Many times 'no reason known to us; but that there is no reason thereof, I 'judge it most unreasonable to imagine, inasmuch as he work-'eth all things, not only according to his own will, but *the 'counsel of his own will.* And whatsoever is done with wise 'counsel or wise resolution, hath of necessity some reason 'why it should be done*.' The immutability of the Divine will is the necessary consequence of the Divine perfections from which it emanates: and it follows, that the moral distinctions which are ultimately to be traced to those perfections, must also be immutable.

Nearly akin to that philosophy which makes all moral distinctions originate in the will of God, is that which makes the rule of the Divine will itself to be the happiness of the creature. Paley's system of morals, as Dr. Dewar correctly remarks, is by no means original; and he was probably misled by authorities held at that time in the highest admiration. Thus, Archbishop King makes the basis of virtue to be, the will of God in respect to the good of his creatures. His definition is: 'Virtue is the conformity to a rule of life, directing 'the actions of all rational creatures with respect to each 'other's happiness: to which conformity every one in all 'cases is obliged†.' He argues thus: 'Private happiness 'upon the whole is the ultimate end of man. This absolutely 'depends on and can effectually be secured only by the will of 'God. The will of God, therefore, is our only adequate rule 'of action, and what alone includes perpetual obligation.' Again: 'Thus, the will of God is the immediate criterion of 'virtue, and the happiness of mankind the criterion of the will 'of God; and therefore, the happiness of mankind may be 'said to be the criterion of virtue, but *onee removed.*'

Against this scheme of morality, there lie three fatal objections. First, it excludes the love of God from the idea of vir-

* Eccl. Pol. B. I. § 2. † Origin of Evil. Prel. Dis. § 1.

)out being reminded of the numerous instances in which
ceding writers have unsuccessfully attempted to explain the
dictions and symbols of the Sacred Volume, by applications
hem to the current transactions of the day. It would be
y to collect from recent publications, examples of the
ngest assumptions and most erroneous calculations, of sin-
ar prejudices and presumptuous conclusions; and to fur-
h, by citing numberless failures of confident predictions,
ofs of the mistaken zeal of interpreters. The time is past,
m which, if the expectations held out to our faith by exposi-
rs versed in the study of the prophecies had been realised,
e should have dated the commencement of a new era in
hristian history. If the course of affairs be compared with
eir anticipations, the conclusions to be drawn will not be
und very favourable to their pretensions to superior skill, in
spect to either the selections of their materials, or the adjust-
ent of their systems. Nor will excess of caution appear to
ve formed one of their prominent qualifications. Many of
ese failures must be attributed to a predilection for some
pothesis suggested by fancied resemblances, which have in-
rested the Writer's imagination too strongly to allow of the
und exercise of his judgement.

The errors of so many expositors, however, form no valid
jection against the study of the prophecies of Scripture. The
tablishment of the oracular authority from which the predic-
ns themselves proceeded, is most satisfactorily obtained.
d as the authority of the inspired writings is uniform, our
nfidence cannot be withheld from any part of the declarations
future events which they contain. Neither the discordances
the errors of interpreters can invalidate their truth and
ainty. It would be well that the remark of Sir Isaac New-
which this class of writers so frequently quote with ap-
ation, were more generally observed by expositors; that the
hecies of the Bible were given 'not to gratify men's curi-
ties by enabling them to foreknow things, but that, after
were fulfilled, they might be interpreted by the event.'
st ever be perilous to their reputation, as well as fatal to
ystems, to exceed this limit of their duty. Within its
indeed, we might not perceive the perfection of wisdom
y exposition of prophecy; but the restrictions assigned
exclude the influence of many exciting causes which
d ardent minds.

Cooper, in our judgement, has furnished one more in-
to be added to the long list of writers whose mis-inter-
n of the prophecies is to be ascribed to the strong
sion produced on the imagination by passing events,

consist of restrictions upon personal liberty and restraint upon the evil passions, are satisfied with outward conformity to the rule. The will of the legislator is the criterion of political virtue or of civil duties, and the good of society is the criterion of all wise and upright legislation. And private virtue is an object of indifference to the legislator, not coming under his cognizance, except so far as it conduces to the happiness of the community. Utility, expediency is, in this point of view, the rule of public virtue or public duty. Many of the positive enactments and prohibitions of the Divine Legislator, more especially those in the Mosaic code, bear a close resemblance to human laws in this respect. The will of God may be considered as, in these cases, the sole origin of the rule, and the good of the community as the ultimate reason of the Divine will,—the criterion of obedience 'once removed.' And the right and the wrong might have been otherwise determined. But in such cases, though obedience to the law may be to a certain extent a test of virtue, the object of the legislator is not to produce virtue,—for virtue resides in the disposition of the heart, over which positive enactments, terminating in outward conformity, exert no influence. No man is considered as a virtuous man, one entitled to praise and esteem, merely because he does not violate any of the laws of his country. The legislator's claims are satisfied, and yet, the man may have no pretensions to virtue. The temporal happiness of the community may be respected, and even promoted by the individual, and he may deserve praise as a useful citizen; and yet, virtue, in the sense of purity, disinterestedness, kindness, mercy, gratitude, piety, may have no existence in his bosom.

The moral government of God bears in this respect no analogy to human legislation. Its immediate end is the production and the reward of virtue, as consisting, not in conformity to a rule of life, but in conformableness of heart and devoted affection to the source and archetype of all virtue and all excellence, whose glory must be the creature's highest end, and whose favour must constitute its highest felicity.

Art. IV. *The Crisis*; or, an Attempt to shew from Prophecy, illustrated by the Signs of the Times, the Prospects and the Duties of the Church of Christ at the present Period. With an Inquiry into the probable Destiny of England during the predicted Desolations of the Papal Kingdoms. By the Rev. Edward Cooper. Third Edition. 12mo. pp. xliv. 283. Price 6s. London. 1826.

WE could not take up a new work treating of the fulfilment of Scripture prophecies in the events of our own times,

without being reminded of the numerous instances in which preceding writers have unsuccessfully attempted to explain the predictions and symbols of the Sacred Volume, by applications of them to the current transactions of the day. It would be easy to collect from recent publications, examples of the strangest assumptions and most erroneous calculations, of singular prejudices and presumptuous conclusions; and to furnish, by citing numberless failures of confident predictions, proofs of the mistaken zeal of interpreters. The time is past, from which, if the expectations held out to our faith by expositors versed in the study of the prophecies had been realised, we should have dated the commencement of a new era in Christian history. If the course of affairs be compared with their anticipations, the conclusions to be drawn will not be found very favourable to their pretensions to superior skill, in respect to either the selections of their materials, or the adjustment of their systems. Nor will excess of caution appear to have formed one of their prominent qualifications. Many of these failures must be attributed to a predilection for some hypothesis suggested by fancied resemblances, which have interested the Writer's imagination too strongly to allow of the sound exercise of his judgement.

The errors of so many expositors, however, form no valid objection against the study of the prophecies of Scripture. The establishment of the oracular authority from which the predictions themselves proceeded, is most satisfactorily obtained. And as the authority of the inspired writings is uniform, our confidence cannot be withheld from any part of the declarations of future events which they contain. Neither the discordances nor the errors of interpreters can invalidate their truth and certainty. It would be well that the remark of Sir Isaac Newton, which this class of writers so frequently quote with approbation, were more generally observed by expositors; that the prophecies of the Bible were given 'not to gratify men's curi-'osities by enabling them to foreknow things, but that, after 'they were fulfilled, they might be interpreted by the event.' It must ever be perilous to their reputation, as well as fatal to their systems, to exceed this limit of their duty. Within its range, indeed, we might not perceive the perfection of wisdom in every exposition of prophecy; but the restrictions assigned would exclude the influence of many exciting causes which mislead ardent minds.

Mr. Cooper, in our judgement, has furnished one more instance to be added to the long list of writers whose mis-interpretation of the prophecies is to be ascribed to the strong impression produced on the imagination by passing events,

and to the solicitude felt by an author to support a favourite hypothesis. The principal aim of Mr. Cooper's present publication is, to exhibit the character and exploits of Napoleon, as a fulfilment of the prediction contained in the eleventh chapter of the book of Daniel, verse 36th to the end. In these verses, he supposes that there is delivered a prediction of the greatest importance to the Church of Christ, not only as it announces the rise and fall of the sovereignty of that extraordinary personage, but as connecting the time of his appearance with other notes of times still more important. Of the importance of his speculations, Mr. Cooper is evidently most strongly persuaded; and if his conclusions should be regarded by his readers as much in the character of established truths as they are by himself, he may be congratulated on the system of prophetical and political relations which he has so anxiously laboured to mature. His attempt, however, has less of the character of novelty than he would seem to claim on its behalf, when he describes his expository speculations as going the length of proposing a new interpretation of a part of the prophetical writings. Mr. Cooper's exposition is rather an improvement on the schemes of some of his predecessors, than a suggestion entirely original. The wilful and impious king of Mr. Cooper, is but another version of Mr. Faber's wilful and infidel king, who was, according to his explanation of the prophecy of Daniel, to arise in the last days of atheism and insubordination. Mr. Faber's dissertation was published only two years after Napoleon had been crowned Emperor of France; and in what application it was intended that the language of the prophecy should be construed, could not be unperceived by the readers of that work. The descriptions and invectives so copiously and vehemently directed against the ruler and the people of France, and so plausibly supported by proofs from holy writ, marking them out as an impious and atheistical race, entitled the authors of those tirades to the notice of the abettors of the warfare which was let loose against them. No device could have been more seasonable or more serviceable. Infidelity and atheism had for long periods of time been permitted to diffuse their poison, without awakening the indignation of the parties alluded to, by whom the loudest and fiercest cries were uttered against Napoleon, who was probably not less qualified for an avowed Christian sovereign, than some other crowned sons of the Church. The atheism and infidelity of the old European courts were not connected with political innovations, and therefore they were allowed to work their way undisturbed by outcries and opposition. In amicable agreement with superstition and corrup-

tion, they were never denounced as dangerous to altars and to thrones; and no one would have thought of looking to Spain or to Naples as exhibiting a portentous object threatening the overthrow of the Christian faith, to which the page of sacred prophecy was referring every intelligent reader. Let courts be ever so corrupt and irreligious, there is never any loud expressions of alarm in certain quarters, so long as rulers are legitimate and despotic. In other cases, the danger is soon perceived, and the outcry is raised; and should the determination be taken to draw the sword in support of absolute authority and established superstitions, the most effective services shall be rendered to the cause by religious instigators, who, if they may not brandish the spear and hurl the lance, may consecrate the banners of the crusaders, and give their benediction to the host going forth to the slaughter of the enemies of the cross.

Mr. Cooper's work, as our readers will soon perceive, is not without its political bearings; it is, however, not open to the charge of being calculated to excite or to cherish national animosities. We shall now at once proceed to examine its most important and novel interpretations of Daniel's prophecy, Chap. xi. 36—45., because its value altogether depends on its correctness in this particular, and a discussion of its entire contents would require more space than we can conveniently afford to it.

In his thirteenth chapter, Mr. Cooper endeavours to support his position, that the present crisis is the interval which precedes the time of unprecedented trouble, by an argument which he considers as furnishing a direct and independent proof in its favour. This argument, he founds on the intimation given to his disciples by our Lord:—"*When ye shall see* "the abomination of desolation, spoken of by Daniel the pro- "phet, stand in the holy places, (whoso readeth, let him under- "stand,) *then* let them which be in Judea flee into the moun- "tains." Here, certainly, was a specific event foretold, by which the disciples of Christ, on its arrival, would be enabled to perceive that the day of visitation was at hand, and which they would rightly regard as a note of preparation. But if this example be assumed as the ground of an argument, that some specific sign may be expected to be given in relation to the 'crisis' which Mr. Cooper asserts, and labours to prove, is now come,—it must be shewn, in the progress of the Author's reasoning from this supposed analogous case, that, as the crisis in the former instance was expressly provided with its distinctive mark by which it was to be known, so, in the latter, a signal and specific mark is given; and that this mark is so con-

nected with the events of the period, as to appear, on the very face of the record, as an intimation of its arrival, and a special admonition from Christ to his disciples in relation to their duty. If any particular circumstance can be produced as being such distinctive mark, it must be shewn to be given expressly as a mark of the predicted period. Now, here Mr. Cooper totally fails. It is his object through several chapters, to shew, that the arrival of the long anticipated era which should introduce the 'time of trouble,' is provided with its appropriate and definite mark. The king whose character and exploits are described in Daniel xi. 36—45, is supposed to be introduced into the prophecy for the very purpose of indicating that period.

'*When* this "king" shall have appeared; shall have fulfilled the office assigned to him; and shall have come to his end in the manner described; *then* let it be known, that Michael, the great prince, which standeth for the people of Daniel, *is* standing up; and that the time of trouble, such as never was, during which their deliverance shall be effected, is fast approaching. Then let Israel lift up their heads, for their redemption draweth nigh.' p. 102.

The standing up of Michael on behalf of Daniel's people, may be coincident with the fall of the king who is the subject of the concluding verses; but it must be equally coincident with the time of trouble, and therefore cannot be a signal that it is fast approaching. It is apparent, however, from the prophecy, that the 'king' is not introduced as a specific mark for the purpose of distinguishing and setting out the time of trouble. The passage in which he is described, is not preceded or accompanied by any direct notes of emphasis, to fix the attention on its subject, as being monitory. It is not at all like the passage cited by Mr. Cooper, in which our Lord refers to distinctive and related signs as clearly marked out signals of the visitation which he announced. There is clearly no analogy or correspondence in the one case to the other.

Napoleon is the 'king who shall do according to his will,' and whose appearance was to indicate the important period which precedes the redemption of Israel. 'Napoleon proved 'to be "The King,"' is the title of Mr. Cooper's sixteenth chapter. Let any unbiassed reader peruse the passage in Daniel xi. 36—45, and attempt to interpret it by the correspondence of Napoleon's history, and he will, we imagine, be convinced that it belongs to some other subject. It appears to us to be indisputable, that whosoever may be designated by the prophet as the king, the rise and prosperity of the person, or power, so described, are to be understood as preceding '*the time of the end*. But if so, Napoleon cannot be the king.

The king is described from verse 36th to verse 45th. He is distinctly and emphatically denominated a king, and in this capacity and title the entire series of predictions is delivered respecting him. The 45th verse commences with a description of opposition and warfare directed against him—"And at the "time of the end shall the king of the south push at him, and "the king of the north shall come against him, &c." The time of the end is not connected in the prophecy with the appearance of 'the king.' If, at the 36th verse, we had read, "And "at the time of the end a king shall do according to his will, "&c." there might have been some appearance of support in favour of Mr. Cooper's interpretation. But the time of the end being connected with and marking the time of opposition and warfare, obviously takes out of this period, the time of the despotic rule and prosperity of the king who shall do according to his will. Now, according to Mr. Cooper, the time of the end includes the whole period which commences at the expiration of the 1260 days of the obscurations and persecutions of the Church, and in the course of which the tyrannical powers that have oppressed her will be utterly broken, and her millennial glories will have commenced. This period, 'the 'time of the end,' Mr. Cooper dates from 1792. But Napoleon was not a king at that date; he was not known to the world at that time; and could not be in 1792, a sovereign in the plenitude of power, before the time of the end.

In applying the prophecy to Napoleon, the Author adopts a most arbitrary distribution of the particulars which it comprises. It is impossible, we think, to read the prophecy with unprejudiced attention, without the fullest conviction, that the predications of the prophecy which follow the announcement of the opposition directed against 'the king' from verse 40th, are in reference to times subsequent to that opposition. His entering into the glorious land—his stretching his hand upon the countries—his power over the treasures of gold and silver, and over all the precious things of Egypt—his being troubled by tidings out of the East and out of the North—his going forth with great fury to destroy—his planting the tabernacles of his palaces between the seas, in the glorious holy mountain—are evidently events in succession. They are clearly a last series of acts, and not a first. Whatever may be the contents of the alarming messages out of the East and the North, and which are the exciting cause of his rage and destructive resolutions, his planting his tabernacles in the position assigned, is a part of his successes or history consequent on his going forth, and immediately preceding his end. But Mr. Cooper's hypothesis is constructed on the most unnatural and

violent disruptions of the arrangement, and is altogether a capricious distribution of particulars.

Mr. Cooper could not possibly be insensible to objections which might be urged against his hypothesis on this very ground. He attempts therefore to obviate such objections, and to establish his interpretations by endeavouring to shew, that, in the prophecy, no consecutive connection of events exists. But here, again, he fails. For, granting that, in the particulars stated in verses 36, 37, 38, 39, there is no chronological order, it is sufficiently obvious that, in those verses, no chronological arrangement is necessary: the particulars are particulars of character, and do not belong to historical details. The case is entirely different with verses 40—45. In these are described proceedings which must have followed each other in consecutive series, and to which, therefore, notes of chronological order must be applied. The strength of Mr. Cooper's argument against the chronological order of the passage, is the conclusion which he deduces from a comparison of verses 41 and 45.

'The 42d verse,' he remarks, 'describes the successes and conquests of the infidel king in Egypt, antecedently to his passing over into the holy land: which shews, unless it be contended that two similar invasions of Palestine are foretold, that the particulars stated in the 41st verse relate to the same events with those predicted in the 45th, and consequently that no regular chronological history is given in this part of the prophecy.' p. 154.

This remark, however, is altogether erroneous. The particulars in the 41st verse are entirely distinct from those in the 45th. The former predicts his entering into the glorious land; but nothing is predicated of his retiring from it, or returning to it. It is to be the scene of his success;—and his planting his tabernacle between the seas, in the glorious holy mountain, is evidently distinct from his entering into the glorious land, and subsequent to it. We shall cite the prediction of Daniel as comprised in verses 40—45, and place in corresponding portions, the events in which Mr. Cooper sees the fulfilment of the prophecy.

'40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships:—

'It was in the Peninsula that the attack commenced, which, though feeble in its beginning, led to events which ultimately produced his (Napoleon's) fall. Thus, the *king of the south pushed at him*. Indeed, the whole Peninsular war was of a character which exactly corresponded with the idea here conveyed. A stand was made against

him at the very time when he seemed, as it were, to have accomplished his object; and he was compelled gradually to give way, step by step, till thus at length he was *pushed* from the shores of the Atlantic to the further side of the Pyrennees. But in the mean time, the king of the north was coming 'against him like a whirlwind, &c.' The mention of "many ships" intimates that England was here intended.

'41. He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

'From these verses (40—45) it appears, that the fact of his entering into the glorious land having been stated, the circumstances which induced him to go thither are briefly detailed. Having made himself master of Egypt—early in December, 1798, Napoleon (General Buonaparte) went to Suez to survey the isthmus, and to make the necessary preparations for marching his army in that direction, as soon as the season would admit. And *if* circumstances had not interposed and induced him to change his meditated purpose, *if* he had proceeded in the intended direction, Edom, and Moab, and the children of Ammon (the countries which were formerly inhabited by those nations; and which, lying in the line of Napoleon's (Buonaparte's) projected march, testified their alarm by suppliant deputations to him during his residence at Suez) would have been exposed to the invasion and ravages of his armies. But unexpected tidings suddenly altered his plans; by which incident those countries "escaped out of his hand." 127.

'42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps.

'He stretched forth his hand upon the land of Egypt, after taking first Alexandria and then Cairo. At this latter place, having divided the country into departments, he called a general assembly, professedly chosen by the people, but actually nominated by his generals. Through the means of this council he issued whatever decrees he pleased; and amongst others, imposed an oppressive land-tax, not only

in Cairo, but also in the poorest villages; and thus he had "power over the treasures of gold and silver, and over all the precious things of Egypt:" while by recruiting his army from the conquered country, he had "the Lybians and Ethiopians at his steps." 127.

'44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

'These tidings were from "the north," Constantinople; and from "the east," Palestine and Arabia, informing him of the hostile preparations which were making against him, especially of the forces which the Pasha of Damascus, then resident at St. Jean d'Acre, was collecting, and of the multitudes of the Arabs which it might be expected would co-operate with him. "Therefore he went forth with great fury to destroy and utterly make away many:" he entered into the glorious land, and many were overthrown. Gaza, Lydda, and Ramah, were attacked and taken. Joppa, garrisoned by 6000 men, was carried by assault; 129.

'45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain.

'And in the course of his march, the keys of Jerusalem were delivered unto him; and his camp was planted in the Holy Land, between the Dead and the Mediterranean seas. 130

'45. Yet he shall come to his end, and none shall help him.'

'The Russian expedition gave the first intimation of his change of fortunes.—England gave the final blow to his dominion in the memorable plains of Waterloo;—of him it may be most truly and descriptively said, that he "came to his end, and none did help him."'

Now, that the opposition raised against Napoleon as Emperor of France, should be placed in the prediction with so many occurrences intervening in the description of events, before the final catastrophe which dissolved his power,—these occurrences being transactions which preceded his elevation to sovereignty,—is, we think, so incredible as to amount to proof presumptive that the prophecy cannot relate to him. But, indeed, the statements in the prediction are not descriptive of the proceedings of Napoleon. The king of Daniel is represented as first entering into the glorious land, and thence prosecuting his successes. Bonaparte's first object was Egypt, which he invaded as General under the orders of the Directory,

in July 1798, and from which he returned to France in October 1799, leaving behind him his army. We cannot perceive that Bonaparte's imposing an oppressive land-tax on Cairo and the poorest villages, is a circumstance adequate to answer the prediction that 'he shall have power over the treasures of gold 'and of silver, and over all the precious things of Egypt.' Nor can we assume that the information received by Bonaparte of the hostile preparations making against him, is an accomplishment of the prediction of the 44th verse, which would evidently seem to require some affair much more important and less remote from the final catastrophe foretold, to answer to it. Mr. Cooper has here strangely and capriciously inverted his text, which does not connect the going forth of the king utterly to make away many, with his entering into the glorious land.

In determining the application of the prophecy, the character of the king is of primary consideration. Let us then see how Mr. Cooper proceeds to adjust the particulars of the prediction in this respect. We shall give, as in the preceding instance, the text of the prophet accompanied by the comment of his present expositor.

'36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and shall prosper till the indignation be accomplished: for that that is determined shall be done.

'37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

'38. But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things.

'39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge, *and* increase with glory: and he shall

'In the character of "the king," as detailed by the angel, the two prominent features are wilfulness and impiety. Of the former of these, as including in it an ambitious and a despotic spirit which would endure no control, together with pride, insolence, and cruelty, no other proof need to be adduced than that which the mere reading of the passage at once supplies.—As to his *impiety*, no one who has searched into particulars can doubt. In addition to those instances adduced by Mr. Frere, —such as his ascribing his successes, in his public dispatches, to his *fate* and his *destiny*; his dedicating, in the year 1801, the consecrated chapel of the Invalids to Mars, the god of war, and placing the image of that pagan deity on the spot which had been occupied by the Christian symbol of redemption; his declaring in his speech to the Council of Ancients, Nov. 10th 1799, "I have always followed the god of war, and *fortune* and the *god of war* are with me;" his permitting the most blasphemous addresses and applications of

cause them to rule over many, and shall divide the land for gain.'

Scripture prophecies to himself;—in addition to these proofs and displays of *impiety*, the proclamations issued by Napoleon in Egypt, confirm very strongly his resemblance in this point to the person predicted by the Angel.'

Mr. Cooper maintains in his 15th chapter, that the kings specified in Daniel's prophecy, chap. xi., are individual kings. 'The kings of the north and of the south are literally 'kings, and the proceedings predicted are those of individual 'kings.'—'"The King," who subsequently makes so promi-'nent a figure in the prediction, is a *literal* and *individual* king.' It must then be in his kingly capacity, as a sovereign ruler, that each one of these is introduced into the prophecy. But what is the fact in respect to Bonaparte, to whom the application of the above character is made by Mr. Cooper? Almost every distinct and discriminating particular assumed and explained by him, is appropriated to Bonaparte at a time when he possessed no sovereign power, when he was not a king, but was in command under the authority of others. And not any of the descriptions of the impiety of 'the king' are applied by Mr. Cooper to Napoleon in his possession of supreme power. This anomalous fact is quite decisive of Mr. Cooper's hypothesis. Mr. Faber might, with some appearance of a plausible application of the character, allude to the infidelity and impieties of France under her republican governments; but Mr. Cooper has not ventured to designate the years of Napoleon's sovereignty as being the time in which the impiety of the king was to distinguish and mark him out. The single fact, that Napoleon revived the national profession of religion, and restored the national worship, is a refutation of Mr. Cooper's hypothesis. By the concordat of Sept. 10, 1801, the Roman Catholic religion was re-established in France by Bonaparte; and at his coronation as Emperor in 1804, the Pope himself was personally present. This fact could not be unknown to Mr. Cooper, nor could he avoid perceiving its entire opposition to his system. But how does he answer the objection which it presents? 'It may be,' he remarks, 'justly replied, 'that this was altogether a political measure.' A reply which every reader must perceive to be altogether insufficient, and which leaves the objection in all its force, to subvert entirely the hypothesis which Mr. Cooper has so patiently laboured to construct. The character of the king of Daniel is represented as uniformly wicked and blasphemous, and the acts and proceedings by which his character is to be displayed, are to be open, uniform, and constant. How does this agree with Na-

poleon in his capacity of a sovereign? What strange god did he regard? What marvellous things did he speak against the God of gods? The restoration of the Roman Catholic religion in France by Bonaparte, presents an insuperable objection to Mr. Cooper's hypothesis, inasmuch as it is in opposition to the text on which he comments. It is the entire, and uniform, and public acts of the sovereign that are to be considered, and these simply as they are facts; nor do they in this instance differ from other acts of sovereigns and states, not even if we allow Mr. Cooper to denominate the 'measure' a 'political' one.

Napoleon's appearance in the world is the 'signal and specific *mark*' which, in Mr. Cooper's opinion, has been granted to the Church, to indicate the approaching time of unprecedented trouble; and this is the 'Crisis,' according to his computations, when judgement may be expected more immediately to begin at the house of God.

The second part of his work is employed in considering and illustrating the admonition of Christ to his Church, respecting their duty in the anticipation of the time of trouble, and the probable destiny of England during the continuance of the period of trial. The admonition which he illustrates, is the address of Christ: "Behold, I come as a thief: blessed" "is he that watcheth and keepeth his garments; lest he walk "naked, and they see his shame." An admonition to which too much attention can never be given, and which is at all times seasonable, though there may be times when its import may be regarded with peculiar interest. Whether the present crisis be the prelude to such awful visitations as Mr. Cooper declares to be at hand, and in which the papal kingdoms are to pass under such a punitive and desolating visitation as he announces, we presume not to determine. Conjectures are perilous. "The times and the seasons, the Father hath put in "his own power." We should perhaps be disposed, were it our office to admonish the Church of its duties in respect to present appearances, to advert to circumstances to which Mr. Cooper has but slightly, if at all, alluded. It is present appearances, assuredly, that should by Christian monitors be chiefly considered. Whether there may be not danger accruing to the profession of the pure religion of Christ from secularizing tendencies, as comprised within the religious institutions of the day, and from the spirit and manner in which they are supported and conducted;—whether there be not deteriorating causes in silent but effectual operation in Christian societies, tending to obscure their lustre, and to impair their virtue;—whether the profession of Christ's religion be so distinct and so dis-

criminating in the individuality which ought to attach to it;—these and some other suggestions would probably occur to us, as suitable to an admonitory address at the present time. We do not indeed perceive in Mr. Cooper's description of the duties of Christians in relation to the present Crisis and the times which he represents as being near, that any advice is given, or any duties recommended, which are not proper at all times. Though we may judge them to be inadequate and defective, we cannot but commend the serious spirit which pervades them, and the earnestness with which they are inculcated. The Crisis is now arrived, at no great distance from which, according to the Author, is the season of unprecedented trouble, which will suddenly put an end to the state of apparent calm and tranquillity which the nations of Christendom are at this moment enjoying. Mr. Cooper's anticipations and warnings, like the responses of the Sibyl, are declaratory of conflicts and destruction.

'Bella, horrida bella.
Et Tybrim multo spumantem sanguine cerno.'

Tremendous judgements on the papal kingdoms; political convulsions and revolutions; sanguinary and desolating wars, aggravated, it is probable, by intestine commotions and religious animosities, and terminating in the utter extinction, by some providential dispensations unusually awful, of the papal church and kingdoms, and of all their adherents and supporters;—such is the present Crisis. Through all these desolations, England, Mr. Cooper is of opinion, will pass without sharing deeply in the effects of the judgements appointed so extensively to punish and to destroy. We cannot accompany him through his copious inquiry into the probable destiny of England during this period of unprecedented trouble. We must, however, confess, that we do not estimate very highly the wisdom of some his speculations, nor can we approve of many of the sentiments which he has delivered in this portion of his work.

Art. V. *Travels and Adventures in the Persian Provinces on the Southern Banks of the Caspian Sea.* By James B. Fraser. 4to. pp. 384. Price 1l. 11s. 6d. London. 1826.

OUR readers will recollect that we, some time since, reviewed a quarto volume of travels in Khorasan by the Writer whose 'adventures' are now on our table. The present publication may be considered as a supplement to the former, since it contains a continuation of the Author's journey; it is,

however, printed as an independent memoir, and will be found to be equally spirited and interesting in its narrative with the work to which it succeeds.

It will be recollected that Mr. Fraser, in December 1821, left Tehran, for the purpose of exploring the upper provinces of the Persian empire, and that, after various adventures, of which we gave a somewhat ample detail, he reached Astrabad early in April 1822. Here, after passing through provinces in which a lawless and insurgent spirit evidently prevailed, he felt himself to have reached a region of comparative tranquillity, though its inhabitants are remarkable for ignorance, bigotry, and ungracious manners in their intercourse with strangers. The city, though, like all Persian towns, encumbered with ruins, has a highly gratifying appearance. Its well paved streets, luxuriant gardens, and surrounding prospects present an exterior of beauty, which gives the inhabitants but a wretched compensation for the malaria occasioned by the pestilential miasmata of their swamps and untrimmed forests. After a brief residence here, Mr. F. proceeded on his journey to Saree, the capital of Mazunderan. His track lay along the paved *chausée* which was built by the orders of Shah Abbas, for the purpose of facilitating communication in this mountainous district. It appears to have been a solid and well-constructed work, though inferior in width to the dimensions assigned by the calculations of Jonas Hanway. At Ashruff, the principal object of curiosity was the garden and palace of Shah Abbas, with its canals, cascades, fountains, and pavilions, that existed in all its glory when visited by Hanway, but now lies desolate, its domes fallen, its waters stagnant, its terraces shattered, and, in the chambers of wantonness, with their pictured walls and gilded roofs, are now stabled the cows and mules of the resident peasantry. It seems to have been a gorgeous structure, or rather a connected series of splendid buildings and luxuriant gardens; and its ruins still bear testimony to the liberal spirit of the magnificent Shah, while they attest the despicable avarice of the reigning monarch, who often visits this quarter of his dominions, and who, when urged by a Seyed, a descendant of the prophet, and the local architect, to order at least a partial repair, unblushingly pleaded poverty in reply to every suggestion. Nor is it mere neglect that has reduced this bright and beautiful spot to its actual desolation; dilapidation, deliberate and unrestrained, has been actively employed. The materials are at the mercy of any one who may choose to carry them off. The pavements, composed of 'fine flag-stones' of large dimensions, and brought from a considerable distance at great expense, have been broken up and shivered to fragments for the sake of

the iron clamps which fastened them together, nor could the beauty of the marble slabs which 'formed the basements,' secure them from a better fate.

On the 21st of April, Mr. Fraser reached Saree, the capital of Mazunderan, a city of high antiquity, and the residence of Mahomed Koolee Meerza, one of the king's sons. This worthy prince cherishes the same despicable appetite for wealth that distinguishes his father and the greater part of his family. He intimated that he expected a handsome present, and our countryman was compelled to tax his slender resources for the purpose of gratifying the avarice of this all-grasping governor. Poor Ramzaun Beg, Mr. Fraser's host and Nazir or steward of the prince's household, had experienced the galling effects of his master's rapacity. Before the appointment of Mahomed Koolee Meerza to the government, Ramzaun had been a man of property and consequence, but the prince's favour was the forerunner of misfortune; extortion and confiscation reduced him, if not to absolute want, at least to the necessity of a politic affectation of poverty. He behaved well to his guest, and his mansion is represented as exhibiting a favourable specimen of Persian comfort.

'The house, in so far as it met the eye, was good, comfortable, and clean, and the rooms of reception were neat and even elegant. The walls were nicely plastered, and adorned with devices in stucco: the windows were carved, and coloured in forms like those exhibited in the kaleidoscope. Numerous niches in the walls were fitted up with velvet and gold-worked coverings. A handsome fire-place occupied one side, beautiful numuds* and rich carpets were spread above Indian mats on the floor. But the moment these rooms were passed, the bare bricks and unplastered walls stared you in the face; the passages and staircases were so narrow, that two persons could hardly pass each other, and every thing looked slovenly and unfinished. The approach from without was by a dirty lane, so narrow, that a man on horseback could not reach the door; on either side of which were heaps of broken bricks and earth, dirt, and pools of green or slimy water Yet, before the windows, were little gardens neatly laid out in walks, shrubs, and beds of flowers; and beyond the town-wall might be seen a fine prospect of the plains and mountains. The lodging assigned to the principal guest was comfortable enough; but the servants of that guest had hardly a place to lay their heads on, or to protect his baggage from the weather. We dined on good pillaw, but our servants had often not even dry bread to put in their mouths, unless their master gave them money to pay for it; and as to his horses, they had neither shelter nor food, not even a place where they might stand upon dry ground.'

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* Thick carpets of felt, sometimes richly ornamented in glowing colours.

Mr. Fraser's introduction at court was of the usual complimentary kind, but, as a European, he was supposed to possess great medical skill, and he was required to prescribe for the prince's sister, for which purpose he obtained admission to her chamber. The symptoms were such as to render personal examination necessary, hepatic affection appearing to be indicated; but this was not permitted, and he declined further interference. He had afterwards an opportunity of seeing the prince in his more familiar association with his attendants. His highness had expressed a wish to examine the drawings and astronomical instruments that Mr. Fraser carried with him; and, during the exhibition, ordered that a raree-show-box of his own should be brought in. Mr. F.'s drawings were placed before it, and afforded so much gratification that he began to tremble for their safety; but, happily, the coarse and tawdrily coloured prints which accompanied the instrument, covered their retreat. This wonderful show-box delighted the Persians beyond measure; the prince jumped from his musnud and turned showman; physicians, privy counsellors, and attendants collected round him shouting and applauding like a set of school-boys. The solemnity of official ceremony was forgotten; all ranks called to each other by their names, and the prince was simply addressed as 'Shah-zadeh.' Mr. Fraser was, of course, no less pleased at his admission behind the scenes, and 'joined heartily in the 'uproar and the glee.' At Saree, Mr. Fraser had to separate from the Meerza Abdool Rezah, the companion whom he had engaged to accompany him on his travels. It was a painful business, for the Meerza, though indolent and vacillating in the extreme, was a man of talent, enterprise, liberal sentiment, and integrity. He exhibited, at parting, a disinterestedness which would have been honourable in any country, but in Persia was absolutely monstrous. Knowing that Mr. F.'s finances were in a low state, he wished to decline receiving the balance of his stipulated salary. 'A Dervish,' said he, 'can always find 'friends and the means of living; but you are a stranger in a 'hostile land, and must not deprive yourself of what may be 'necessary to your safety.' Mr. Fraser, having paid him a part, and given him an order for the remainder of his stipend, presented him with a horse and furniture, a gift which the worthy Meerza reluctantly accepted.

Furrahbad, about seventeen miles from Saree, lies on the Caspian at the mouth of the Thedjin river, and is remarkable for the ruins of a palace built by Shah Abbas, in which, A.D. 1628, he closed a prosperous reign of forty-three years. Much of the rapidity with which these buildings and the

similar structure at Ashruff have sunk into decay, is ascribable to the damp climate of Mazunderan; the dry atmosphere of Irak would have ensured a much longer duration. At this place, Mr. Fraser found a Russian establishment for curing sturgeon, under the superintendence of an Armenian, who farms the fishery from the Persian Government. Two Russian galliots lay at anchor in the offing.

Balfroosh, the first place of importance west of Saree, at the time of Mr. Fraser's visit, was a flourishing mercantile town, but it owed much of its prosperity to the absence of all court retainers; a privilege which was about to cease, as its wealth had attracted the notice of Mahomed Koolee, who had appointed his son Iskunder to the government, and the prince would not fail to bring with him a train of gentry well versed in the science of bribes, imposts, and exactions. The inhabitants are calculated by Mr. F., to exceed two hundred thousand. Mr. Fraser now became anxious to proceed with greater rapidity; he had ascertained that the English embassy had left Tehran for Tabreez, and he was, on many accounts, desirous of a direct communication with his countrymen. With this view he determined on making for Resht, a distance of more than two hundred miles; he engaged a muleteer for the whole route at the rate of two tomauns each, (about twenty-two shillings,) for such cattle as might be necessary. However earnest Mr. Fraser might be to proceed, he was detained at the town of Amol by the courtesy of Timour Meerza, son of the prince of Saree, and a remarkably handsome youth of about sixteen. Report spoke highly of the virtues and talents of this fine young man, but it is painful to recollect how little these can avail in the present state of Persia. The death of the present Shah would be the signal for a fierce and desperate struggle, that would sweep from the earth every vestige of claim in rivalry of him who might be lord of the ascendant in the royal house. The high qualities of this prince make him but the more dangerous; and his only resource against destruction will be, either successful resistance or voluntary exile.

On the 19th of May, the party crossed with difficulty and some hazard, the river Suffeedrood; and after a day's laborious march of twenty-eight miles, entered Resht, the capital of Gheelan. Mr. Fraser had scarcely settled himself in the apartments assigned him, before he was surprised by the appearance of a a singular visitor. A young man, in a rich scarlet dress, entered the room, seated himself with the utmost familiarity, and began a series of flippant inquiries in a tone, of which Mr. F. was about to resent the impertinence, when, at once changing language and manner, his visitor addressed

him in excellent English, announcing himself as Meerza Mahomed Reza, one of the young Persians who were, sometime since, resident in England for the purpose of making themselves acquainted with European science. He was in the employ of Abbas Meerza, by whom he had been sent to Gheelan in the capacity of engineer; but, however important his services might be to his country, they had hitherto been extremely unprofitable to himself, inasmuch as he had been most unmercifully plundered, both by the prince who held the government of the province, and by the influential chieftains about his person.

The government of Gheelan was at this time in the hands of one of the King's sons, who had been summoned to court, that he might defend himself against serious charges of maladministration; and during his absence, the affairs of the province were administered by his brother, Alee Reza Meerza, a youth of sixteen. Both these princes were remarkable for haughtiness and rapacity, but the younger seems to have been by far the more insolent and shameless of the two. It was especially unfortunate for Mr. Fraser, that he should be just at this time placed in the power of so arbitrary and obstinate a personage, since he was compelled by the fierceness of this self willed prince, to remain for a most inconvenient length of time at Resht, as a prisoner at large. The blundering gossip of a young man who left Resht on a visit to Tehran, just after Mr. F.'s arrival, had metamorphosed the scientific traveller into a political agent, with the title and honour of a Russian ambassador. This caused a strange commotion at court The Shah, as soon as the news reached him, sent for his son, the impeached governor, and rebuked him for want of information; the prince sent off an express to his brother reproaching him for negligence; and the latter could devise no better method of making all clear and satisfactory, than the detention of Mr. Fraser until the return of the elder prince from court. Remonstrance and menace were equally in vain; the young tyrant had settled his determination, and it was impossible to move him from his resolve. Independently of the specific inconveniences occasioned by this arrest, there were considerations which led to more serious apprehensions concerning its real object. It was well known that the Shah was jealous in the extreme of any attempt to explore Khorasan or any of the provinces east of Irak. The murder of Mr. Brown, perpetrated by the orders of that monarch, at no great distance from the place where Mr. F. was detained, and the death of certain French officers who were said to have fallen victims to the same policy, were rather unpleasant precedents;

and a number of awkward circumstances combined with these coincidencies to inspire Mr. Fraser with a very natural apprehension that he was in danger of paying a heavy penalty for the indulgence of his curiosity. He had traversed Khorasan; he had ascertained the weakness of the Persian frontier in that direction; and the *contretemps* which stayed his steps just as he was on the point of joining his countrymen at Tabreez, had very much the aspect of a late-formed resolution at court, to prevent him from making any report of the results of his inspection. In this dilemma, the *detenu* determined on an attempt to escape, and, after a number of ineffective demonstrations, succeeded in leaving the city with his Persian servant Seyed Allee. His adventures in this perilous enterprise, alarming as they were at the time, have furnished him with materials for two or three interesting chapters, besides introducing him to a tribe with which he could hardly have made acquaintance on any other terms. After surmounting formidable and almost incessant difficulties, in the shape of bogs, swamps, jungles, mountains, and torrents, to say nothing of the suspicions excited by their appearance, the fugitives passed the frontier of Gheelan, and halted for the night at the village of Dees, in the province of Azerbijan.

'I had not been an hour asleep, when a loud noise awakened me with a start, and I heard the feet of many people climbing to the roof of the house where we were, and calling out, "Where are they? Where are they? let us see them immediately." Before we had well opened our eyes, our miserable bed was surrounded by a number of armed men, who began to rouse us very roughly. Seyed Allee was the first to sit up, and ask, "What is the matter?" "Nothing with you," replied a rough voice, "but let us see this one." I rose then, and he instantly exclaimed, "Yes, yes, this is the man; this is the Russian prisoner who has escaped." It was no longer difficult to perceive that we were pursued and overtaken; and all that could now be done was, to try, if possible, to interest the chief of the village in our cause, and endeavour to gain his protection. There was great confusion, and much interrogation and reply passed to no purpose; but the chief of the party, a stout gruff-looking man, armed to the teeth, declared that I must instantly go with him. "Whither?" demanded I. "To Mahomed Khan Talish," said he, "who has sent to seize you on the part of Mahomed Reza Meerza, "governor of Resht." '

An appeal to the Ket Khodah or head man of the village, though supported by the production of authenticated papers, was in vain; the prisoners were consigned to the Talish highlanders, a rude ferocious race, bound by no laws but those of force and violence.

'I will not deny,' writes Mr. Fraser, 'that my heart sunk within me as I left the lighted chamber, to face the dark cold night, under such inauspicious guidance; or that the retiring footsteps of the Ketkhodah and his party, heartless as they were, fell on my ear like those of my last departing friends in this world. The Ketkhodah had scarcely left us, than the soldiers, seizing Seyed Allee and myself, stript off our sashes, and bound our arms with them, tightly above our elbows. "What is the meaning of this?" said I to to the chief, who was mounting his horse close by; "Where is the horse you promised me? I am in no state to travel without him." A loud laugh was the unfeeling answer. "A horse forsooth! Oh! Yes, you shall have a horse, no doubt! Come, there is one worth a hundred tomauns down by the river side; come and mount him." And in this way, they pulled me savagely onwards. I now saw that the moderation with which we had been hitherto treated, had been only assumed to get us quietly out of the house, and I prepared myself as well as I could for the worst usage. It came soon enough; my shoes were slipshod, and I was not even permitted to put them to rights, when I was dragged forward, and, on attempting to resist, was saluted by several sound blows across the shoulders. The chief was not far off, and I appealed to him, but he, feigning not to hear me, cantered forwards out of call. Meanwhile, the men who had Seyed Allee in charge went on before, so that we were entirely separated; and I was left alone with two completely armed, strong, truculent-looking fellows in a wild pass, and in as dark a night as I ever beheld.'

Exhausted by three days constant travelling, without a single night's rest, his feet blistered, and his arms bound, Mr. Fraser was urged forward by blows and menaces, until, having forded a river with much difficulty, they reached a desert of sand-hills, where he very naturally concluded that they meant to complete their work by putting him to death. It would, indeed, even to a less interested individual, have appeared in the same gloomy point of view. Why were these remorseless ruffians employed instead of the regular police? The fate of Brown rushed again upon his recollection, and he concluded that he had been brought to this remote spot, that the deed might be acted where darkness and the desert secured against detection. Nor were these apprehensions diminished when his guards suddenly halted, and with savage laughter began to rend his clothes in search of plunder. They silenced his remonstrances with blows on the face and mouth, uttering the direst menaces.

'Their rage seemed to increase as they spoke, and at last they pulled me so rudely by the sash which bound my arms, that I fell on the ground; when one of them, drawing his Gheelanee knife, exclaimed with an oath, that kill me he would; that he would cut my head off and leave it to the birds. At this moment I fully expected

death; my thoughts glanced rapidly homewards, and to all I had left, and then, with something of a shudder, to the great change before me, and the awful presence I was about to enter; such, however, was the powerful excitement of my mind at the time, that the horror I felt was in fact, much less than, in reflecting upon it since, I could have thought possible. A short prayer was on my lips, and I believe I closed my eyes, but I could not and did not attempt resistance.'

The savage, however, felt that he was responsible to his master for the life of his prisoner, and sheathed his dagger, indemnifying himself for his reluctant forbearance by a shower of blows. Abuse and execrations accompanied this gratuitous barbarity, intermingled with intimations of what might be expected in the way of torture, from Mahomed Khan. Morning at length dawned, and those in advance having halted, the party joined, and the presence of the chief seemed to impose some restraint upon his followers. The shawls were loosened, the prisoners were allowed to wash and to arrange their dress, and they reached, without much additional suffering, the village of Gheeleewan. Here the Ketkhodah interfered in favour of the prisoners; they were committed to the care of less ferocious or better tutored guards, and at length reached the residence of Mahomed Khan.

'Presently we were brought into the great man's presence. He turned round to look at us, and uttered some abusive expression; upon which signal our guards, in a moment drawing our bands tighter, began to belabour us both with short thick sticks, in a way which made me think they meant to beat us to death. Seyed Allee, losing courage, began to roar aloud, and swear that he was not in fault; and I cried out loudly, "Khan! Khan! spare that unfortunate; look at these papers which I have here to show you, and afterwards do with us what you think fit." On this they stopt: and the Khan slowly muttered, "Ah wretch! what papers can you have, that should induce me to spare either him or you? Bring them along with me."

'With that he then rose and walked to another hut, to which we, still bound, were also taken. Here we found one of the prince's gholaums who had been sent in chase of us, and had brought the order which had induced the Talish mountaineers to use such diligence in pursuit of us. "Ah! my friend," cried the Khan, addressing him, "here they are; here, we have brought them all the way from Dees, in the country of Abbas Meerza; what think you of that? Who but the Talish could have done this? and who, even among them, but my brave fellows, who could have taken them from the very gates of Tabreez? Well, if this be not worth a khelut to me, you will do me little justice." "Barick illah! Barick illah!" cried the gholaum: "by the head of the shahzadeh, by the head of the king, you have done well, you have done wonders! Can it be? Are they here? By my own head, and by yours, I swear that the shahzadeh shall know of your merits." And thus they went (on) for several minutes, mutually

attering compliments, oaths, and protestations; the mountain-chief magnifying the importance and difficulty of his achievement, the other swearing the prince should know of and appreciate the khan's merits. At last, turning to me, he exclaimed, "Tell me, unhappy wretch, what tempted you to this deed? How could you dream of such an act, and how did you do it? You must have had guides, and not only that, but wings." "Khan," replied I, "I am an English gentleman, who have been long travelling in Persia, through the whole of which I have met with favour and protection until I came to Gheelan. I have business with the English ambassador at Tabreez, to which city I was hastening some time ago, after having procured from Allee Reza Meerza the passport which I now tender you. I was afterwards uselessly and unjustly detained by him at Resht, when I thought proper to make my escape, as you have seen. This is the truth, and these papers will prove it."

'The khan took the papers and handed them to a meerza, the tutor of his two sons, who were all in the hut along with the gholaum. The meerza declared their import, which agreeing with my story, the khan could not pretend ignorance any longer of my real character, but, gradually relaxing his severity to a cheerful tone, began to praise my dexterity and boldness in effecting my escape.

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'I complained to the khan of the blows and ill-usage I had met with from his servants, but he took all this very lightly. "Oh!" said he, "they are thoughtless young fellows; they did not know who you were; you must forgive them for my sake." I replied that, prisoner as I was, and totally in his power, I could insist on nothing; that what I told him appeared to concern his own honour more than mine; if he did not think that affected by consenting to such ill-usage to a person in some degree under his protection, I would say no more.'

Remonstrance on the subject of the robbery was equally useless, and we admire the boldness, rather than the discretion, that ventured to threaten this thorough-bred brigand with an appeal to the court of Tehran. He even contrived, with some dexterity, to effect a petty but vexatious depredation on his own proper account. Mr. Fraser's sketch-book, with drawings of costume, portraits, and studies of different kinds, had come under his notice, and attracted his attention. He asked for it as a gift; it was, of course, refused. He then *begged* permission to exhibit it to his wife, and 'managed to tear out about 'a dozen leaves, containing the most highly-finished and valu-'able figures.' This 'irreparable loss' was not detected till some time afterwards. Notwithstanding their previous fatigue, ill-usage, and want of rest, Mr. F. and his servant were again hurried off after a hasty refreshment, and compelled, with all their bruises, to push forward towards Resht. At the village where they halted, their reception was hospitable, and they

learned for the first time the full extent of the danger they had incurred. The tribe of Kiskar Talish, of which Mahomed Khan was chief, had long been infamous for reckless cruelty. Both the Ketkhodah of the village and the gholaums assured Mr. Fraser, that his escape with life was an extraordinary instance of good-fortune; and that it was to be attributed only to the fact, that he had taken with him nothing of value. Had the prize been worth securing, he would have been effectually disposed of, on the principle that dead men tell no tales.

Mr. Fraser's main anxiety was concerning his servant, Seyed Allee, and for some time there was every reason to believe, that either mutilation or death would have been the penalty of his compliance with his master's schemes. All, however, terminated well. When Mr. F. returned to Resht, nearly the first information that he received, assured him of his freedom; his property was restored, the Talish were compelled to give up their plunder, indemnification was granted him for his additional expenses, and his servant was forgiven. He had gracious audience of the higher powers, and prepared to take his final leave of the province of Gheelan. Previously to his departure, a circumstance occurred, which seems to have put him rather unnecessarily out of humour. His semi-English friend, Meerza Reza, applied to him for the *loan* of ten tomauns, pleading the abject poverty to which he had been reduced by the merciless depredations of those in power, and assuring him of repayment at Tabreez. Now Mr. Fraser had—and this was perfectly well known to Meerza Reza—been run hard in his pecuniary resources, and was not altogether in a condition to spare a sum that cut deep into his remaining fund. On the other hand, the Persian had been very useful to Mr. Fraser, and was fairly entitled to something in the way of remuneration, since he was poor, and could not afford to render services for nothing. On the whole, we could have wished that Mr. F. had anticipated the application, and that Meerza Reza had not changed an affair of necessity into a swindling transaction, by affecting to give an order for the amount on his brother at Tabreez. As might have been expected, the paper proved worthless. For the rest, the meerza was an accomplished man; he read with discriminating admiration, the Paradise Lost and Pope's translation of the Iliad, studied Vince's Astronomy, and made judicious pencil notes in the margin of Lalla Rookh.

Mr. Fraser reached Tabreez, *via* Ardebeel, on the 12th of July, and no time was lost in laying a statement of all the circumstances connected with his detention before the Caimookan, or chief minister of Abbas Meerza.

'A day or two afterwards,' says Mr. F., 'I accompanied Captain Willock and some other English gentlemen to dine with the caimoo-kan, and that nobleman questioned me very minutely regarding all the circumstances of my detention. He dwelt particularly upon my attempt at escaping, my re-capture, and its consequences; but it was apparent to all, that though he affected to be greatly shocked at the treatment which I had experienced, and swore at and abused those who had inflicted it, the old gentleman seemed to feel something of a malicious pleasure, in bringing to notice the awkward and humiliating predicament in which I must have stood. He made me repeat, again and again, all that had happened at the moment of my recapture, as well as when I was brought before the Talish chief Mahomed Khan; and insisted on my describing my journey back to Resht, riding double with my servant, on the pack-horses that were pressed for us. "Wullah!" exclaimed he; "and did they really beat you? What, beat you hard? Poor fellow! what wretches! And they tied your hands too? Ahi, ahi! unfortunate and unhappy! you have truly suffered greatly. And the gholaums would only give one horse between you both? and they, forsooth, rode yours all the way? and your feet were sadly bruised? By the head of the shah, they deserve to be punished." With that he laughed heartily, and it soon became clear enough, that whatever sympathy or indignation he might profess, no hearty support was to be expected from him, and that he rather, on the whole, enjoyed the scrape I had got into.'

The Caimookan was an extraordinary man. He commenced his career in the service of an unsuccessful claimant of the Persian crown, but had since risen in the favour of the reigning family. The heir apparent, Abbas Meerza, gave him his unlimited confidence, and he is described as an able and patriotic minister. For some time previously to Mr. Fraser's visit, this governor had spent much of his time in retirement; and for this a singular motive was assigned.

'The well known zealous missionary, the Rev. Mr. Martyn, when he resided in Persia, was accustomed to converse with the moollahs and doctors of the law, on points regarding the Christian and Mahomedan faiths; and the acuteness of his reasoning, combined with the perfect knowledge he possessed of Persian and Arabic, often confounded the most learned advocates of the Koran. When this gentleman quitted Tabreez, he left, in the hands of the moollahs, a treatise written in Persian, and containing a summary of the arguments he had used in conversation against the Mahomedan religion, requesting them to answer it if they could. There were many meetings and much consultation among the learned, but they could come to no satisfactory conclusion. The caimookan sent a copy of the treatise to some moollahs of equal repute for learning and orthodoxy, at Kerbela; but, after two or three years, it was returned without any reply that satisfied even themselves. He then resolved to take the cudgels up himself, and wrote much, but still without effect; and it

has been said, that this matter cost him more sleepless nights than all his state business.'

He was avowedly engaged in this bootless task, when Mr. Fraser reached Tabreez, but the master-piece of controversy was not destined to completion. He was attacked by the epidemic cholera, and the herculean remedies of the native doctors, cold water, ice, and verjuice, helped him forward to the grave.

The wild and mountainous region in which the river Tigris takes its rise, is tenanted by a race of Christians, said to be the descendants of that portion of the population which, occupying the country under the Greek emperors, retired before the desolation of Mahomedan invasion, and took refuge among those natural fastnesses. They are remarkable for ferocity, and, holding the Nestorian creed, feel even more satisfaction in putting a Romanist to death, than in martyrising a Mahomedan. They consist of four tribes, maintain their independence, and are under the government of an hereditary chief priest, patriarch, and warrior, who is forbidden, by his sacerdotal character, to marry.

In August 1822, Mr. Fraser left Tabreez, and returned, by way of Tefflis, Odessa, and Vienna, to England.

Art. VI. 1. *Woodstock;* or, the Cavalier. A Tale of the Year Sixteen Hundred and Fifty-one. By the Author of Waverley. In 3 vols. 12mo. pp 1033 Edinburgh, 1826.

2. *The Hearts of Steel*, an Irish Historical Tale of the last Century. In 3 vols. 12mo. pp. 994. London, 1825.

AN amusing article might be written on the vicissitudes of romance-writing, including the fashions, imitations, and plagiaries which have distinguished the history of this popular genus of composition. The last hundred and fifty years have witnessed some striking changes in this respect; and more than one of the species that have started up into conspicuous growth within that period, seem to have taken a permanent place in the *hortus siccus* of this very pleasant, but very unprofitable department of literature. Defoe, Swift, Fielding, Hamilton, le Sage, during the earlier section of this period, employed powers of a superior order in these vagaries of imagination. Richardson came later, and was followed by the operatives of the rural streets of Grub and Leadenhall. Miss Burney, Mrs. Radcliffe, and two or three other clever writers, kept attention awake in our younger days; but, in a general way, the market was miserably supplied, and matters seemed to

be getting worse and worse, when Waverley appeared. This admirable production gave a new impulse to the old stagers, and called out a whole army of new story-tellers, some of whom seem to have secured a permanent seat by the fire-side. Among the writers of this school, the Author of Brambletye House is by far the best. In knowledge of character and costume, he is but little below his master, though he comes far short of him in vigour, richness, and, of course, originality. We took peculiar pleasure in his narrative, when we found him calling up and causing to pass before us, some of our old favourites; and when he introduced us to Izaak Walton on the banks of the Lea, though we missed the inimitable charm of the honest angler's frank garrulity, we felt every disposition to cavil completely quelled. In one particular, he has succeeded, where the very superiority of his master would have disqualified for success. The heartless and unintellectual buffoonery of the court of Charles II. is represented to the life. The elaborate attempts at raising a joke, the cordial reception given to the emptiest and most barren jests, the license given to frolics too absurd for a schoolboy's mirth; all this is given with excellent tact, and here, we think, the higher genius would have failed.

The Hearts of Steel is a marked but not, we think, a happy imitation of the same master. The writer is, evidently, a man of talent, but he is not, on the whole, expert in the management of fictitious narrative and dialogue. He is forced and unnatural, and produces effect by violence, rather than by dexterity. He has a half-hanged hero and a half-ravished heroine; and the scenes in which they are represented as in the power of Forsythe, independently of a very unpleasant tinge of grossness, are worked up in the worst possible style of the vulgar horrific, and would have prodigious *éclat* in a new getting up of Three-fingered Jack. This novel is described in the preface, as one of a series intended to delineate 'the character, objects, 'and proceedings of each of the principal insurrectionary con-'federacies that have, for the last two hundred and fifty years, 'afflicted Ireland.' The 'Hearts of Steel' was the designation of 'a daring association,' formed in Ulster, during the earlier part of the late reign, for the purpose of resisting the attempts then making to introduce the oppressive system that has proved so injurious to the other provinces of Ireland. We could have wished that a different form had been chosen for the communication of the facts which the Writer has collected in illustration of the insurrectionary history of Ireland; since we are persuaded that they would have appeared to much greater advantage in the simple garb of truth, than in the ill-adjusted drapery of

fiction. The following statement, though not so exclusively original as the Author seems to think, is important.

'The scenes of the history now submitted to the public, are, like those of "O'Halloran," chiefly laid in the North of Ireland; but the transactions it narrates, are of a date thirty years anterior to those embraced by that work. The majority of the actors in both works belonged to the population of Ulster; the lower and middle classes of whom speak a dialect very similar to that spoken by the Scotch Lowlanders, from whom they are mostly descended. The more perceptible shades of difference between these dialects, consist in the tone and turn of the expression, and the structure of sentences, rather than in the pronunciation of the words, although in this there is also a frequent dissimilarity.

'This is a fact relative to the language of nearly two millions of the people of Ireland, which seems scarcely to be known in other countries. Indeed, the degree of ignorance which Irishmen find to exist abroad, in relation to the character and condition of their country and its inhabitants, often surprises them, and, to such as have never travelled from their native island, is scarcely credible. It would seem as if no other idea could be entertained of an Irishman, than that of a rash, superstitious, although sometimes shrewd ignoramus, who can neither speak without making a bull, nor act without making a blunder. It is imagined that the Irish are all Papists and bog-trotters. It is forgot, or rather in most instances it is not known, that in the province of Ulster alone, nearly two millions of people, at least one-fourth of the population of the whole Island, are neither the one nor the other.

'The characteristics of the immense population of Ulster seem, indeed, by some strange oversight, never to be taken into account by either orators, historians, or travellers, when speaking of Irishmen. The world is scarcely ever informed, that an industrious, prosperous, and intelligent race of men, equal in number to the whole population of Scotland, inhabit the Northern province of Ireland, who possess scarcely a single trait of character resembling that compound of turbulence, rudeness, ignorance, superstition, servility, and awkwardness, which, in the conception of foreigners, constitutes the half-civilized being called an Irishman.' *Preface*, pp. vi.—viii.

'Woodstock,' although not equal to the more successful efforts of its gifted Author, is an interesting production, founded on the supposed remains of Rosamond's Labyrinth, and on their equally suppositious application to the purposes of a shrewd machinator.

'It is highly probable that a singular piece of phantasmagoria, which was certainly played off upon the commissioners of the Long Parliament, who were sent down to dispark and destroy Woodstock, after the death of Charles I., was conducted by means of the secret passages and recesses in the ancient Labyrinth of Rosamond, around which successive monarchs had erected a Hunting-seat or Lodge.

'There is a curious account of the disturbance given to those Honourable Commissioners, inserted by Doctor Plot in his Natural History of Oxfordshire. But, as I have not the book at hand, I can only allude to the work of the celebrated Glanville upon Witches, who has extracted it as a highly accredited narrative of supernatural dealings. The beds of the Commissioners, and their servants, were hoisted up till they were almost inverted, and then let down again so suddenly, as to menace them with broken bones. Unusual and horrible noises disturbed those sacrilegious intromitters with royal property. The devil, on one occasion, brought them a warming-pan; on another, pelted them with stones and horses bones. Tubs of water were emptied on them in their sleep; and so many other pranks of the same nature played at their expense, that they broke up housekeeping, and left their intended spoliation only half completed. The good sense of Dr. Plot suspected, that these feats were wrought by conspiracy and confederation, which Glanville of course endeavours to refute with all his might; for it could scarce be expected, that he who believed in so convenient a solution as that of supernatural agency, would consent to relinquish the service of a key which will answer any lock, however intricate. Nevertheless, it was afterwards discovered, that Dr. Plot was perfectly right; and that the only demon who wrought all these marvels, was a disguised royalist—a fellow called Trusty Joe, or some such name, formerly in the service of the Keeper of the Park, but who engaged in that of the Commissioners, on purpose to subject them to his persecution.'

The principal characters are taken from among the leading men of that eventful time. Cromwell and Charles II., the latter under the disguise of a Scots page, figure conspicuously in the scene, and are portrayed with the Author's accustomed force. The selfish libertinism of the prince is fairly enough exhibited, and his amiable qualities are made the most of, with an allowable partiality. The Protector is brought forward with much skill, and his humanity, intrepidity, and decision are displayed without reserve, though in other respects we can trace somewhat of a disposition to shew him off in a ridiculous point of view. The first interview between Oliver and Wildrake is vigorously sketched, and we should have transcribed part of it, had we not determined to make no extract from volumes which are likely to pass through the hands of so many of our readers. The subordinate characters are well managed, but, in some instances, such as those of Desborough and Harrison, the writer has indulged himself in caricature. The debauched cavalier is an admirable sketch, in which may be traced somewhat of a similar propensity. The old royalist is, we think, rather a failure; and the presbyterian hero, though, on the whole, a spirited delineation, too frequently prefers expediency to principle. The scene in which he recognises the monarch in the person of Louis Kerneguy, is excellent.

Art. VII. 1. *A Revision and Explanation of Geographical and Hydrographical Terms.* With Descriptions of Winds, Storms, Clouds, Changes which take place in the Atmosphere, &c. By John Evans, Lieut. R. N. 12mo. pp. 179. Price 6s. Bristol, 1824.

2. *A Sketch of Ancient Geography.* By a Lady. 12mo. pp. 166. London, 1826.

3. *A Concise View of Ancient Geography.* By W. H. Bond. Maps. 12mo. pp. 68. Price 4s. 6d. London. 1826.

WE have put these small volumes together, for the purpose of saying briefly of the second and third, that they will be found serviceable in the business of education. The second is the more comprehensive: the third is designed as an introduction to Dr. Butler's well known work on the same subject.

Mr. Evans's is a more original production: it must have cost him much pains, and requires that we dismiss it with somewhat more of ceremony, than the preceding useful but mechanical compilations. The frequent occurrence and uncertain application of hydrographical terms, is at times a matter of annoyance to those who, like ourselves, have only a landsman's knowledge of nautical affairs; and we strongly recommend this very excellent manual as a sufficient and interesting guide. We shall support our opinion by an extract or two.

'ROCKS.

'Roc. Roche. *French.* Rocca. *Italian.* Johnson.

'Are insulated masses of stone rising above the surface of the ocean.

'They are very dangerous to vessels when but a few feet above the sea, and more so when even with its surface at a distance from land.

'Sunken Rocks are those which lie beneath the surface of the sea, and are still more to be dreaded by seamen than either of the others, as there is, frequently, nothing to indicate their presence.

'The charts in general use are studded with doubtful rocks, shoals and islands, said to have been discovered by various mariners, which have the term *Vigie** applied to many of them.

'These undetermined dangers, whether they have existence or not, keep the minds of navigators ever on the alert, and, on this account, perhaps, their supposed sites on the chart may be useful. But although we might suppose that the vessels of Maritime Europe have navigated sufficiently every part of the Atlantic, so as to have left no portion of it unknown, yet we find the same caution now

* A French word, signifying the *watch* (at sea) corresponding with our "look out."

thought requisite, which was practised by the early Dutch and Spanish navigators; to whose reports, perhaps, we may correctly attribute most of these doubtful dangers.

'That many of these spots have existence, seems very probable; and, perhaps, it would be imprudent to be incredulous upon so nice a point, as it is better to undergo a little trouble in using due precaution on approaching their supposed situations, than to run the hazard of encountering peril from a careless disregard of them.

'To shew the propriety of such conduct, we may adduce the circumstance respecting the authentication of the existence of the Esquirques in the Mediterranean, which, for a long time were considered doubtful, yet, at last proved fatal to his Majesty's ship, Athenienne, 64, her excellent captain, and the greater part of the officers and crew, in the year 1806.

'We have been informed that Captain Rainsford had doubted the existence of these rocks, from the circumstance of having cruised near the supposed position, some time previous, when commanding a brig of war, without having seen any thing that indicated such to be there. When his ship struck on them, he was examining the chart, and pointing out to his master and an officer of the army, their supposed position, observing that, if they had existence, the ship must then be close to them.

'The Esquirques were determined by the survey of Captain Durban, R.N. to be in latitude 37° 47' N. and longitude 10° 46' 30" E. They are now found to consist of two reefs of very large rocks, bearing strong marks of being volcanic productions; and lying two miles north and south of each other.

'As the subject is one of great interest, we shall further enlarge upon it by the addition of some instances of the fortuitous discovery of other marine dangers of the same description.

'In the Crooked-Island passage, which had been the common route of our homeward-bound Jamaica fleets for many years, an isolated rock was discovered in 1807, by the Chesterfield Packet having accidentally struck upon it, when under the convoy of the Bellona Government Schooner, commanded by the late Mr. Edgecombe.

'His Majesty's ship, Medusa, Captain Sir John Gore, struck upon a rock situated in the sea near Gibraltar, but which had been long considered doubtful: a similar circumstance to that related of Captain Rainsford, is told, on this occasion, of Sir John Gore. He was standing on the gang-way when his ship struck, and had just before observed to Mr. Smith, the master, that, if the Rock existed in the spot indicated by the chart, they could not be far from it.'

pp. 59—61.

From the second division, we shall extract a part of the article 'Hurricane.' After having given some curious calculations, made on this subject by Sir Home Popham, Mr. Evans relates from MS. authorities, the following details.

'The Hurricane experienced by H. M. S. Centaur, Captain H. Whitby, was in latitude 26° 17' N. and in longitude 57° 42' W. the

island of Barbadoes bearing S. 8° W. distant 262 leagues: wind from E. N. E. to S. S. W. 29th July, 1805.

'"On the 27th and 28th, the wind was variable: on the first of those days squally, on the latter moderate and cloudy. At six P.M. on the 29th, the breeze freshened, and gradually increased to a Hurricane, which lasted until day-light of the 30th; during which time the ship was in a most perilous situation, having lost her main and mizen masts, fore-top-mast, &c., and making eight feet water an hour. It is impossible for language to describe the force with which the wind blew, the high and breaking seas that washed over the ship, or the gloomy and awful state of the weather on this occasion: the most ingenious effort of the pencil, and the most forcible language of description, must alike fall very far short of conveying to the mind an adequate idea of this storm. The ship was saved, under Providence, by the physical strength of the fine company of marines that were on board, by the superior skill of the captain, and the exertions of the other officers and men. The wind ultimately settled in the S. W. quarter, and the ship was towed in her shattered condition to Halifax, Nova Scotia, by H. M. S. Eagle, Captain Colby."

'The Hurricane in which the Dædalus, Lark, and Moselle suffered, was in the vicinity of the Mona Passage, between Porto Rico and St. Domingo.

'"On the 3d August 1809, Cape Roxo bearing E. by N. three leagues, it was first felt by the Dædalus. The wind on the 2d was variable and fresh from N. E. ½ N. to E. N. E and east, and the atmosphere hazy. At half-past eight P.M. on the 2d, the gale commenced with very dark and gloomy weather, and bright flashes of lightning in the S. E. quarter, without thunder: at nine, it had increased to a heavy gale, with a very high sea: after midnight, the squalls of wind were tremendous, accompanied with rain and lightning, still without thunder. The bow-sprit, fore-mast, main, and mizen top-masts having gone over the side, several fruitless attempts were made to wear the ship, when at last, most fortunately falling broad off, she was, by skilful management, kept before the wind and sea, a short time only before the former shifted to the S. E. by S. quarter, and thus she was saved from a lea-shore full of banks and shallows. At noon of the 3d, the latitude was 17° 31' N. and longitude 68° 33' W. Altavella, on the south side of St. Domingo, bearing west, 170 miles. The ship must inevitably have been lost, if the wind had shifted on the evening of the 2d to the S. or S. W. as was expected and dreaded, having sounded in six fathoms water off Cape Roxo the afternoon of that day. The Lark, less fortunate than the Dœdalus, foundered with her excellent captain (R. Nicholas), officers and crew, except two, who were saved in an extraordinary manner by being picked up at night by the Moselle." *M.S. Journal.*

'It may be observed, as the opinion of experienced seamen in these seas, that lightning unaccompanied with thunder is a sure indication that a gale of wind will increase to a Hurricane; on the contrary, if thunder follows the lightning, the gale may be expected to break.

'The most southern Hurricane experienced in the Caribbean Sea, was in the vicinity of Santa Martha, but it was considerably less violent than those which happen further to the north, among the islands.' pp. 116—118.

The graphical illustrations are numerous, distinct, and as well executed, perhaps, as the nature of the work requires.

Art. VIII. 1. *A few Thoughts on the Abolition of Colonial Slavery.* By Thomas Chalmers, D.D. Professor of Moral Philosophy in the University of St. Andrews. 8vo. pp. 16. Price 6d. Glasgow, 1826.

2. *On Cruelty to Animals:* a Sermon, preached in Edinburgh on the 5th of March, 1826. By Thomas Chalmers, D.D. &c. 8vo. pp. 40. Price 1s. 6d. Glasgow, 1826.

'IT is much to be regretted,' Dr. Chalmers says, 'that the 'abolitionists and the planters have hitherto stood at such 'an impracticable distance from each other; and more espe- 'cially, that a whole class of men, comprising in it many hu- 'mane and accomplished individuals, should have had such an 'indiscriminate stigma affixed to them by the most intemperate 'advocates of the cause.'

That, among the West India *proprietors*, resident and non-resident, there are many humane and accomplished individuals, many who regret the existence of slavery, and are anxious, by all the means in their power, to meliorate its evils,—it would be most unjust to deny. But whose fault is it, that they and the abolitionists have seemed to be at variance? It is impossible that such humane and accomplished persons could be ignorant, that the abolitionists comprise prelates and noblemen, statesmen and patriots, whose motives in the part they have taken are unimpeachable, and against whom the charge of enthusiasm cannot lie. They cannot have shut their eyes to the fact, that the preponderance of talent and of moral worth, as well as the strong current of national feeling, has been on the side of the abolitionists. They could not mistake for a clamour, the reiterated and solemn decision of the British legislature. It must have been very annoying and painful, then, to these humane and accomplished persons, to find the West India party with which they were identified, taxing their opponents with fanaticism, cant, malignity, falsehood, hypocrisy. Respecting, as they could not fail to do, the motives of the philanthropists, and honouring their zeal, even if they differed from them in judgement, they must have been greatly concerned to find their colleagues and agents assailing the

characters of such men as Mr. Wilberforce, Sir Samuel Romilly, Mr. Buxton, and Mr. Brougham with vulgar and malignant abuse as enthusiasts and drivellers.

Yet, these humane and accomplished individuals have, year after year, been compelled to listen to the abuse poured on the abolitionists by their own friends; and by their silence, they have seemed to accord in sentiment, though not in spirit and temper, with the more loud-mouthed abettors of the West India system. To a certain extent, they have probably been deceived and carried away by the bold representations of the slavery party. If not deceived, they have been neutralized. What has been worse, *their* humanity has been made a shield and cover for the inhumanity of others; *their* respectability of character has been pleaded in defence or extenuation of a system of cruelty and wickedness which they were not willing parties in upholding; and thus, an 'indiscriminate stigma' has been affixed to these estimable individuals, because they have seemed to stand at an 'impracticable' and haughty distance from the men who had enlisted in this most holy cause.

We agree with Dr. Chalmers; this *is* greatly to be regretted, —although we do not perceive that it supplies any proof of intemperance in the advocates of the cause. If men of humanity tacitly uphold that which is inhuman, if accomplished men are unfortunately associated in a bad cause with men of a character opposite to their own,—they must submit to have their public conduct so far stigmatised. When we speak of the abettors of Popery, we must of necessity speak of a class comprising many accomplished and pious individuals;—but, wherever the stigma may fall, the system deserves no quarter. And when we speak of slavery, it must be in the same way.

Dr. Chalmers has gone to the opposite extreme,—the most amiable one, we admit; only that, in attempting to wipe away the stigma from the whole class, because it comprises many humane and accomplished individuals, he inadvertently casts an imputation on another larger class, whose humanity is at least somewhat more apparent than that of their opponents.

'On the part of the Abolitionists, there is a frequent appeal to the abstract and original principles of the question. But on the part of the proprietors, it may be asked, Who ought to be at the expense of reforming the mischief that has arisen from the violation of these principles?—whether the traders who have hitherto acted under the sanction and the shelter of existing laws, or the government that framed these laws?—whether the party that have been lured into a commerce which they found to be tolerated and protected by the state, or the party that, by this very toleration, may be said to have given their promise and their authority in its favour?—whether the

children who have been misled, or the parent who has misled them? —whether, in a word, the men who have been singled out for the execration of the public, or that same public, under whose observation, and by whose connivance, the property that they would now seize upon has been legalized, and its present possessors have made their sacrifices of time, and labour, and money to obtain it? It were a noble achievement, this conversion of slaves into freemen; and therefore the more important for its ultimate success, that in every step of its prosecution there should be an even-handed justice to all the parties concerned. More especially, would it serve to accredit the philanthropy that is now so widely and so warmly embarked upon this undertaking, did they who advocate its designs also bear their part in the expenses of them; and it would do much to allay the fermentation that now is among the West India planters, could they have any satisfying demonstration from Parliament, that, however intent on the emancipation of their slaves, it should be so devised and carried into effect as not to infringe on the present worth of their patrimony.'

Now it will be obvious, that this whole passage would have done quite as well, twenty years ago, as an apology for the abettors of the slave-*trade;* and when the Professor speaks of persons being '*lured* into a commerce which they found to be 'tolerated and protected by the state,' he uses language similar to what was then employed in arguing for the continuance of that accursed traffic. But the whole argument proceeds on a misapprehension—and therefore involves a misrepresentation—of the conduct of the abolitionists. It is not fair to represent them as 'singling out any men for the execration of the pub-'lic:' they have not done this. They have shewn no disposition to disregard the claims of an 'even-handed justice,' much less to '*seize*' upon legalised property. These are aspersions which they could not expect to have had cast upon them from the chair of moral philosophy at Aberdeen. Dr. Chalmers is sure—he vouches for it—that the West India planters would no longer oppose the disuse of the whip, the rejection of negro evidence, the introduction of marriage, the observance of the sabbath, the preaching of the missionaries, and the melioration of the moral condition of the slaves,—if they could be convinced that these most superfluous and Utopian innovations would not lessen the *present worth of their patrimony!!* These much injured, unjustly stigmatised, humane, and accomplished friends of Dr. Chalmers have no objection to emancipation itself,—provided that it do not affect the price of sugar, or provided that the abolitionists will 'take part in the expenses' of such unwise experiments.

But Dr. Chalmers has a plan—and we rejoice to say, that though he prefers his own project to the measures of either Lord

Bathurst or Mr. Buxton, he is still at heart a friend to emancipation.

'The following suggestion is the more valuable that it hath come from a gentleman who is himself a very extensive West India proprietor; and that, while it holds out a complete remuneration to the owners of slaves, promises the conveyance of them into a state of freedom with a speed and a safety that ought to satisfy the most sanguine abolitionist.

'The scheme may be expressed generally thus:—Let Government purchase from the West India proprietors, at a fair valuation, one day's labour in the week of all the slaves in their possession. This can be done by paying one-sixth of their whole price; after which, each slave hath at least one day every week, in which he is a free labourer, and might earn for himself. He of course becomes the absolute owner of what he thus earns; and let it be competent for him, when it has accumulated to a sufficient sum, therewith to purchase, at a certain regulated price, another free day in the week. Having thus two days to himself, he is able to accelerate his future purchases of freedom; and thus, as the fruit of his own industry and care, might he, in a very few years, work out his complete emancipation.'

We should be sorry to throw cold water on any scheme of so much 'theoretical beauty;' but it strikes us, that, till the repose of the seventh day be legally secured to the slaves, it would be quite inexpedient for Government to purchase for them another holiday. Till the slave's claims to the sabbath be recognised, it is not probable that his right to another day thus conferred upon him would be respected. Moreover, we could not forbear smiling at the simplicity with which the Professor sets it down, that the slave, in such a case, '*of course* becomes the absolute 'owner of what he thus earns.' Of course! Why, before Dr. Chalmers's beautiful theory could have its 'experimental 'soundness' established, the whole system of colonial legislation must be renovated or abolished.

As we are on the subject, we must beg leave to recommend to our readers, a very interesting series of tracts on Negro Slavery, (published, we believe, by the Anti-Slavery Society,) of which Nos. 13, 14 and 15 are now before us. It is not a little singular, that while one clergyman of the Church of England, the curate of Burton upon Trent, has recently undertaken the defence of West India Slavery, as consistent with the Gospel of Jesus Christ,—(taking, apparently, his religion from the Lord Chancellor, who says that he takes his from the bishops,) —another clergyman, the curate of Port-royal in Jamaica, and an eye-witness of the horrors he describes, has furnished one more unimpeachable testimony to the iniquities and dangers of the system. Mr. Bickell's volume, entitled "The West

Indies as they are," has not yet reached us; but we shall insert a few specimens as given in No. XIV. of the Tracts alluded to.

'"Slavery," he remarks, "is confessedly one of the greatest evils that ever was inflicted on the human race, and has been considered as the greatest curse by all nations, in all ages of the world." (p. 1.) "It was reserved for modern times, for men calling themselves Christians, and nations professing the religion of the meek and lowly Jesus, to carry this heaviest curse inflicted on the human race to its highest pitch." (p. 3.)—Of this system, some of the harsher and more cruel features may have been done away. "Still, however, much remains to be done, both in a physical and a religious point of view, before the Negroes can be said to approximate to even the lowest and worst paid poor of the British Islands." (p. 4.)—"The great body of the colonists, with very few exceptions, look upon the Negroes as beings every way inferior to the Whites; and this is one great cause of their ill treatment and being deprived of many little privileges which, I think, might with perfect safety be granted them." (p. 8.) "They look upon the Blacks (to be) as much beneath themselves, as the brutes are beneath the Negroes; they think them hardly capable of religious impressions, and almost insensible to punishment. This is one great reason of their depressed state and frequent rigorous treatment." (p. 197.) "These illiberal opinions," he adds, "I can positively assert, are adopted and held by a great part of the colonists of the present day."

'"Another of the evils of slavery is, that the slaves are so degraded and depressed in the eye of the law as not to be considered persons, but mere animals or chattels; so that they can be sold, not only at the will and pleasure of their masters or owners, to any other person, at any part of the island, but can be seized and sold for debt, by a writ of execution, and exposed for sale at a public auction to the best bidder. Many a bitter cry is heard when the marshal's deputies (dogs as they are emphatically called) are sent to hunt down and seize the victim or victims, and drive or drag them away to the workhouse or gaol, till the day of sale arrives, which is to deprive them of their little homes, the gardens they have cultivated, the acquaintances they have made, and all the little comforts which make even slavery, in some measure, tolerable. This hardship is much increased when slaves are married or have families, as the woman may be separated from her husband, or parents from their children; for here the tenderest ties of nature are broken in an instant, and the wife's, or mother's, or children's cries would not be in the least attended to, nor heeded, any more than the moans of so many (brute) animals."

'"The distress and terror among a gang of Negroes, when the marshal's deputy, with his dogs and other assistants, comes to levy in a large way, cannot be conceived by those who, happily for themselves, have never been spectators of such scenes, and can scarcely be described by those who have witnessed them. I was once on a coffee-mountain, on which were about seventy or eighty Negroes. The proprietor was much in debt, and was aware that one or two of

his largest creditors had for some time wished to make a levy on his slaves to pay themselves; but by keeping his gates locked, and the fences round the dwelling-house and Negro-houses in good repair, he had hitherto baffled the Argus-eyed deputy and his deputies. The night after I arrived on the property, however, I was awaked, about an hour before day-light, by a great noise, as of arms, with cries of women and children. In a few minutes a private servant came to my window, and informed me that it was the marshal's deputies making a levy on the Negroes, and that the noise proceeded from the clashing of weapons; for some of the slaves, he said, had stoutly resisted. I then alarmed my friend, and we determined to go out to see that no improper use was made of the tremendous power given to these Cerberuses. By the time we arrived at the Negro-houses, the resistance had ceased; for the Negroes being divided, had been overcome by the myrmidons of the law. One poor fellow, however, was being dragged along like a thief by a fierce and horrid looking Irishman, who had been one of M'Gregor's freebooters, and who, when we came near, grasped his victim more tightly, and brandished his broadsword over the poor creature with the grin and growl of a demon.

'"Many of the men escaped from the property; and some few others, with some women, secreted themselves among the coffee-trees, till the party had gone off with their prey. They secured, however, ten or twelve men, and many of the women and children, amounting in the whole to between thirty and forty, who were huddled together on the outside of the principal fence, and presented such a heart-rending scene as I never witnessed before, and should be very sorry ever to witness again. Some of the children had lost their mothers, and some of the mothers had been torn away from a part of their children; for some of the little urchins also escaped. One woman in particular, a housewoman, had six or seven children; two or three of them were seized, and the others escaped; but the youngest, an infant, had been caught, and she wept aloud and very bitterly for it, saying, that she must give herself up, if the child was not got back, for she could not live separated from it. There was many a bitter cry and sad lament among the women and children, for they loved their master, who was kind, and had excellent provision-grounds for them; but most of the men were dogged and sullen, and only wanted arms to obtain their freedom from the savage Whites and their associates, who now guarded them. As it was, two or three of the poor fellows were wounded; and I was assured by a free Brown man, who was looking after the property in the master's absence, that had the proprietor been there, there would have been sad work, and very likely murder; for it was an illegal levy, and the resistance would have been desperate under their master's eye and voice. They were tied together, or hand-cuffed, and driven off the same morning to Spanish-town gaol, a distance of twenty miles; but as they had been seized before sun-rise, and the fence had been also broken through, both of which are illegal, the owner obtained their enlargement shortly after, and they were allowed to go back to the spot they loved.

I might here remark, that the labour is much lighter on a coffee-mountain than on a sugar estate, and that the Negroes are not required to be up so much at night, to pick and cure coffee, as they are to make sugar; where, therefore, they have good provision-grounds, as they had on this mountain I have been speaking of, they are much more comfortable and less harassed than on a sugar-estate." '

The following will serve to illustrate the feasableness of Dr. Chalmers's plan.

' " All the field slaves are allowed by the law of the island, every other Saturday out of crop-time, and some extra days after crop, to make up the number of twenty-six days in the year, when they are to labour in their grounds to raise provisions for their subsistence. Crop-time means the time that the mill is at work for grinding canes to make sugar, and this generally lasts from Christmas to June or July; so that the slaves get only from fourteen to sixteen days in the year, besides a few extra days after crop, in which to work their grounds, and on many estates and plantations they get no extra days at all; so that these few days being wholly insufficient, the Sundays are intruded on; and the Sabbath, therefore, is with most a day of labour, instead of a day of rest.

' " This is certainly a hardship, and shews that the object of the planters is to obtain the greatest quantity of labour possible." '

' " The time of labour for the slaves, generally, is from sun-rising to sun-setting; viz. from five o'clock to seven, one half the year, and from six to six, or thereabout, the other half. They are generally summoned from their slumbers by the cracking of the driver's whip, about half an hour before day-light: which whip, as it is pretty long and heavy, makes the valleys resound and the welkin ring with its alarming sounds, and woe be to the hapless slave who does not lend a willing ear and speedy footsteps to its repeated calls." " If he be absent at roll-call, the judge, juror, and executioner, all stand by him in the shape of an inexorable driver, and, without any defence or leave of appeal, he is subjected to the lash. Nor will a trifling excuse serve the Black female:" " she makes the best of her way to take her place, her unequal share of the task, by the strong-armed and stout-made man, in the well dressed-up rank of the gang. Should she be too late, her sex and slender form, or gentler nature, will not avail; but as if devoid of feeling, she is laid down by force, and punished with many stripes on those parts which shall be nameless for me, but which in women, for decency's sake, ought never to be exposed. Surely nature is outraged at such devilish indelicacies."

' " I am aware that there is a law in Jamaica, imposing a fine on proprietors or overseers, for compelling the Negroes to do certain kinds of labour on the Sabbath; but it is notorious that this law is altogether a dead letter; and that with respect to their grounds, the Negroes not only go of their own accord to work there, as not having sufficient time allowed them otherwise, but, if they are found inattentive, it is a custom to send one of the book-keepers, on that holy

day, to see that all the slaves are at work, and to watch them a certain time that there may not be a want of food." '

' " The goodness of the Almighty, in ordaining every seventh day a day of rest from labour, was of the greatest consequence to man, even in a temporal point of view, as most of the human race are labourers. That Omniscient Eye which looks into futurity, and has weighed the hearts of all men in a balance, foresaw that when men multiplied upon the earth, the powerful would oppress the weak, and that the rich would require perpetual labour from the poor; that this fatigue of the body would weigh down the soul, and destroy or very much diminish the powers of the mind; he therefore, in his own time, commanded the Sabbath to be kept holy, that man, who is in part an immortal creature, might reverence and worship his Creator, learn the nature and value of his being, and with fear and trembling, but in humble reliance, prepare for that never-ending state of eternity for which he was at first destined.

' " By the Israelites, under the covenant of works, the seventh day was very strictly kept, and the Sabbath-breaker was commanded to be stoned to death, by a statute of Levitical Law. The Ten Commandments have lost none of their force under the covenant of grace, or Christian dispensation, and the Sabbath has been kept strictly and religiously, by most Christians, in all ages of the church of Christ. Yet, in the West-Indian colonies, planted by Christian nations, and particularly in Jamaica, the largest colony of highly-favoured and Christian Britain, the Sabbath is worse kept than by Turks themselves. It is not enough that most of the slaves must work in their grounds a part of that holy day, but, to add to the abomination, a market must be kept also on the Sunday, for the sale of provisions, vegetables, fruit, &c. It is the only market-day which the poor Negroes and Coloured Slaves have; and, instead of worshipping their God, they are either cultivating their portions of land to preserve life, or trudging like mules with heavy loads, five, ten, or even twenty miles to a market, to sell the little surplus of their provision-grounds, or to barter it for a little salt fish to season their poor meals; or, what is much worse, to spend, very often, the value in new destructive rum, which intoxicates them, and drowns for a short time the reflection that they are despised and burthened Slaves.

' " I shall never forget the horror and disgust which I felt on going on shore, for the first time, in Kingston, in the month of August, 1819; it was on a Sunday, and I had to pass by the Negro market, where several thousands of human beings, of various nations and colours, but principally Negroes, instead of worshipping their Maker on his holy day, were busily employed in all kinds of traffic in the open streets. Here were Jews with shops and standings as at a fair, selling old and new clothes, trinkets, and small wares at cent. per cent. to adorn the Negro person; there were low Frenchmen and Spaniards, and people of Colour, in petty shops and with stalls; some selling their bad rum, gin, tobacco, &c; others, salt provisions and small articles of dress; and many of them bartering with the Slave, or purchasing his surplus provisions to retail again; poor free people

l servants also, from all parts of the city, to purchase vegetables, . for the following week. The different noises and barbarous ıgues recalled to one's memory the confusion of Babel; but the nkenness of some, with the imprecations and obscenities of others, t one in mind rather of a pandemonium, or residence of devils. rely the gates or entrances to this city, instead of being entrances ich lead to solemn temples, or gates of heaven, as they should be a Christian country and on a Christian Sabbath, are much more e gates directing to the broad way that leadeth to destruction, that ıdeth to hell itself." '

We must make room for one more extract.

' " Were the colonists inclined of themselves to make any material d beneficial changes in their slave code, neither the British govern- ent nor British people would think of interfering; but experience ıches us, that their professions, with respect to their slaves, are meaning and empty, and that even the few concessions that have en wrung from them, are not *bona fide* fulfilled. Witness their com- lling them to labour in their grounds, and permitting them to make gar on Sundays. Witness their not allowing them time to attend e places of worship (the pretended chapels, which were never built) · moral and religious instruction. Witness the non-redress of their ıt complaints for severity and cruelty of punishment. Witness eir throwing numerous obstacles in the way of individual emanci- tion. Witness their preventing those of the curates who wished to end on some of the estates, to preach and catechise, from doing so, d thereby shutting the doors of instruction on the poor Slaves alto- ther!

' " It must be plain to every impartial person, indeed, that the lonists do not wish or intend to lighten the hardships of their slaves, grant them any privileges, if it be likely to lessen their income: eir principal object is to keep them in total ignorance, and to com- l them to raise the greatest possible quantity of produce; for they lculate thus—' If we do away with the Sunday market, there must more time given to the slaves, and our crops will fall short: if we ow them to be instructed, it will take a little more time, and the egroes will also know too much to be content.' They therefore do, d will, oppose all interference by the British Parliament, because ey wish, and intend at all hazards, to keep the slaves and their scendants in perpetual bondage. It will be for the British govern- ent to determine, if such a cruel and impolitic system shall be lowed to go on, to the shame and outrage of religion and humanity, d to the risk of so great a loss to the British crown." '

Mr. Bickell rejoices in the appointment of West India shops; but he is sure that they will never see what he has en: they will never be admitted behind the scenes.

Much will depend upon the character of the parliament out to be elected. In the prospect of that event, we cannot frain from again earnestly recommending that every means

should be used of disseminating correct information on the subject. These tracts are admirably adapted for the purpose, and are well worthy of being circulated with quarterly and monthly extracts of missionary proceedings. It is not a political question, and even the pulpit, therefore, would not be desecrated by adverting to the claims of the unhappy victims of Colonial Slavery. And more especially, when men are to be found in the garb of clergymen, like Lord Torphichen's chaplain, arguing in favour of Negro Slavery as a Divine appointment, it is time that the public were put on their guard against such teachers and such doctrine.

It is our hope and belief, that Dr. Chalmers's tract on Slavery will not do much harm, nor will his sermon on cruelty to animals, we fear, do much good. It is more laboured and less efficient than any theological production we have ever seen from his pen. He tells us of the dying agonies of *animalculæ*, 'shrouded darkly and densely from observation,' till he makes us shudder at a glass of water, and feel as uncomfortable as the Brahman after he had peeped through the microscope. He affirms, what he certainly cannot prove, that brute animals are furnished with a 'sentient apparatus' precisely the same as in man. 'Theirs,' he says, 'is unmixed and unmitigated 'pain—*the agonies of martyrdom*, without the alleviation of the 'hopes and the sentiments whereof they are incapable ! !'—As if bodily pain were the acme of human suffering! The unlawfulness of field sports and prize-fighting, the Professor 'refrains 'from elaborating;' but he dwells at length on the inhumanity of butchers and cooks, occasioned by the demands and discoveries of a refined epicurism. We should have expected from Dr. Chalmers something better than this on such a text: 'A righteous man regardeth the life of his beast.' As the concluding paragraphs will bear *à fortiori* on the subject of cruelty to *human* animals,—those, we mean, who are regarded and treated as such,—we shall make room for their insertion.

'It may be thought by some, that we have wasted the whole of this sabbath morn, on what may be ranked among but the lesser moralities of human conduct. But there is one aspect, in which it may be regarded as more profoundly and more peculiarly religious than any one virtue which reciprocates, or is of mutual operation among the fellows of the same species. It is a virtue which oversteps, as it were, the limits of a species, and which, in this instance, prompts a descending movement, on our part, of righteousness and mercy towards those who have an inferior place to ourselves in the scale of creation. The lesson of this day is not the circulation of benevolence within the limits of one species. It is the transmission of it from one species to another. The first is but the charity of a world.

ond is the charity of a universe. Had there been no such
no descending current of love and of liberality from species
es, what, I ask, should have become of ourselves? Whence
learned this attitude of lofty unconcern about the creatures
beneath us? Not from those ministering spirits who wait
heirs of salvation. Not from those angels who circle the
f heaven, and make all its arches ring with joyful harmony,
at one sinner of this prostrate world turns his footsteps to-
iem. Not from that mighty and mysterious visitant, who un-
lim of all his glories, and bowed down his head unto the sacri-
l still, from the seat of his now exalted mediatorship, pours
intercessions and his calls in behalf of the race he died for.
not from the eternal Father of all, in the pavilion of whose
e there is the golden treasury of all those bounties and beati-
at roll over the face of nature, and from the footstool of
mpyreal throne there reaches a golden chain of providence to
humblest of his family. He who hath given his angels
concerning us, means that the tide of beneficence should pass
ler to order through all the ranks of his magnificent creation;
ask, is it with man that this goodly provision is to terminate?
ll he, with all his sensations of present blessedness, and all
ns of future glory let down upon him from above, shall he
n selfishly and scornfully away from the rights of those crea-
hom God hath placed in dependence under him? We know
cause of poor and unfriended animals has many an obstacle
nd with in the difficulties or the delicacies of legislation. But
ever deny that it is a theme beneath the dignity of legislation;
the nobles and the senators of our land stoop to a cause
degrading, when, in the imitation of heaven's high clemency,
ok benignly downward on these humble and helpless sufferers.
can admit this, we must forget the whole economy of our
gospel. We must forget the legislations and the cares of the
anctuary in behalf of our fallen species. We must forget that
emption of our world is suspended on an act of jurisprudence
ngels desired to look into, and for effectuating which, the
e tread upon was honoured by the footsteps, not of angel or
angel, but of God manifest in the flesh. The distance up-
tween us and that mysterious Being, who let himself down
eaven's high concave upon our lowly platform, surpasses by
the distance downward between us and every thing that
s. And he bowed himself thus far for the purpose of an ex-
as well as for the purpose of an expiation; that every Chris-
ght extend his compassionate regards over the whole of senti-
suffering nature. The high court of Parliament is not de-
by its attentions and its cares in behalf of inferior creatures,
Sanctuary of Heaven has been degraded by its councils in
of the world we occupy, and in the execution of which the
heaven himself relinquished the highest seat of glory in the
e, and went forth to sojourn for a time on this outcast and
d territory.' pp. 37—40.

Art. IX. *A Missionary's Memorial;* or Verses on the Death of John Lawson, late Missionary at Calcutta. By Bernard Barton. pp. 24. Price 1s. London. 1826.

THIS, we think one of the happiest effusions of Mr. Barton's pen, which is certainly that of a 'ready writer.' The occasion of the verses has evidently interested and excited him, and the memorial which he has furnished, on the spur of the call made upon him, is worthy of the theme. Mr. Lawson's name is well known to most of our readers. Mr. Barton has with equal delicacy and propriety alluded to his poetical productions; but it is the Missionary, rather than the writer or the man, that is the subject of the verse. We transcribe the opening stanzas.

'When the stern chieftain of the feudal age
Forsook his castle for the tented field,
Rous'd by that Eremite, whose holy rage
For Salem's outrag'd sanctities appeal'd;
If death in such a cause his triumph seal'd,
His exit fail'd not sympathy to claim;
His fellow-warriors of the red-cross shield
Challeng'd due honours for the hero's name,
While minstrel harpers sang the bold Crusader's fame.

'And when sad tidings from the Holy Land
Brought to his native shores the mournful tale,
That the departed warrior's helm and brand
No more should gleam in battle, nor the gale
Bid his broad banner turn the foeman pale;
Think not his memory in oblivion slept:—
Though they who mourn'd knew grief could nought avail,
His household sorrow'd, and his kindred wept,
And many a faithful heart his stern remembrance kept.

'The mass was said, the dirge was duly sung,
Though distant far the red-cross warrior's bier;
His deeds in arms were told to rouse the young,
Like him in battle-field to know not fear;
His fall was marked by beauty's silent tear,
His name enroll'd in legendary song;
And every honour chivalry held dear,
Was given to resue from the nameless throng
The CHAMPION OF THE CROSS, the valiant, and the strong.

'When He, the exil'd Eagle-Emperor, died,
Throneless and crownless in his rocky isle,
Encircled by the ever-tossing tide
Whose waters lave that melancholy pile,
Oh! who but mourn'd his destiny the while?
Or when Greece wept o'er BYRON'S early tomb,
How many a youthful brow its wonted smile

Awhile forbore, to share the general gloom,
To mourn the wayward CHILDE's, the Bard's untimely doom.

'There is a deathless principle enshrin'd
In every heart, which prompts, howe'er we roam,
The wish, with natural feelings intertwin'd,
Still to return, and die in peace *at home:*
Though poor the fare, and humble be the dome
Which there await us,—to that cherished spot
Remembrance turns;—'mid ocean's billowy foam
The exile's home-born joys are unforgot,
Such joys once more to taste, he prays may be his lot.

'And hence, when reading of self-exil'd men
Who close in distant lands their languid eyes,
That feeling which defies alike the pen
Or pencil to portray its mysteries;
Which opes the source of gentlest sympathies,
And bids us of such exiles' lot enquire
The cherish'd hope which made them sacrifice
What we ourselves so ardently desire,
And risk in climes remote 'mid strangers to expire.

'Oh! then a HOWARD's self-devoting zeal
In its full force is felt and understood;
The spirit comprehends its pure appeal,
And o'er its hallow'd influence loves to brood,
Until his meek example prompts a mood
Of kindred feeling, a resolve as high,
Like him to sacrifice for general good
Each individual and social tie,
For all mankind to live, or for mankind to die.

'Nor less resistless the appeal awoke
By his example who can all resign,
To take upon himself a Saviour's yoke,
And bear the cross once borne by Love Divine;
Who climbs the bark which far o'er ocean's brine
Wafts him from country, home, and friends belov'd,
In polar latitudes, o'er tropic line:—
His only hope, by fears, by toils unmov'd,
Men's souls to win to God, and be by God approv'd.

'Shall such, unnotic'd, mingle with the dust!
Forbid it, human nature! Gospel Love!
The CHURCH their hallow'd memories takes in trust;
Their honour'd names are register'd above;—
Where'er, its wings expanding like the dove,
The HOLY SPIRIT takes its flight untir'd,
Where'er the name of CHRIST the heart can move,
Where'er THE CROSS is borne, THE CROWN desired,
Their labours should be own'd, their Christian zeal admired.'

Art. X. *The Philosophy of Religion;* or, an Illustration of the Moral Laws of the Universe. By Thomas Dick. 12mo. pp. 638. Price 9s. Glasgow. 1826.

IF the substance of this volume had not, in some degree, abated our critical irritation, we should feel very much inclined to quarrel with its title. There is, at the present moment, a prevailing fashion of giving high-sounding names to all sorts of things, whether low or lofty, and their application is sometimes exquisitely grotesque. Our neighbours give the title of 'artist' to shoe-blacks and hair-dressers; and it was but the other day that our tailor assured us, that he cut out an unmentionable department of our dress, by the 'scientific method.' One way in which this whimsical system unfolds itself, is by parading the term 'philosophy' under all imaginable circumstances, and in every variety of association. We have the Philosophy of Painting, the Philosophy of Medicine, the Philosophy of Cookery; and though there is much affectation and absurdity in all this, we pass it by for the sake of good health and good eating. But when the perversion gains ground, and manifests a disposition to thrust itself into higher and more important places, it becomes necessary to *try the right*, and to bring an action of trespass against the intruder.

We profess ourselves quite unable to understand what is meant by the 'Philosophy of Religion.' Religion is itself the highest philosophy. If the connexion between the two be all that is meant, the terms fail in conveying the intention. If it be designed to exhibit the identity of principle which pervades the Christian system and the economy of the universe, it must undergo a considerable modification before it can be accepted as an adequate expression of that important analogy. It cannot be taken as convertible with the second and subordinate title of the volume, since the 'Moral Laws of the Universe' refer, not to the philosophy of religion, but to the religion of philosophy, taking the latter term in its common acceptation, and the former in an accommodated sense. The explanatory title would, in fact, have done better without its principal, since the work to which it is prefixed, is neither more nor less than, with some deduction on the score of wordiness and want of compression, an able and interesting 'illustration of the 'moral laws of the universe.'

'We have,' says Mr. Dick, 'an abundance of ponderous subjects on the subject of moral philosophy; but the different theories which have been proposed and discussed, and the metaphysical mode in which the subject has generally been treated, have seldom led to any beneficial practical results. To attempt to treat the subject of morals

without a reference to divine revelation, as most of our celebrated moral writers have done, seems to be little short of egregious trifling. It cannot serve the purpose of an *experiment* to ascertain how far the unassisted faculties of man can go in acquiring a knowledge of the foundation and the rules of moral action; for the prominent principles of Christian morality are so interwoven into the opinions, intercourses, and practices of modern civilized society, and so familiar to the mind of every man who has been educated in a Christian land, that it is impossible to eradicate the idea of them from the mind, when it attempts to trace the duty of man solely on the principles of reason. When the true principles of morality are once communicated through the medium of revelation, reason can demonstrate their utility and their conformity to the character of God, to the order of the universe, and to the relations which subsist among intelligent agents. But we are by no means in a situation to determine whether they could ever have been discovered by the investigations and efforts of the unassisted powers of the human mind. The only persons who could fairly try such an experiment were the Greeks and Romans, and other civilized nations, in ancient times, to whom the light of revelation was not imparted. And what was the result of all their researches on this most important of all subjects? What were the practical effects of all the fine-spun theories and subtle speculations which originated in the schools of ancient philosophy, under the tuition of Plato and Socrates, of Aristotle and Zeno? The result is recorded in the annals of history, and in the writings of the apostles. They became vain in their imaginations, and their foolish hearts were darkened. "They were filled with all unrighteousness, fornications, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity; they were backbiters, haters of God, despiteful, proud, inventors of evil things, disobedient to parents, without natural affection, implacable, and unmerciful." Their general conduct was characterised by pride, lasciviousness, and revenge; they indulged in the commission of unnatural crimes; they were actuated by restless ambition, and they gloried in covering the earth with devastation and carnage.'

These observations, at once spirited and just, contain a general intimation of the nature of the work to which they belong, and which, independently of its formal division, which seems to us rather confused, consists mainly of an investigation of the two 'fundamental principles of Morality'—'Love to God 'the Creator, and, Love to fellow intelligences;' followed by illustrations of the Moral Law, and of 'the rational grounds 'on which its precepts are founded.' The fourth and last chapter contains 'a cursory survey of the moral state of the 'world.' Our readers will perceive that this arrangement, whatever may be thought of its technical accuracy, affords opportunity for much interesting and important discussion. Mr. Dick has engaged in a course of extensive reading with reference to his subject, and has levied contributions in all direc-

tions with discrimination and effect. He has, indeed, spared no pains to make his work both valuable and popular, and as far as our recommendation may serve him, we give it cordially. As a specimen of the manner in which he employs natural phenomena in aid of his reasoning, we shall cite the following paragraph.

'Not only the elements which immediately surround us, but even celestial bodies which are just now invisible to our sight, and removed to the distance of a thousand millions of miles, might be employed as ministers of vengeance. There are, at least, a hundred *comets* connected with the solar system, which are moving in all directions, and crossing the orbits of the earth and the other planets. Were the orbit of one of these bodies, in its approach to the sun, to be bent in a direction to that of the earth, the most alarming phenomena would be exhibited in the heavens. A ruddy globe, larger in appearance than the moon, would first announce terror to the inhabitants of the earth:—every day this terrific object would increase in size, till it appeared to fill the celestial hemisphere with its tremendous disk;—the light of the sun would be eclipsed—the stars would disappear—the ocean would be thrown into violent agitation, and toss its billows to the clouds—the earth would "reel to and fro like a drunkard"—and universal alarm and confusion would seize upon all the tribes of the living world. At length, this tremendous orb would approach with accelerated velocity, and, striking the earth.....would shiver the globe into fragments, and for ever exterminate the race of man.'

The historical and scientific illustrations which are profusely scattered throughout the volume, add much to its interest. A neat portrait of Lord Bacon is prefixed.

Art. XI. 1. *William Tell*, a Drama, translated from the German of Frederick Schiller. Small 8vo. pp. 189. Price 6s. London. 1825.

2. *Molech, or the Approach of the Deluge:* a sacred Drama. By the Rev. William Bassett, M.A. 8vo. pp. 161. London. 1826.

3. *Babington.* A Tragedy. By T. Doubleday. 8vo. pp. 140. Edinburgh. 1825.

THE secret of tragic composition seems in danger of being lost. Our old writers possessed it entire, and used it to admiration. Their plots, though sometimes wild and incoherent, were so framed as to produce situations of the most thrilling interest. Their language, with the strength and simplicity of common usage for its warp, was woven with the richest dyes of poesy, and made the dress and ornament of intense feeling. When we take up their productions, we seem to have passed into a region of thought and intellect of an order altogether

more elevated than that which now prevails; and we deeply lament the grossness which so far deteriorates their high qualities, as to exclude a large portion of our wealthiest literature from the staple of safe and recommendable reading. Still they must, to a certain extent, be studied by all who are anxious to ascertain the finest characteristics of English style, or the complete range of English genius; and it is much to be wished, that such a selection were made as should enable us to enjoy the charm, uncontaminated by the pollution. Charles Lamb's Specimens make a delightful volume, but they do not exactly meet our notions; and we are inclined to think that a different principle of selection would have proved at once more effective and more popular.

Admirers as we are of the old English school, it almost follows that we should have a thorough dislike to that which is its complete opposite, French tragedy, with all its varieties and derivatives. It is, as it appears to us, thoroughly defective in the genuine sources of dramatic interest. Character is upon stilts, and exhibits none of those bolder lines and deep discriminations which mark our own choice spirits. There is more intense feeling in one scene of Ford's, than all the pocket-handkerchief pathos of the French theatre can furnish forth. Their *grand Corneille* was a buskined rhetorician and his heroes and heroines try conclusions as glibly and as snappishly as advocates at bar. Racine was a first-rate versifier, and an excellent scenist. Voltaire did best when he stole inspiration at second-hand from Shakspeare.

Mr. Doubleday has evidently gone to our ancient drama for his models, and he has been successful in catching somewhat of the spirit as well as of the manner of the olden time. His subject is well chosen. Conspiracy has always been a favourite subject with the dramatist; and the wild schemes and romantic aims of Babington, in the days of Elizabeth, give opportunity for powerful interest, strong shadowing, and various character. He has chiefly failed, we think, in distinctness and development. We can hardly tell what the plot is about; and the meeting of conspirators, which should have been the key of motive, the centre of detail, and the mainspring of action, is indefinite and ineffective. The characters of Gifford, Ballard, and Babington are sketched with spirit, but they are only sketched; they require, especially the latter, to be fairly brought out. There was a fair opportunity, in the person and circumstances of the hero, for the exhibition of passionate love, despairing of its object, yet, venturing life and honour in its cause; but of this there is little or nothing. The Jesuit, with his mysterious agencies, might have been made more of. But Agnes makes

up for all. Her gentle nature, her devoted, though unrequited affection, her resolute attendance on Babington throughout the bloody horrors of his execution, the last scene with Ballard, when she preserves her honour by plunging a dagger in the breast of that traitor, all are excellently conceived and powerfully wrought up. We shall give, by way of specimen, part of Babington's speech to the conspirators.

> 'Wherefore we meet is known unto you all;
> A general wrong needs no interpreter.
> Have we not seen the ruin that hath roll'd
> O'er our dear country; pestilent heresy
> Flame like a brand cast in the autumn corn,
> Till all the goodly harvest is burnt up;
> Holy Religion turn'd to Robbery!
> Her sacred shrines unroof'd, and made the haunts
> Of th' unclean fox and owl; penance-worn Age
> Chased forth to die beside some by-path ditch;
> And stainless Innocence turn'd loose to shiver,
> And starve i' th' causeway.....
> Beauty oppressed, because she is not false;
> Goodness proscribed, because it will not change?
> And who have done these things? Not savage Goths,
> Who conquer only that themselves are strong,
> Who know not light, because themselves are dark;
> But the wolf Lucre, vestured like the lamb;
> And bat-like Sophistry, whose filmed eyes
> Find day in twilight, and whose leathern wings
> Flit ever round the ruins that it loves;
> Amphibious, miscreate; loathsome alike
> To those who crawl, as well as those who soar.
> Is this not so? If then, or blood will quench
> This fiery pestilence, or fire burn out
> The hideous reptiles that infest our fields,
> Why should we pause or start? If that your veins
> Have ta'en a feverous, or an aguish taint,
> Do ye not lance them? If a rabid tooth
> Hath torn ye, sear ye not the wound? My friends,
> Which of us here shall not do for his country,
> What for himself he doth?'

Mr. Doubleday should subject both his thoughts and his words to severe revision. There are several instances of awkward phrase, involved meaning, and missed metaphor.

Respecting 'Molech,' we are sorry that we cannot venture beyond faint praise. The intention is excellent, but it halts in the execution. Our readers may form their own judgement from the following lines.

'*Act* 1. *Scene* 1. *The House of Avel.*

'AVEL *and* STEWARD.

'*Avel.* Thus is another son of God removed
From the accursed sin-polluted earth:
And now, except the old Methuselah,
With righteous Noah and his three sons and wife,
And me and mine, the sacred line of Seth
Is quite extinct by death; or, which is worse,
Drawn by the torrent of iniquity,
Is lost in the posterity of Cain
And th' other sons of Adam, who with him
Forsook Jehovah's altar and his fear.
I said extinct! Not so. The dying saint
Has left three daughters to my anxious care.
How few the servants of the most high God,
Compared with the increasing myriads
Of sinful man's corrupted progeny!
The heart is troubled and the faith perplexed
In contemplation of this state of things!
Sin stalks abroad, o'erleaping former bounds;
Devising crimes till these last days unknown.
The wicked prosper; plenteous harvests bless
Their most unhallowed labours; rains descend
Amidst their curses on the thirsty fields;
And sunshine ripens, though no sacrifice
Ascends with its sweet savour to the skies.
They murder God's own image, and they make
No inquisition; though the secret voice
Of blood poured out cries unto him for help.
They violate, oppress, and yet they build,
And plant, and multiply. The holy law
Of marriage, given in Eden, they corrupt
To vilest purposes: their lewd hearts invent
Offences most unnatural, at which
Cain would have trembled. Yet no lightnings strike;
No earthquakes shake their cities; they increase
And prosper in proportion to their sin:
While we, the sons of God, born of a race
Of faithful and of righteous men, are worn
To a poor scattered remnant; and but now
I had almost despaired. It seemed to me
That God had ceased to punish, ceased to save;
That the vile sons of men were left to rule
With the corrupting serpent dominant;
While we, the sons of God, were left to die,
And perish unassisted from the earth.' pp. 1—3.

Of Schiller's singular tragedy, the 'William Tell,' we must write either a great deal, or very little. The first part of the alternative is not exactly suited to our leisure, or to the nature

of the present article. It would be necessary to enter into something like a review of the whole German drama, and especially of the works of Schiller. On this we could not venture without reference to the originals, and these are not within our present reach. We can only say, that it combines nearly all kinds of composition, historical, political, dramatic, lyrical, romantic, and descriptive. The scenery is described with a minuteness which shews how much the Author depended upon it for his effect. Simplicity and artifice are strangely mingled in its composition. The gossip of the villagers, the introduction of a bridal procession, the *ranz des vaches*, the tinkling of the cow-bell, all have more or less to do with the progress or the interest of the drama. The list of *dram. pers.* is amazingly long and minute; and the names which it exhibits, are some of the most illustrious in the annals of the world. Manners, history, scenery, every thing seems minutely accurate; and in these respects, we have been strongly reminded by the present work of Goethe's Goetz von Berlichingen. Yet, with all this, and much of it executed with consummate talent, we cannot feel that the dramatic character is adequately sustained. There is too much minuteness of marginal direction, not to induce a suspicion that the dialogue is greatly indebted to its adjuncts; and we should much like to have it in hand without those intrusive circumstantials. As a specimen of this kind of management, we shall transcribe what may be called the Induction to the grand scene where the men of Schweitz, Uri, and Unterwalden meet in the memorable field of Rutli, to arrange their insurrection.

'*Scene 2. A meadow, surrounded with rocks and woods. Upon the rocks are ladders and steps, by which the peasants, as they arrive, are seen descending. In the back ground appears the lake, over which, at times, is observed a rainbow, formed by the reflection of the moon. The view is closed by lofty mountains, and behind them still higher ones, covered with snow. The lake and the white glaciers are gleaming in the moonlight.*

'*Enter* Melchtal, Baumgarten, Winkelried, Meier von Sarnen, Burkhardt am Buhel, Arnold von Sewa, Klaus von der Flue, *and four others, all armed.*

'*Melchtal, (still behind the Scenes.)* The mountain-pass opens—
follow me, quick!
I know the little cross which crowns that rock:
We've reached the goal—we are at Rutli.

'*Winkelried.* Hark!

'*Sewa.* It is quite empty.

'*Meier.* None arriv'd! We are
The first upon the ground—we Unterwaldners.

'*Melchtal.* How goes the night?
'*Baumgarten.* The watch has just cried two
Upon the Selisberg. *(A sound of bells in the distance.)*
'*Meier.* Be still and listen!
'*Am Buhel.* The matin-bell of the lone forest-chapel
Sounds sweetly over from the shore of Schwitz.
'*Von der Flue.* The air is clear, and bears the sound so far.
'*Melchtal.* Go some, and gather wood, that we may have
A cheerful fire, when our companions come.
(Two peasants go out.)
'*Sewa.* It is a lovely night! The tranquil lake
Lies like a polished mirror.
'*Am Buhel.* They will have
An easy passage over.
'*Winkelried, (pointing to the lake.)* Ah! see there!
See you nought yonder?
'*Meier.* Yes, indeed! 'Tis strange!
A rainbow in the middle of the night!
'*Melchtal.* 'Tis formed by the reflection of the moon.
'*Von der Flue.* It is a wondrous sign, and seldom known;
Many have lived who ne'er have seen the like.
'*Sewa.* Look! now 'tis doubled! There's a paler one.
'*Baumgarten.* What boat is that, which glides so smoothly yonder?
'*Melchtal.* It is the bark of Stauffacher: the brave man
Makes not his comrades wait.
(Goes with Baumgarten to the shore.)
'*Meier.* The men of Uri
Are slowest to arrive.
'*Am Buhel.* A tedious circuit
Are they compell'd to travel through the mountains,
To elude their Bailiff's vigilant suspicion.
(Two peasants light a fire.)
'*Melchtal, (on the shore.)* Who goes there? Give the word!
'*Stauffacher, (from below.)* Friends of the land!
(All advance to meet the new comers.)
'*From the boat ascend* Stauffacher, Reding, Hans auf der Mauer, Jorg im Hofe, Conrad Hunn, Ulrich *the smith*, Jost von Weiler, *and three other peasants, all armed.*'

All this forms a natural and pleasing interlude that both relieves and aids the main action; but we have our doubts, whether it could be properly introduced in any other than a drama half historical, half romantic. Every one of the more interesting portions of the drama,—the scene in the market-place where Tell strikes the apple,—the death of Gesler, and others of the same kind,—is opened by some by-play of this sort.

The translation appears to be correctly executed, but it is deficient in spirit.

Art XII. *The Ordinance of the Lord's Supper illustrated:* with a View to explain its Nature, to point out its practical Influence, and to establish its Obligation. By William Orme. 12mo. pp. 302. Price 5s. London. 1826.

A WORK of this description was certainly a *desideratum*. 'It is somewhat extraordinary,' Mr. Orme remarks, 'that 'while, for many years, the press has teemed with publica- 'tions of all sizes and of all degrees of merit on the subject of 'Baptism, scarcely any thing beyond an occasional sermon or 'pamphlet has appeared on the subject of the Lord's Supper.' This remark is correct, so far as regards Protestant Dissenting writers; but the explanation is supplied by what Mr. Orme himself adds: 'it has been less the subject of controversy' among us. Whether it be '*better* understood,' we dare not give an opinion; but we must venture to think, that if it be not, the pulpit is a little to blame. Still, there are points to which it would not be proper to advert in an ordinary discourse; there are critical and historical inquiries connected with the subject, which cannot be gone into by the preacher, and respecting which it becomes every Christian to obtain some general information. And the recent publication of Mr. Gurney on the peculiarities of Quakerism might seem to present an additional reason for a work which should, in a concise and popular form, exhibit the nature and the obligation of the ordinance, with regard to which, the quaker *practice* has, we fear, been extensively gaining ground, although the tenets of Friends may not be pleaded in defence of its non-observance. In other words, numbers in our Dissenting congregations, without differing in practice from those who reject this sacrament, are only less consistent.

The Contents of this volume are arranged under the following heads, to each of which a chapter is devoted: Observations on the Passover. Institution and first Observance of the Lord's Supper. Names descriptive of the Ordinance. The Ordinance considered as an act of religious worship. The Ordinance considered as symbolical and commemorative. The Fellowship enjoyed in the Ordinance. The Ordinance considered as the Testimony of the Church to the World. The perpetual and universal Obligation of the Ordinance. The Sabbatical Observance of the Ordinance. Difficulties and Mistakes which occasion the Neglect of the Ordinance. Changes undergone by the Ordinance. Each of these points is handled by Mr. Orme in a very calm, luminous, and satisfactory manner. The information which he has collected shews extensive reading, while there is no parade of learned autho-

rities. The work is evidently the result of mature thought and patient research, and deserves to rank very high among modern theological publications.

We have been particularly pleased with the fifth chapter, in which Mr. Orme treats of the ordinance considered as an act of religious worship. The Author describes it as, specifically, 'a solemn act of worship in reference to Christ himself, and a 'peculiar method of presenting ourselves before the Father 'through him.' In support of the first of these views, he remarks:

'It is at the Lord's *table* we sit; it is the Lord's *body* which is broken; it is the *cup of the Lord* which we drink, and the *death of the Lord* we shew forth. According to the Apostle's argument in 1 Cor. x. 14—21., those who ate of the sacrifices under the law, were partakers with the altar, or in the worship offered at the altar; and those who partook of meats offered to idols, were held guilty of idolatry: to sit at the table of a demon, and to drink of his cup, was doing him religious homage. So, sitting at Christ's table, and partaking of his provision, must be the most solemn acknowledgement of his divinity. There seems no force in the Apostle's reasoning, if this is not admitted.'

But while, in the observance of this sacred rite, the Christian worships his Lord and Saviour, Mr. Orme contends, that he also 'presents as a memorial before God, the great sacrifice for 'sin, which is the sole ground of his acceptance and hope.'

'Without at present interfering with the institution as designed to keep *us* in remembrance of Christ, or meaning to insinuate that this is not a part of the meaning of the expression, "Do this in remembrance of me;" I have no hesitation in saying, with the learned Joseph Mede, "This commemoration is to be made to God the Father, and is not a bare remembering or putting ourselves in mind only, (as is commonly supposed,) but a putting of God in mind. By this sacred rite of bread and wine, we represent and inculcate his blessed passion to his Father; we put him in mind thereof, by setting the monuments thereof before him; we testify our own mindfulness of it unto his sacred majesty; that so he would for his sake, according to the tenour of his covenant in him, be favourable and propitious to us miserable sinners.'

This language, Mr. Orme is aware, is likely to startle many of his readers, on account of its seeming to favour the sentiment for which Mede in fact contends; *viz.* 'that the eucharist 'is a proper sacrifice.' A memorial, however, is not necessarily of a piacular nature. The ordinance is admitted to be commemorative of a sacrifice, and it is the sign and 'monu-'ment' of that One Divine offering that we therein present as a memorial before God. The dread of symbolizing with the

idolatrous tenets of the Romish Church, may have led us to overlook in some measure the view of the ordinance which the Papists have darkened and perverted. Their error lies in materializing all that is spiritual in worship; in taking away from the believer that character of priesthood which attaches in common to all regenerated persons, and by virtue of which they present their own bodies a living sacrifice and offer spiritual offerings to God,—by virtue, too, of which they are partakers at this altar,—and in translating this figurative language into the literal and palpable offering of a material substance by the hands of a Levitical order, of which the Church of Christ, at least the New Testament, knows nothing.

It deserves to be remarked, that this view of the ordinance corresponds to the nature of the Passover, with which it is often compared. That institution was not of a piacular nature, although it is termed a sacrifice. 'No priest,' as Mr. Orme remarks, 'interposed his offices in the paschal service; no 'blood was presented before God, and no part of the Lamb was 'burned upon the altar.' But, 'as the animal was slain by 'Divine appointment, and eaten before the Lord,' it partook of a sacrificial service, although there seems to have been in it nothing of the nature of an atonement. It was commemorative, not propitiatory. It was a eucharist; and thus the Apostle follows up the allusion contained in those words, "Even Christ our passover was slain for us," by adding, "Let us keep the feast."—If any thing of the nature of a propitiation was originally attached to the Passover, it must have been confined to the occasion on which it was first observed, when it was the appointed means of averting the sword of the destroying angel: in this, its end as an atonement (if as such it can be considered) terminated. And from that time, its celebration of necessity became the mere memorial of a deliverance, and of the sacrifice which averted it. Thus, the Christian passover is a feast commemorative of a greater deliverance, and of a true and proper sacrifice. Speaking of it in this light, Mr. Orme remarks:

'The Apostle, in the following verses (1 Cor. x. 18, &c.), goes on to illustrate the fellowship of believers with God and one another by the sacrifices under the law, part of which, in certain circumstances, was presented to God on the altar and consumed by him, and part was eaten by the priests and the people. The same was true of idolatrous sacrifices; a portion belonged to the idol, and a portion was eaten by the priests and the people, all parties having thus fellowship together.

'The bread and wine are not offered to God on the altar; they merely *represent the sacrifice which has been offered*, and in which God has testified his good pleasure. Our eating and drinking the memorials of this sacrifice, indicate and express our participation with God in the high satisfaction enjoyed by him in the glorious work of the Redeemer. That work has brought the highest glory to the Father,

who is therefore represented as smelling a sweet savour of rest in its reposing upon it as the chief of all his undertakings, and the brightest display of the moral perfections of his nature. We participate in these views and feelings, when we enter into the spiritual meaning of the ordinance of the supper. We rejoice in that which satisfies the mind of God, and on which he dwells with ineffable delight. The sacrifice of Christ is the food and life of our souls, that which constitutes our chief blessedness here, and which we believe will be our delight through eternity.'.....

'It is very obvious from the nature of the service, that the partakers have fellowship with one another, as well as in a common benefit. All eat of one bread, and drink of one cup, and surround the same board, to shew that they are friends, connected in heart, sentiment, interest, and pursuit. Eating and drinking is among all nations an emblem of friendship. In the East, this kind of fellowship is held exceedingly sacred. It is the pledge of friendship, as well as its expression. Hence, enmity and treachery to those with whom we may have enjoyed it, are regarded as most hateful. This partly occasioned the poignant grief of the Redeemer: "He that ate bread with me, lifted up his heel against me."'

Towards the close of this chapter, the subject of which is 'the fellowship enjoyed in the ordinance,' Mr. Orme adverts, too slightly we think, to a subject of some delicacy, by way of inference from these views of the institution.

'It seems very evident, that the Lord's Supper is not an act between an administrator and a receiver; it is a social ordinance, a religious feast, in which all are partakers of common blessings, and for which they in common give thanks to God. No instance exists in Scripture of its being administered privately to an individual; indeed, the very phrase is foreign from the phraseology of the New Testament. It was never attended to at first, except by a church or public body of Christians assembled for religious purposes. The exercises of a feast are not compatible with the dying chamber or the last struggles of expiring nature. That it may have comforted many a Christian in such circumstances, we doubt not; but the tendency of the practice to deceive, is too obvious to need illustration. If it has constituted a *viaticum* to some, it has been the last opiate to many, from the effects of which they have never awoke in this world. When we depart from the Scriptures, there may be a "shew of wisdom" in what we do; but, in the things of God, human wisdom will be found no better than folly. There must be great difference between the feelings of a Christian, receiving, as an individual, from the hands of an administrator, the emblems of the Saviour's love; and feeling himself as part of the family of God, surrounding the common table, and sharing with his brethren and sisters the provision of his Father's house. There may be fellowship with God in the one case, but there is certainly little of communion with men.'

From the general sentiment which is here expressed, we do not dissent; but Mr. Orme must, we think, be aware, on reflection, that he has in some degree blinked the question, how

far the private administration of the ordinance, or its administration in private houses, is justifiable or expedient. It is by no means necessary that, in such cases, its character as a *social* ordinance should be lost sight of. Even the Church of England practice requires that some person besides the administrator and the receiver be present, but it adopts the maxim (we think of Tertullian), *ubi tres, ecclesia.* 'That the exercises of a 'feast are not compatible with the dying chamber,' is a position that cannot be subscribed to when the nature of the feast is properly considered. What was the upper room in which the feast was first instituted, but the dying chamber of our Lord? With intense desire he desired to eat that passover before he suffered; and when he delivered to them the cup, it was accompanied with the declaration, that he would not drink thenceforth of the fruit of the vine till the day when he should drink it new in the kingdom of the Father. Now what is there unnatural in the Christian's desiring to celebrate the Christian passover, even in his dying chamber, under the probability that his next act of fellowship will be with 'the saints above?' What is there incongruous in his 'presenting as a memorial before God 'the great sacrifice of sin,' as exhibited in this ordinance,—that sacrifice 'which is the sole ground of his acceptance and hope,' —even in 'the last struggles of expiring nature?' Why may not the receiver, even in this private or domestic act, feel himself part of the family of God?

No valid argument can be founded on the abuse of the ordinance which consists in its being administered to improper persons, inasmuch as its public celebration is not less open, in such cases, to the same objection. Thousands attach to what is called 'taking the sacrament' at church, the idea of a meritorious and propitiatory service. If, in the dying chamber, it has proved a fatal opiate, (which there is too much reason to fear, is often the case,) this must have arisen, not from the circumstance of its being privately administered, but from its being indiscriminately administered, if not unfaithfully prostituted. The tendency of *such* a practice is obvious; but Mr. Orme has not shewn, that any departure from the Scriptures, or any pernicious effect, is involved in the private celebration of an ordinance,—adapted, as he admits, to comfort many a Christian when debarred from attendance in the house of God. At the same time, we quite agree with Mr. Orme in his views of the Sabbatical observance of the ordinance, and admit that its *ordinary* administration properly connects it with social worship.

The thanks of the religious public are due to Mr. Orme for this volume, which we earnestly commend to the attentive perusal of our readers.

Art. XIII. SELECT LITERARY INFORMATION.

Preparing for the press, The Mosaic Precepts Elucidated and Defended; by Moses Ben Maimon or Maimonides. Translated from the "More Nevochim;" and accompanied with Notes and Dissertations, and a Life of Maimonides. By James Townley, D. D. Author of Illustrations of Biblical Literature, &c.

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Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

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TO CORRESPONDENTS.

We had intended to abstain from all further reference to 'the Apocrypha Controversy;' but seven or eight pamphlets have since appeared, of which some brief notice shall be taken in our next.

GENERAL INDEX.

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